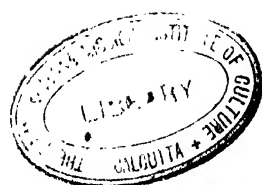33211

SANSKRIT GRAMMAR

FOR BEGINNERS,

IN

DEVANÂGARÎ AND ROMAN LETTERS THROUGHOUT,

BY

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SECOND EDITION, REVISED AND ACCENTUATED.

PREFACE

TO THE FIRST EDITION.

THE present grammar, which is chiefly intended for beginners, is believed to contain all the information that a student of Sanskrit is likely to want during the first two or three years of his reading. Rules referring to the language of the Vedas have been entirely excluded, for it is not desirable that the difficulties of that ancient dialect should be approached by any one who has not fully mastered the grammar of the ordinary Sanskrit such as it was fixed by Pâṇini and his successors. All allusions to cognate forms in Greek, Latin, or Gothic, have likewise been suppressed, because, however interesting and useful to the advanced student, they are apt to deprive the beginner of that clear and firm grasp of the grammatical system peculiar to the language of ancient India, which alone can form a solid foundation for the study both of Sanskrit and of Comparative Philology.

The two principal objects which I have kept in view while composing this grammar, have been clearness and correctness. With regard to clearness, my chief model has been the grammar of Bopp;* with regard to correctness, the grammar of Colebrooke. If I may hope, without presumption, to have simplified a few of the intricacies of Sanskrit grammar which were but partially cleared up by Bopp, Benfey, Flecchia, and others, I can hardly flatter myself to have reached, with regard to correctness, the high standard of Colebrooke's great, though unfinished work. I can only say in self-defence, that it is far more difficult to be correct on every minute point, if one endeavours to re-arrange, as I have done, the materials collected by Pâṇini, and to adapt them to the grammatical system current in Europe, than if one follows so closely as Colebrooke, the system of native grammarians, and adopts nearly the whole of their technical terminology. The grammatical system elaborated by native grammarians is, in itself, most perfect; and those who have tested Pâṇini's work, will readily admit that there is no grammar in any language that

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could vie with the wonderful mechanism of his eight books of grammatical rules. But unrivalled as that system is, it is not suited to the wants of English students, least of all to the wants of beginners. While availing myself therefore of the materials collected in the grammar of Pânini and in later works, such as the Prakriyâ-Kaumudî, the Siddhânta-Kaumudî, the Sârasvatî Prakriyâ, and the Mâdhavîya-dhâtu-vṛitti, I have abstained, as much as possible, from introducing any more of the peculiar system and of the terminology of Indian grammarians* than has already found admittance into our Sanskrit grammars; nay, I have frequently rejected the grammatical observations supplied ready to hand in their works, in order not to overwhelm the memory of the student with too many rules and too many exceptions. Whether I have always been successful in drawing a line between what is essential in Sanskrit grammar and what is not, I must leave to the judgment of those who enjoy the good fortune of being engaged in the practical teaching of a language the students of which may be counted no longer by tens, but by hundreds†. I only wish it to be understood that where I have left out rules

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* The few alterations that I have made in the usual terminology have been made solely with a view of facilitating the work of the learner. Thus instead of numbering the ten classes of verbs, I have called each by its first verb. This relieves the memory of much unnecessary trouble, as the very name indicates the character of each class ; and though the names may at first sound somewhat uncouth, they are after all the only names recognized by native grammarians. Knowing from my experience as an examiner, how difficult it is to remember the merely numerical distinction between the first, second, or third preterites, or the first and second futures, I have kept as much as possible to the terminology with which classical scholars are familiar, calling the tense corresponding to the Greek Imperfect, Imperfect ; that corresponding to the Perfect, Reduplicated Perfect; that corresponding to the Aorist, Aorist; and the mood corresponding to the Optative, Optative. The names of Periphrastic Perfect and Periphrastic Future tell their own story; and if I have retained the merely numerical distinction between the First and Second Aorists, it was because this distinction seemed to be more intelligible to a classical scholar than the six or seven forms of the so-called multiform Preterite. If it were possible to make a change in the established grammatical nomenclature, I should much prefer to call the First the Second, and the Second the First Aorist; the former being a secondary and compound, the latter a primary and simple tense. But First and Second Aorists have become almost proper names, and will not easily yield their place to mere argument.

† In the University of Leipzig alone, as many as fifty pupils attend every year the classes of Professor Brockhaus in order to acquire a knowledge of the elements of Sanskrit, previous to the study of Comparative Philology under Professor Curtius.

or exceptions, contained in other grammars, whether native or European, I have done so after mature consideration, deliberately preferring the less complete to the more complete, but, at the same time, more bewildering statement of the anomalies of the Sanskrit language. Thus, to mention one or two cases, when giving the rules on the employment of the suffixes *vat* and *mat* (§ 187), I have left out the rule that bases ending in *m*, though the *m* be preceded by other vowels than *a*, always take *vat* instead of *mat*. I did so partly because there are very few bases ending in *m*, partly because, if a word. like *kim-vân* should occur, it would be easy to discover the reason why here too *v* was preferred to *m*, viz. in order to avoid the clashing of two *m*'s. Again, when giving the rules on the formation of denominatives (§ 495), I passed over, for very much the same reason, the prohibition given in Pân. III. 1, 8, 3, viz. that bases ending in *m* are not allowed to form denominatives. It is true, no doubt, that the omission of such rules or exceptions may be said to involve an actual misrepresentation, and that a pupil might be misled to form such words as *kim-mân* and *kim-yati*. But this cannot be avoided in an elementary grammar ; and the student who is likely to come in contact with such recondite forms, will no doubt be sufficiently advanced to be able to consult for himself the rules of Pânini and the explanations of his commentators.

My own fear is that, in writing an elementary grammar, I have erred rather in giving too much than in giving too little. I have therefore in the table of contents marked with an asterisk all such rules as may be safely left out in a first course of Sanskrit grammar *, and I have in different places informed the reader whether certain portions might be passed over quickly, or should be carefully committed to memory. Here and there, as for instance in § 103, a few extracts are introduced from Pânini, simply in order to give the student a foretaste of what he may expect in the elaborate works of native grammarians, while lists of verbs like those contained in § 332 or § 462 are given, as everybody will see, for the sake of reference only. The somewhat elaborate treatment of the nominal bases in *i* and *î*, from § 220 to § 226,

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* In the second edition all these paragraphs are printed in smaller type.

became necessary, partly because in no grammar had the different paradigms of this class been correctly given, partly because it was impossible to bring out clearly the principle on which the peculiarities and apparent irregularities of these nouns are based without entering fully into the systematic arrangement of native grammarians. Of portions like this I will not say indeed, μωμήσεται τις μᾶλλον ἢ μιμήσεται, but I feel that I may say, यत्ने कृते यदि न सिध्यति कोऽत्र दोष: ; and I know that those who will take the trouble to examine the same mass of evidence which I have weighed and examined, will be the most lenient in their judgment, if hereafter they should succeed better than I have done, in unravelling the intricate argumentations of native scholars *.

But while acknowledging my obligations to the great grammarians of India, it would be ungrateful were I not to acknowledge as fully the assistance which I have derived from the works of European scholars. My first acquaintance with the elements of Sanskrit was gained from Bopp's grammar. Those only who know the works of his predecessors, of Colebrooke, Carey, Wilkins, and Forster, can appreciate the advance made by Bopp in explaining the difficulties, and in lighting up, if I may say so, the dark lanes and alleys of the Sanskrit language. I doubt whether Sanskrit scholarship would have flourished as it has, if students had been obliged to learn their grammar from Forster or Colebrooke, and I believe that to Bopp's little grammar is due a great portion of that success which has attended the study of Sanskrit literature in Germany. Colebrooke, Carey, Wilkins, and Forster worked independently of each other. Each derived his information from native teachers and from native grammars. Among these four scholars, Wilkins seems to have been the first to compose a Sanskrit grammar, for he informs us that the first printed sheet of his work was destroyed by fire in 1795. The

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* To those who have the same faith in the accurate and never swerving argumentations of Sanskrit commentators, it may be a saving of time to be informed that in the new and very useful edition of the Siddhânta-Kaumudî by Srî Târânâtha-tarkavâchaspati there are two misprints which hopelessly disturb the order of the rules on the proper declension of nouns in *i* and *î*. On page 136, l. 7, read श्रीवत् instead of स्त्रीवत्; this is corrected in the Corrigenda, and the right reading is found in the old edition. On the same page, l. 13, insert न after विना, or join विनास्त्रीबोधकत्वं. _

whole grammar, however, was not published till 1808. In the mean time Forster had finished his grammar, and had actually delivered his MS. to the Council of the College of Fort William in 1804. But it was not published till 1810. The first part of Colebrooke's grammar was published in 1805, and therefore stands first in point of time of publication. Unfortunately it was not finished, because the grammars of Forster and Carey were then in course of publication, and would, as Colebrooke imagined, supply the deficient part of his own. Carey's grammar was published in 1806. Among these four publications, which as first attempts at making the ancient language of India accessible to European scholars, deserve the highest credit, Colebrooke's grammar is *facile princeps*. It is derived at first hand from the best native grammars, and evinces a familiarity with the most intricate problems of Hindu grammarians such as few scholars have acquired after him. No one can understand and appreciate the merits of this grammar who has not previously acquired a knowledge of the grammatical system of Pânini, and it is a great loss to Sanskrit scholarship that so valuable a work should have remained unfinished.

I owe most, indeed, to Colebrooke and Bopp, but I have derived many useful hints from other grammars also. There are some portions of Wilson's grammar which show that he consulted native grammarians, and the fact that he possessed the remaining portion of Colebrooke's * MS., gives to his list of verbs, with the exception of the Bhû class, which was published by Colebrooke, a peculiar interest. Professor Benfey in his large grammar performed a most useful task in working up independently the materials supplied by Pânini and Bhaṭṭojidîkshita ; and his smaller grammars too, published both in German and in English, have rendered good service to the cause of sound scholarship. There are besides, the grammars of Boller in German, of Oppert in French, of Westergaard in Danish, of Flecchia in Italian, each supplying something that could not be found elsewhere, and containing suggestions, many of which have proved useful to the writer of the present grammar.

But while thus rendering full justice to the honest labours of my predecessors, I am bound to say, at the same time, that with

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* See Wilson's Sanscrit and English Dictionary, first edition, preface, p. xlv.

regard to doubtful or difficult forms, of which there are many in
the grammar of the Sanskrit language, not one of them can be
appealed to as an ultimate authority. Every grammar contains,
as is well known, a number of forms which occur but rarely, if ever,
in the literary language. It is necessary, however, for the sake of
systematic completeness, to give these forms ; and if they are to be
given at all, they must be given on competent authority. Now it
might be supposed that a mere reference to any of the numerous
grammars already published would be sufficient for this purpose,
and that the lists of irregular or unusual forms might safely be
copied from their pages. But this is by no means the case. Even
with regard to regular forms, whoever should trust implicitly in the
correctness of any of the grammars, hitherto published, would never
be certain of having the right form. I do not say this lightly, or
without being able to produce proofs. When I began to revise my
manuscript grammar which I had composed for my own use many
years ago, and when on points on which I felt doubtful, I con-
sulted other grammars, I soon discovered either that, with a strange
kind of sequacity, they all repeated the same mistake, or that they
varied widely from each other, without assigning any reason or
authority. I need not say that the grammars which we possess
differ very much in the degree of their trustworthiness ; but with
the exception of the first volume of Colebrooke and of Professor
Benfey's larger Sanskrit grammar, it would be impossible to appeal
to any of my predecessors as an authority on doubtful points.
Forster and Carey, who evidently depend almost entirely on
materials supplied to them by native assistants, give frequently
the most difficult forms with perfect accuracy, while they go wildly
wrong immediately after, without, it would seem, any power of
controlling their authorities. The frequent inaccuracies in the
grammars of Wilkins and Wilson have been pointed out by
others ; and however useful these works may have been for
practical purposes, they were never intended as authorities on
contested points of Sanskrit grammar.

Nothing remained in fact, in order to arrive at any satisfactory
result, but to collate the whole of my grammar, with regard not
only to the irregular but likewise to the regular forms, with Pâṇini
and other native grammarians, and to supply for each doubtful case,

and for rules that might seem to differ from those of any of my predecessors, a reference to Pâṇini or to other native authorities. This I have done, and in so doing I had to re-write nearly the whole of my grammar; but though the time and trouble expended on this work have been considerable, I believe that they have not been bestowed in vain. I only regret that I did not give these authoritative references throughout the whole of my work*, because, even where there cannot be any difference of opinion, some of my readers might thus have been saved the time and trouble of looking through Pâṇini to find the Sûtras that bear on every form of the Sanskrit language.

By this process which I have adopted, I believe that on many points a more settled and authoritative character has been imparted to the grammar of Sanskrit than it possessed before; but I do by no means pretend to have arrived on all points at a clear and definite view of the meaning of Pâṇini and his successors. The grammatical system of Hindu grammarians is so peculiar, that rules which we should group together, are scattered about in different parts of their manuals. We may have the general rule in the last, and the exceptions in the first book, and even then we are by no means certain that exceptions to these exceptions may not occur somewhere else. I shall give but one instance. There is a root जाग्रि *jâgri*, which forms its Aorist by adding इषं *isham*, ई: *îḥ*, ईत् *ît*. Here the simplest rule would be that final ऋ *ṛi* before इषं *isham* becomes र *r* (Pâṇ. VI. 1, 77). This, however, is prevented by another rule which requires that final ऋ *ṛi* should take Guṇa before इषं *isham* (Pâṇ. VII. 3, 84). This would give us अजागरिषं *ajâgar-isham*. But now comes another general rule (Pâṇ. VII. 2, 1) which prescribes Vṛiddhi of final vowels before इषं *isham*, i.e. अजागारिषं *ajâgârisham*. Against this change, however, a new rule is cited (Pâṇ. VII. 3, 85), and this secures for जाग्रि *jâgri* a special exception from Vṛiddhi, and leaves its base again as जागर् *jâgar*. As soon as the base has been changed to जागर् *jâgar*, it falls under a new rule (Pâṇ. VII. 2, 3), and is forced to take Vṛiddhi, until this rule is again nullified by Pâṇ. VII. 2, 4, which does not allow Vṛiddhi in an Aorist that takes intermediate इ *i*, like अजागरिषं *ajâgarisham*. There is an exception, however,

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* They have been given in the second edition.

to this rule also, for bases with short ম *a*, beginning and ending
with a consonant, may optionally take Vṛiddhi (Pâṇ. VII. 2, 7). This
option is afterwards restricted, and roots with short ম *a*, beginning
with a consonant and ending in ৰ *r*, like জাগ্ৰ *jâgar*, have no option
left, but are restricted afresh to Vṛiddhi (Pâṇ. VII. 2, 2). However,
even this is not yet the final result. Our base জাগ্ৰ *jâgar* is after
all not to take Vṛiddhi, and hence a new special rule (Pâṇ. VII. 2, 5)
settles the point by granting to জাগৃ *jâgri* a special exception from
Vṛiddhi, and thereby establishing its Guṇa. No wonder that these
manifold changes and chances in the formation of the First Aorist of
জাগৃ *jâgri* should have inspired a grammarian, who celebrates them
in the following couplet :

गुणो वृद्धिर्गुणो वृद्धिः प्रतिषेधो विकल्पनं ।
पुनर्वृद्धिर्निषेधोऽतो यणपूर्वाः प्राभयो नव ॥

"Guṇa, Vṛiddhi, Guṇa, Vṛiddhi, prohibition, option, again Vṛiddhi
and then exception, these, with the change of *ṛi* into a semivowel
in the first instance, are the nine results."

Another difficulty consists in the want of critical accuracy in
the editions which we possess of Pâṇini, the Siddhânta-Kaumudî,
the Laghu-Kaumudî, the Sârasvatî, and Vopadeva. Far be it from
me to wish to detract from the merits of native editors, like
Dharaṇîdhara, Kâsînâtha, Târânâtha, still less from those of
Professor Boehtlingk, who published his text and notes nearly
thirty years ago, when few of us were able to read a single line of
Pâṇini. But during those thirty years considerable progress has
been made in unravelling the mysteries of the grammatical literature
of India. The commentary of Sâyaṇa to the Rig-veda has shown us
how practically to apply the rules of Pâṇini ; and the translation of
the Laghu-Kaumudî by the late Dr. Ballantyne has enabled even
beginners to find their way through the labyrinth of native grammar.
The time has come, I believe, for new and critical editions of Pâṇini
and his commentators. A few instances may suffice to show the
insecurity of our ordinary editions. The commentary to Pâṇ. VII. 2, 42,
as well as the Sârasvatî II. 25, 1, gives the Benedictive Âtmanepada
वरिषीष्ट *varîshîshṭa* and स्तरिषीष्ट *starîshîshṭa* ; yet a reference to Pâṇ. VII.
2, 39 and 40, shows that these forms are impossible. Again, if
Pâṇini (VIII. 3, 92) is right—and how could the Infallible be wrong?—

using अग्रगामिनि *agragâmini* with a dental *n* in the last syllable, is clear ·that he extends the prohibition given in VIII. 4, 34, th regard to Upasargas, to other compounds. It is useless to juire whether in doing so he was right or wrong, for it is an article faith with every Hindu grammarian that whatever word is used Pâṇini in his Sûtras, is *eo ipso* correct. Otherwise, the rules ecting compounds with Upasargas are by no means identical with ɔse that affect ordinary compounds; and though it may be right to ɟue *a fortiori* from प्रगामिनि *pragâmini* to अग्रगामिनि *agragâmini*, it ɩuld not be right to argue from अग्रयान *agrayâna* to प्रयान *prayâna*, is being necessarily प्रयाण *prayâṇa*. But assuming अग्रगामिनि *agra-mini* to be correct, it is quite clear that the compounds स्वर्गकामिणौ *irgakâmiṇau*, वृषगामिणौ *vrishagâmiṇau*, हरिकामाणि *harikâmâṇi*, and चकामेण *harikâmeṇa*, given in the commentary to VIII. 4, 13, are all ɩong, though most of them occur not only in the printed editions Pâṇini and the Siddhânta-Kaumudî, but may be traced back to e MSS. of the Prakriyâ-Kaumudî, the source, though by no means ɩ model, of the Siddhânta-Kaumudî. I was glad to learn from y friend Professor Goldstücker, who is preparing an edition of the âsikâ-Vṛitti, and whom I consulted on these forms, that the MSS. Vâmana which he possesses, carefully avoid these faulty examples Pâṇ. VIII. 4, 13.

After these explanations I need hardly add that I am not so san-ɩine as to suppose that I could have escaped scot free where so many en of superior knowledge and talent have failed to do so. All I can ɟy is, that I shall be truly thankful to any scholar who will take ɩe trouble to point out any mistakes into which I may have fallen; ɩd I hope that I shall never so far forget the regard due to truth ɟ to attempt to represent simple corrections, touching the declension ɽ nouns or the conjugation of verbs, as matters of opinion, or so far ɩwer the character of true scholarship as to appeal, on such matters, ɔm the verdict of the few to the opinion of the many.

Hearing from my friend Professor Bühler that he had finished Sanskrit Syntax, based on the works of Pâṇini and other native rammarians, which will soon be published, I gladly omitted that ortion of my grammar. The rules on the derivation of nouns, by ɩeans of Kṛit, Uṇâdi, and Taddhita suffixes, do not properly belong ɔ the sphere of an elementary grammar. If time and health permit,

I hope to publish hereafter, as a separate treatise, the chapter of the Prakriyâ-Kaumudî bearing on this subject.

In the list of verbs which I have given as an Appendix, pp. 244–285, I have chiefly followed the Prakriyâ-Kaumudî and the Sârasvatî. These grammars do not conjugate every verb that occurs in the Dhâtupâṭha, but those only that serve to illustrate certain grammatical rules. Nor do they adopt, like the Siddhânta-Kaumudî, the order of the verbs as given in Pâṇini's Dhâtupâṭha, but they group the verbs of each class according to their voices, treating together those that take the terminations of the Parasmai-pada, those that take the terminations of the Âtmanepada, and, lastly, those that admit of both voices. In each of these subdivisions, again, the single verbs are so arranged as best to illustrate certain grammatical rules. In making a new selection among the verbs selected by Râmachandra and Anubhûtisvarûpâchârya, I have given a preference to those which occur more frequently in Sanskrit literature, and to those which illustrate some points of grammar of peculiar interest to the student. In this manner I hope that the Appendix will serve two purposes : it will not only help the student, when doubtful as to the exact forms of certain verbs, but it will likewise serve as a useful practical exercise to those who, taking each verb in turn, will try to account for the exact forms of its persons, moods, and tenses by a reference to the rules of this grammar. In some cases references have been added to guide the student, in others he has to find by himself the proper warranty for each particular form.

My kind friends Professor Cowell and Professor Kielhorn have revised some of the proof-sheets of my grammar, for which I beg to express to them my sincere thanks.

<div align="right">F. MAX MÜLLER.</div>

PARIS,
5th April, 1866.

PREFACE

TO THE SECOND EDITION.

THE principal alterations in the new edition of my Sanskrit grammar consist in a number of additional references to Pâṇini, in all cases where an appeal to his authority seemed likely to be useful, and in the introduction of the marks of the accent. I have also been able to remove a number of mistakes and misprints which, in spite of all the care I had taken, had been overlooked in the first edition. Most of these I had corrected in the German translation of my grammar, published at Leipzig in 1868; some more have now been corrected. I feel most grateful to several of my reviewers for having pointed out these oversights, and most of all to Pandit Râjârâmaśâstrî, whose list of notes and queries to my grammar has been of the greatest value to me. It seems almost hopeless for a European scholar to acquire that familiarity with the intricate system of Pâṇini which the Pandits of the old school in India still possess; and although some of their refinements in the interpretation of Pâṇini's rules may seem too subtle, yet there can be no doubt that these living guides are invaluable to us in exploring the gigantic labyrinth of ancient Sanskrit grammar.

There is, however, one difficulty which we have to contend with, and which does not exist for them. They keep true throughout to one system, the system of Pâṇini; we have to transfer the facts of that system into our own system of grammar. What accidents are likely to happen during this process I shall try to illustrate by one instance. Râjârâmaśâstrî objects to the form पुंसु *punsu* as the locative plural of पुमान् *pumân*. From his point of view, he is perfectly right in his objection, for according to Pâṇini the locative plural has Anusvâra, पुंसु *pumsu*. But in our own Sanskrit grammars we first have a general rule that स *s* is changed to ष *sh* after any vowel except अ and आ *â*, in spite of intervening Anusvâra (see § 100); and it has even been maintained that there is some kind of physiological reason for such a change. If then, after having laid

down this rule, we yet write पुंसु *puṁsu*, we simply commit a grammatical blunder; and I believe there is no Sanskrit grammar, except Colebrooke's, in which that blunder has not been committed. In order to avoid it, I wrote पुन्सु *punsu*, thus, by the retention of the dental न *n*, making it grammatically and physically possible for the स *s* to remain unchanged. It may be objected that on the same ground I ought to have written Instr. पुंसा *punsâ*, Gen. पुंस: *punsaḥ*, &c.; but in these cases the स *s* is radical, and would therefore not be liable to be changed into ष *sh* after a vowel and Anusvâra (Pân. VIII. 3, 59). Professor Weber had evidently overlooked these simple rules, or he would have been less forward in blaming Dr. Keller for having followed my example in writing पुन्सु *punsu*, instead of पुंसु *puṁsu*. In Pânini's grammar (as may be seen from my note appended to § 100) the rule on the change of स *s* into ष *sh* is so carefully worded that it just excludes the case of पुंसु *puṁsu*, although the सु *su* of the loc. plur. is preceded by an Anusvâra. I have now, by making in my second edition the same reservation in the general rule, been able to conform to Pânini's authority, and have written पुंसु *puṁsu*, instead of पुन्सु *punsu*, though even thus the fact remains that if the dot is really meant for Anusvâra, and if the सु *su* is the termination of the locative plural, the स *s* would be sounded as ष *sh*, according to the general tendency of the ancient Sanskrit pronunciation.

I have mentioned this one instance in order to show the peculiar difficulties which the writer of a Sanskrit grammar has to contend with in trying to combine the technical rules of Pânini with the more rational principles of European grammar; and I hope it may convince my readers, and perhaps even Professor Weber, that where I have deviated from the ordinary rules of our European grammars, or where I seem to have placed myself at variance with some of the native authorities, I have not done so without having carefully weighed the advantages of the one against those of the other system.

<div style="text-align: right">F. MAX MÜLLER.</div>

PARKS END, OXFORD,
August, 1870.

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SANSKRIT GRAMMAR.

THE DEVANÂGARÎ LETTERS.

VOWELS.					CONSONANTS.				
Initial.	Medial.	Initial.	Medial.	Equivalent.					
अ	–	स	–	a	क	क	k	प प	p
आ	ा	सा	ा	â	ख	ख	kh	फ फ	ph
इ	ि	इ	ि	i	ग	ग	g	ब ब	b
ई	ी	ई	ी	î	घ	घ	gh	भ भ	bh
उ	ु	उ	ु	u	ङ	ङ	ṅ	म म	m
ऊ	ू	ऊ	ू	û	च	च	ch (or k)	य य	y
ऋ	ृ	ऋ	ृ	ṛi (or ri)	छ	छ	chh (or kh)	र र	r
ॠ	ॄ	ॠ	ॄ	ṝi (or rî)	ज	ज	j (or g)	ल ल	l
ऌ	ॢ	ऌ	ॢ	ḷi (or li)	झ	झ	jh (or gh)	व व	v
ॡ	ॣ	ॡ	ॣ	ḹi (or lî)	ञ	ञ	ñ		
ए	े	ए	े	e	ट ट	ṭ (or t)		श श	ś (or s)
ऐ	ै	ऐ	ै	ai	ठ ठ	ṭh (or th)		ष ष	sh
ओ	ो	ओ	ो	o	ड¹ ड¹	ḍ (or d)		स स	s
औ	ौ	औ	ौ	au	ढ² ढ²	ḍh (or dh)		ह ह	h
					ण ण	ṇ (or n)		˙ ˙	ṁ (or m)
					त त	t		ँ ँ	m̐ (or m̐)
					थ थ	th		: :	ḥ (or h)
					द द	d		⋈ ⋈	(Jihvâmûlîya), χ
					ध ध	dh		⋈ ⋈	(Upadhmânîya), ⌀
					न न	n			

¹ Sometimes represented in the Veda by ꣡, ꣡, ḷ (or l).
² Sometimes represented in the Veda by ꣡, ꣡, ḷh (or lh).

CHAPTER I.

THE ALPHABET.

§ I. Sanskrit is properly written with the Devanâgarî alphabet; but the Bengali, Grantha, Telugu, and other modern Indian alphabets are commonly employed for writing Sanskrit in their respective provinces.

Note—*Devanâgarî* means the *Nâgarî* of the gods, or, possibly, of the Brâhmans. A more current style of writing, used by Hindus in all common transactions where Hindi is the language employed, is called simply *Nâgarî*. Why the alphabet should have been called *Nâgarî*, is unknown. If derived from *nagara*, city, it might mean the art of writing as first practised in cities. (Pâṇ. IV. 2, 128.) No authority has yet been adduced from any ancient author for the employment of the word *Devanâgarî*. In the *Lalita-vistara* (a life of Buddha, translated from Sanskrit into Chinese 76 A. D.), where a list of alphabets is given, the *Devanâgarî* is not mentioned, unless it be intended by the *Deva* alphabet. (See History of Ancient Sanskrit Literature, p. 518.) Albiruni, in the 11th century, speaks of the *Nagara* alphabet as current in Malva. (Reinaud, Mémoire sur l'Inde, p. 298.)

Beghrâm (*bhagârâma*, abode of the gods) is the native name of one or more of the most important cities founded by the Greeks, such as Alexandria ad Caucasum or Nicæa. (See Mason's Memoirs in Prinsep's Antiquities, ed. Thomas, vol. I. pp. 344–350.) Could Devanâgarî have been meant as an equivalent of Beghrâmi?

No inscriptions have been met with in India anterior to the rise of Buddhism. The earliest authentic specimens of writing are the inscriptions of king *Priyadarśi* or *Asoka*, about 250 B.C. These are written in two different alphabets. The alphabet which is found in the inscription of Kapurdigiri, and which in the main is the same as that of the Arianian coins, is written from right to left. It is clearly of Semitic origin, and most closely connected with the Aramaic branch of the old Semitic or Phenician alphabet. The Aramaic letters, however, which we know from Egyptian and Palmyrenian inscriptions, have experienced further changes since they served as the model for the alphabet of Kapurdigiri, and we must have recourse to the more primitive types of the ancient Hebrew coins and of the Phenician inscriptions in order to explain some of the letters of the Kapurdigiri alphabet.

But while the transition of the Semitic types into this ancient Indian alphabet can be proved with scientific precision, the second Indian alphabet, that which is found in the inscription of Girnar, and which is the real source of all other Indian alphabets, as well as of those of Tibet and Burmah, has not as yet been traced back in a satisfactory manner to any Semitic prototype. (Prinsep's Indian Antiquities by Thomas, vol. II. p. 42.) To admit, however, the independent invention of a native Indian alphabet is impossible. Alphabets were never invented, in the usual sense of that word. They were formed gradually, and purely phonetic alphabets always point back to earlier, syllabic or ideographic, stages. There are no such traces of the growth of an alphabet on Indian soil; and it is to be hoped that new discoveries may still bring to light the intermediate links by which the alphabet of Girnar, and through it the modern Devanâgarî, may be connected with one of the leading Semitio alphabets.

B 2

§ 2. Sanskrit is written from left to right.

Note—*Saṁskṛita* (संस्कृत) means what is rendered fit or perfect. But *Sanskrit* is not called so because the Bráhmans, or still less,·because the first Europeans who became acquainted with it, considered it the most perfect of all languages. *Saṁskṛita* meant what is rendered fit for sacred purposes; hence purified, sacred. A vessel that is purified, a sacrificial victim that is properly dressed, a man who has passed through all the initiatory rites or *saṁskáras;* all these are called *saṁskṛita.* Hence the language which alone was fit for sacred acts, the ancient idiom of the Vedas, was called *Saṁskṛita,* or the sacred language. The local spoken dialects received the general name of *prâkṛita.* This did not mean originally vulgar, but derived, secondary, second-rate, literally 'what has a source or type,' this source or type (*prakṛiti*) being the Saṁskṛita or sacred language. (See Vararuchi's Prâkṛita-Prakása, ed. Cowell, p. xvii.)

The former explanation of *prâkṛita* in the sense of 'the natural, original continuations of the old language (*bhâshâ*),' is untenable, because it interpolates the idea of continuation. If *prâkṛita* had to be taken in the sense of 'original and natural,' a language so called would mean, as has been well shown by D'Alwis (An Introduction to Kachcháyana's Grammar, p. lxxxix), the original language, and *saṁskṛita* would then have to be taken in the sense of 'refined for literary purposes.' This view, however, of the meaning of these two names, is opposed to the view of those who framed the names, and is rendered impossible by the character of the Vedic language.

§ 3. In writing the Devanâgarî alphabet, the distinctive portion of each letter is written first, then the perpendicular, and lastly the horizontal line. Ex. ᄀ, क, क *k;* ৬, ༚, ख *kh;* ৴, ॑, ग *g;* ৬, ঘ, घ *gh;* ঌ, ङ *ṅ,* &c.

Beginners will find it useful to trace the letters on transparent paper, till they know them well, and can write them fluently and correctly.

§ 4. The following are the sounds which are represented in the Devanâgarî alphabet:

	Hard, (tenues)	Hard and aspirated, (tenues aspiratæ.)	Soft, (mediæ)	Soft and aspirated, (mediæ aspiratæ)	Nasals.	Liquids.	Sibilants.	Vowels. Short, Long.		Diphthongs.
1. Gutturals,	क *k*	ख *kh*	ग *g*	घ *gh*	ङ *ṅ*	ह *h* [2]	ᜄ [4] (χ)	अ *a* आ *á*		ए *e* ऐ *ai*
2. Palatals,	च *ch*	छ *chh*	ज *j*	झ *jh*	ञ *ñ*	य *y*	श *ś*	इ *i* ई *í*		ओ *o* औ *au*
3. Linguals,	ट *ṭ*	ठ *ṭh*	ड *ḍ* [1]	ढ *ḍh* [1]	ण *ṇ*	र *r*	ष *sh*	ऋ *ṛi* ॠ *ṝí*		
4. Dentals,	त *t*	थ *th*	द *d*	ध *dh*	न *n*	ल *l*	स *s*	ऌ *li* (ॡ *lí*)		
5. Labials,	प *p*	फ *ph*	ब *b*	भ *bh*	म *m*	व *v* [3]	ᜄ [4] (φ)	उ *u* ऊ *ú*		

Unmodified Nasal or Anusvâra, ˙ *ṁ* or ◡ *ṁ.*
Unmodified Sibilant or Visarga, : *ḥ.*

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[1] In the Veda ड *ḍ* and ढ *ḍh,* if between two vowels, are in certain schools written ळ *ḷ* and ऴ *ḷh.*

[2] ह *h* is not properly a liquid, but a soft breathing.

[3] व *v* is sometimes called Dento-labial.

[4] The signs for the guttural and labial sibilants have become obsolete, and are replaced by the two dots : *ḥ.*

Students should be cautioned against using the Roman letters instead of the Devanâgarî when beginning to learn Sanskrit. The paradigms should be impressed on the memory in their real and native form, otherwise their first impressions will become unsettled and indistinct. After some progress has been made in mastering the grammar and in reading Sanskrit, the Roman alphabet may be used safely and with advantage.

§ 5. There are fifty letters in the Devanâgarî alphabet, thirty-seven consonants and thirteen vowels, representing every sound of the Sanskrit language.

§ 6. One letter, the long ॡ *lî*, is merely a grammatical invention; it never occurs in the spoken language.

§ 7. Two sounds, the guttural and labial sibilants, are now without distinctive representatives in the Devanâgarî alphabet. They are called *Jihvâmûlîya*, the tongue-root sibilant, formed near the base of the tongue; and *Upadhmânîya*, i.e. afflandus, the labial sibilant. They are said to have been represented by the signs **X** (called *Vajrâkṛiti*, having the shape of the thunderbolt) and **ꙮ** (called *Gajakumbhâkṛiti*, having the shape of an elephant's two frontal bones). [See Vopadeva's Sanskrit Grammar, 1. 18; History of Ancient Sanskrit Literature, p. 508.] Sometimes the sign **ᴦ**, called *Ardha-visarga*, half-Visarga, is used for both. But in common writing these two signs are now replaced by the two dots, the *Dvivindu*, :, (*dvi*, two, *vindu*, dot,) properly the sign of the unmodified Visarga. The old sign of the Visarga is described in the Kâtantra as like the figure ⟨⟩ 4; in the Tantrâbhidhâna as like two ठ *ṭh*'s. (See Prinsep, Indian Antiquities, vol. I. p. 75.)

§ 8. There are five distinct letters for the five nasals, ङ *ṅ*, ञ *ñ*, ण *ṇ*, न *n*, म *m*, as there were originally five distinct signs for the five sibilants. When, in the middle of words, these nasals are followed by consonants of their own class, (*ṅ* by *k, kh, g, gh*; *ñ* by *ch, chh, j, jh*; *ṇ* by *ṭ, ṭh, ḍ, ḍh*; *n* by *t, th, d, dh*; *m* by *p, ph, b, bh*,) they are often, for the sake of more expeditious writing, replaced by the dot, which is properly the sign of the unmodified nasal or Anusvâra. Thus we find

संकिता instead of सङ्किता *aṅkitâ*.
संचिता instead of सञ्चिता *añchitâ*.
कुंडिता instead of कुण्डिता *kuṇḍitâ*.
नंदिता instead of नन्दिता *nanditâ*.
कंपिता instead of कम्पिता *kampitâ*.

The pronunciation remains unaffected by this style of writing. संकिता must be pronounced as if it were written सङ्किता *aṅkitâ*, &c.

The same applies to final म *m* at the end of a sentence. This too,

though frequently written and printed with the dot above the line, is to be pronounced as म् m. अहं, I, is to be pronounced अहम् *aham*. (See Preface to Hitopadeśa, in M. M.'s Handbooks for the Study of Sanskrit, p. viii.)

Note—According to the Kaumâras final म् m *in pausâ* may be pronounced as Anusvâra ; cf. Sarasvatî-Prakriyâ, ed. Bombay, 1829*, pp. 12 and 13. कौमारास्त्ववसानेऽप्यनुखारमिच्छंति । अवसाने वा । अवसाने मकारस्यानुखारो भवति २३ । देयं । देयम् ॥ The Kaumâras are the followers of Kumâra, the reputed author of the Kâtantra or Kalâpa grammar. (See Colebrooke, Sanskrit Grammar, Preface ; and page 315, note.) S'arvavarman is quoted by mistake as the author of this grammar, and a distinction is sometimes made between the Kaumâras and the followers of the Kalâpa grammar.

§ 9. Besides the five nasal letters, expressing the nasal sound as modified by guttural, palatal, lingual, dental, and labial pronunciation, there are still three nasalized letters, the यँ, लँ, वँ, or यं, लं, वं, *y̐, l̐, v̐*, which are used to represent a final म् *m*, if followed by an initial य् *y*, ल् *l*, व् *v*, and modified by the pronunciation of these three semivowels. (Pâṇ. VIII. 4, 59.)

Thus instead of तं याति *taṁ yâti* we may write तँयाति *tay̐ yâti*;

instead of तं लभते *taṁ labhate* we may write तँलभते *tal̐ labhate*;

instead of तं वहति *taṁ vahati* we may write तँवहति *tav̐ vahati*.

Or in composition,

संयानं *saṁyânam* or सँयानं *say̐yânam*;

संलभं *saṁlabdham* or सँलभं *sal̐labdham*;

संवहति *saṁvahati* or सँवहति *sav̐vahati*.

But never if the म् *m* stands in the body of a word, such as काम्यः *kâmyaḥ*; nor if the semivowel represents an original vowel, e. g. Rig-veda x. 132, 3. सम् उ आरन् *sam u âran*, changed to सम्वारन् *sam vâran*.

§ 10. The only consonants which have no corresponding nasals are र् *r*, श् *ś*, ष् *sh*, स् *s*, ह् *h*. A final म् *m*, therefore, before any of these letters at the beginning of words, can only be represented by the neutral or unmodified nasal, the Anusvâra.

तं रक्षति *taṁ rakshati.*   Or in composition, संरक्षति *saṁrakshati.*

तं शृणोति *taṁ śriṇoti.*   संशृणोति *saṁśriṇoti.*

तं षकारं *taṁ shakâram.*   संष्ठीवति *saṁshṭhîvati.*

तं सरति *taṁ sarati.*   संसरति *saṁsarati.*

तं हरति *taṁ harati.*   संहरति *saṁharati.*

§ 11. In the body of a word the only letters which can be preceded by

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* This edition, which has lately been reprinted, contains the text—ascribed either to Vâṇî herself, i.e. Sarasvatî, the goddess of speech (MS. Bodl. 386), or to Anubhûti-svarûpa-âchârya, whoever that may be—and a commentary. The commentary printed in the Bombay editions is called महीधरी, or in MS. Bodl. 382. मैदासी, i.e. महीदासी. In MS. Bodl. 382. Mahîdhara or Mahîdâsabhaṭṭa is said to have written the Sârasvata in order that his children might read it, and to please Îśa, the Lord. The date given is 1634, the place Benares, (S'ivarâjadhanî.)

Anusvâra are श *ś*, ष *sh*, स *s*, ह *h*. Thus संश: *aṁśaḥ*, धनूंषि *dhanûṁshi*, यशांसि *yaśâṁsi*, सिंह: *siṁhaḥ*. Before the semivowels य *y*, र *r*, ल *l*, व *v*, the म *m*, in the body of a word, is never changed into Anusvâra. Thus गम्यते *gamyate*, नम्र: *namraḥ*, अम्ल: *amlaḥ*. In शंयो: *śaṁyoḥ* (Rv. I. 43, 4, &c.) the *ṁ* stands 'padânte,' but not in शाम्यति *śâmyati*. (See § 9.)

§ 12. With the exception of *Jihvâmûlîya* ⅹ χ (tongue-root letter), *Upadh-mânîya* ⅹ φ (to be breathed upon), *Anusvâra* ˙ *ṁ* (after-sound), *Visarga* : *ḥ* (emission, see Taitt.-Brâhm. III. p. 23 a), and *Repha* r (burring), all letters are named in Sanskrit by adding *kâra* (making) to their sounds. Thus अ *a* is called अकार: *akâraḥ*; क *ka*, ककार: *kakâraḥ*, &c.

§ 13. The vowels, if initial, are written,

अ, आ, इ, ई, उ, ऊ, ऋ, (ॡ), उ, ऊ, ए, ऐ, ओ, औ;

a, *â*, *i*, *î*, *ṛi*, *ṛî*, *ḷi*, (*ḷî*), *u*, *û*, *e*, *ai*, *o*, *au*;

f they follow a consonant, they are written with the following signs—

ा, ि, ी, ृ, ॄ, ॢ, (ॣ), ु, ू, े, ै, ो, ौ.

a, *â*, *i*, *î*, *ṛi*, *ṛî*, *ḷi*, (*ḷî*), *u*, *û*, *e*, *ai*, *o*, *au*.

There is one exception. If the vowel ऋ *ṛi* follows the consonant र *r*, it retains its initial form, and the *r* is written over it. Ex. निर्ऋति: *nirṛitiḥ*.

In certain words which tolerate an hiatus in the body of the word, the second vowel is written in its initial form. Ex. गोअग्र *goagra*, adj. preceded by cows, instead of गोऽग्र *go 'gra* or गवाग्र *gavâgra*; गोअश्वं *goaśvam*, cows and horses; प्रउग *praüga*, yoke; तितउ *titaü*, sieve.

§ 14. Every consonant, if written by itself, is supposed to be followed by a short *a*. Thus क is not pronounced *k*, but *ka*; य not *y*, but *ya*. But क *k* or any other consonant, if followed by any vowel except *a*, is pronounced without the inherent *a*. Thus .

का *kâ*, कि *ki*, की *kî*, कृ *kṛi*, कॄ *kṛî*, कॢ *kḷi*, (कॣ *kḷî*), कु *ku*, कू *kû*, के *ke*, कै *kai*, को *ko*, कौ *kau*.

The only peculiarity is that short ि *i* is apparently written before the consonant after which it is sounded. This arose from the fact that in the earliest forms of the Indian alphabet the long and short *i*'s were both written over the consonant, the short *i* inclining to the left, the long *i* inclining to the right. Afterwards these top-marks were, for the sake of distinctness, drawn across the top-line, so as to become कि and की, instead of कि and कि. (See Prinsep's Indian Antiquities, ed. Thomas, vol. II. p. 40.)

§ 15. If a consonant is to be pronounced without any vowel after it, the consonant is said to be followed by *Virâma*, i. e. stoppage, which is marked by ्. Thus *ak* must be written अक्; *kar*, कर्; *ik*, इक्.

§ 16. If a consonant is followed immediately by another consonant, the two or three or four or five or more consonants are written in one group

(*saṁyoga*). Thus *atka* is written क्त; *alpa* is written अल्प; *kârtsnya* is written कार्त्स्न्य. These groups or compound consonants must be learnt by practice. It is easy, however, to discover some general laws in their formation. Thus the perpendicular and horizontal lines are generally dropt in one of the letters : क् + क = क्क *kka ;* न् + द = न्द *nda ;* त् + व = त्व *tva ;* स् + ख = स्ख *skha ;* च् + य = च्य *chya ;* प् + त = प्त *pta ;* क् + त = क्त *kta ;* क् + त् + व = क्त्व *ktva ;* क् + त् + य = क्त्य *ktya.*

✓ § 17. The र *r* following a consonant is written by a short transverse stroke at the foot of the letter ; as क् + र = क्र or क्र *kra ;* ग् + र = ग्र *gra ;* त् + र = त्र or त्र *tra ;* द् + र = द्र *dra ;* ष् + ट् + र = ष्ट्र *shṭra.*

The र *r* preceding a consonant is written by ˙ placed at the top of the consonant before which it is to be sounded. Thus अर् + क = अर्क *arka ;* वर् + ष् + म = वर्ष्म *varshma.* This sign for र *r* is placed to the right of any other marks at the top of the same letter. Ex. अर्कं *arkam ;* अर्केण *arkeṇa ;* अर्केंदू *arkendú.*

    क *k* followed by ष *sh* is written क्ष or क्ष *ksha.*

    ज *j* followed by ञ *ñ* is written ज्ञ *jña.*

    झ *jh* is sometimes written झ *jh.*

    र *r* followed by उ *u* and ऊ *ú* is written रु *ru,* रू *rú.*

    द *d* followed by उ *u* and ऊ *ú* is written दु *du,* दू *dú.*

    श *ś,* particularly in combination with other letters, is frequently written श्. Ex. शु *śu ;* शू *śú ;* श्र *śra.*

§ 18. The sign of *Virâma* ˎ (stoppage), which if placed at the foot of a consonant, shows that its inherent short *a* is stopped, is sometimes, when it is difficult to write (or to print) two or three consonants in one group, placed after one of the consonants : thus युङ्क्ते instead of युङ्क्ते *yuṅkte.*

§ 19. The proper use of the Virâma, however, is at the end of a sentence, or portion of a sentence, the last word of which ends in a consonant.

At the end of a sentence, or of a half-verse, the sign । is used ; at the end of a verse, or of a longer sentence, the sign ॥.

˙ § 20. The sign ऽ (*Avagraha* or *Arddhâkâra*) is used in most editions to mark the elision of an initial अ *a,* after a final ओ *o* or ए *e.* Ex. सोऽपि *so 'pi* for सो अपि *so api,* i. e. सस् अपि *sas api ;* तेऽपि *te 'pi* for ते अपि *te api.*

List of Compound Consonants.

क्क *k-ka,* क्ख *k-kha,* क्च *k-cha,* क्त *k-ta,* क्त्य *k-t-ya,* क्त्र *k-t-ra,* क्त्र्य *k-t-r-ya,* क्त्व *k-t-va,* क्न *k-na,* क्न्य *k-n-ya,* क्म *k-ma,* क्य *k-ya,* क्र or क्र *k-ra,* क्र्य or क्र्य *k-r-ya,* क्ल *k-la,* क्व *k-va,* क्व्य *k-v-ya,* क्ष *k-sha,* क्ष्म *k-sh-ma,* क्ष्य *k-sh-ya,* क्ष्व *k-sh-va ;*— ख्य *kh-ya,* ख्र *kh-ra ;*—ग्य *g-ya,* ग्र *g-ra,* ग्र्य *g-r-ya ;*—घ्न *gh-na,* घ्न्य *gh-n-ya,* घ्म *gh-ma,* घ्य *gh-ya,* घ्र *gh-ra ;*—ङ्क *ṅ-ka,* ङ्क्त *ṅ-k-ta,* ङ्क्त्य *ṅ-k-t-ya,* ङ्क्य *ṅ-k-ya,*

ङ *ṅ-k-sha,* ङ्व *ṅ-k-sh-va,* ङ्ख *ṅ-kha,* ङ्ख्य *ṅ-kh-ya,* ङ्ग *ṅ-ga,* ङ्ग्य *ṅ-g-ya,* ङ्घ *ṅ-gha,* ङ्घ्य *ṅ-gh-ya,* ङ्घ्र *ṅ-gh-ra,* ङ्ङ *ṅ-ṅa,* ङ्म *ṅ-ma,* ङ्य *ṅ-ya.*

च्च *ch-cha,* च्छ *ch-chha,* च्छ्र *ch-chh-ra,* च्ञ *ch-ña,* च्म *ch-ma,* च्य *ch-ya;* छ्य *chh-ya,* छ्र *chh-ra;* ज्ज *j-ja,* ज्झ *j-jha,* ज्ञ *j-ña,* ज्ञ्य *j-ñ-ya,* ज्म *j-ma,* ज्य *j-ya,* ज्र *j-ra,* ज्व *j-va;* ञ्च *ñ-cha,* ञ्च्म *ñ-ch-ma,* ञ्च्य *ñ-ch-ya,* ञ्छ *ñ-chha,* ञ्ज *ñ-ja,* ञ्ञ *ñ-ña,* ञ्य *ñ-ya.*

ट्ट *ṭ-ṭa,* ट्य *ṭ-ya;* ठ्य *ṭh-ya,* ठ्र *ṭh-ra;* ड्ग *ḍ-ga,* ड्ग्य *ḍ-g-ya,* ड्घ *ḍ-gha,* ड्घ्र *ḍ-gh-ra,* ड्म *ḍ-ma,* ड्य *ḍ-ya;* ढ्य *ḍh-ya,* ढ्र *ḍh-ra;* ण्ट *ṇ-ṭa,* ण्ठ *ṇ-ṭha,* ण्ड *ṇ-ḍa,* ण्ड्य *ṇ-ḍ-ya,* ण्ड्र *ṇ-ḍ-ra,* ण्ड्र्य *ṇ-ḍ-r-ya,* ण्ढ *ṇ-ḍha,* ण्ण *ṇ-ṇa,* ण्म *ṇ-ma,* ण्य *ṇ-ya,* ण्व *ṇ-va.*

त्क *t-ka,* त्क्र *t-k-ra,* त्त *t-ta,* त्त्य *t-t-ya,* त्त्र *t-t-ra,* त्त्व *t-t-va,* त्थ *t-tha,* त्न *t-na,* त्न्य *t-n-ya,* त्प *t-pa,* त्प्र *t-p-ra,* त्म *t-ma,* त्म्य *t-m-ya,* त्य *t-ya,* त्र or त्र *t-ra,* त्र्य *t-r-ya,* त्व *t-va,* त्स *t-sa,* त्स्न *t-s-na,* त्स्न्य *t-s-n-ya,* त्स्य *t-s-ya;* थ्य *th-ya;* द्ग *d-ga,* द्घ *d-gha,* द्घ्र *d-gh-ra,* द्द *d-da,* द्द्य *d-d-ya,* द्ध *d-dha,* द्ध्य *d-dh-ya,* द्न *d-na,* द्ब *d-ba,* द्भ *d-bha,* द्भ्य *d-bh-ya,* द्म *d-ma,* द्य *d-ya,* द्र *d-ra,* द्र्य *d-r-ya,* द्व *d-va,* द्व्य *d-v-ya;* ध्न *dh-na,* ध्न्य *dh-n-ya,* ध्म *dh-ma,* ध्य *dh-ya,* ध्र *dh-ra,* ध्र्य *dh-r-ya,* ध्व *dh-va;* न्त *n-ta,* न्त्य *n-t-ya,* न्त्र *n-t-ra,* न्द *n-da,* न्द्र *n-d-ra,* न्ध *n-dha,* न्ध्र *n-dh-ra,* न्न *n-na,* न्प *n-pa,* न्प्र *n-p-ra,* न्म *n-ma,* न्य *n-ya,* न्र *n-ra,* न्स *n-sa.*

प्त *p-ta,* प्त्य *p-t-ya,* प्न *p-na,* प्प *p-pa,* प्म *p-ma,* प्य *p-ya,* प्र *p-ra,* प्ल *p-la,* प्व *p-va,* प्स *p-sa,* प्स्व *p-s-va;* ब्घ *b-gha,* ब्ज *b-ja,* ब्द *b-da,* ब्ध *b-dha,* ब्न *b-na,* ब्ब *b-ba,* ब्भ *b-bha,* ब्भ्य *b-bh-ya,* ब्य *b-ya,* ब्र *b-ra,* ब्व *b-va;* भ्न *bh-na,* भ्य *bh-ya,* भ्र *bh-ra,* भ्व *bh-va;* म्न *m-na,* म्प *m-pa,* म्प्र *m-p-ra,* म्ब *m-ba,* म्भ *m-bha,* म्म *m-ma,* म्य *m-ya,* म्र *m-ra,* म्ल *m-la,* म्व *m-va.*

य्य *y-ya,* य्व *y-va;* ल्क *l-ka,* ल्प *l-pa,* ल्म *l-ma,* ल्य *l-ya,* ल्ल *l-la,* ल्व *l-va;* व्न *v-na,* व्य *v-ya,* व्र *v-ra,* व्व *v-va.*

श्च *ś-cha,* श्च्य *ś-ch-ya,* श्न *ś-na,* श्य *ś-ya,* श्र *ś-ra,* श्र्य *ś-r-ya,* श्ल *ś-la,* श्व *ś-va,* श्व्य *ś-v-ya,* श्श *ś-śa;* ष्ट *sh-ṭa,* ष्ट्य *sh-ṭ-ya,* ष्ट्र *sh-ṭ-ra,* ष्ट्र्य *sh-ṭ-r-ya,* ष्ट्व *sh-ṭ-va,* ष्ठ *sh-ṭha,* ष्ण *sh-ṇa,* ष्ण्य *sh-ṇ-ya,* ष्प *sh-pa,* ष्प्र *sh-p-ra,* ष्म *sh-ma,* ष्य *sh-ya,* ष्व *sh-va;* स्क *s-ka,* स्ख *s-kha,* स्त *s-ta,* स्त्य *s-t-ya,* स्त्र *s-t-ra,* स्त्व *s-t-va,* स्थ *s-tha,* स्न *s-na,* स्न्य *s-n-ya,* स्प *s-pa,* स्फ *s-pha,* स्म *s-ma,* स्म्य *s-m-ya,* स्य *s-ya,* स्र *s-ra,* स्व *s-va,* स्स *s-sa.*

ह्ण *h-ṇa,* ह्न *h-na,* ह्म *h-ma,* ह्य *h-ya,* ह्र *h-ra,* ह्ल *h-la,* ह्व *h-va.*

Numerical Figures.

§ 21. The numerical figures in Sanskrit are

१	२	३	४	५	६	७	८	९	०
1	2	3	4	5	6	7	8	9	0

These figures were originally abbreviations of the initial letters of the Sanskrit numerals. The Arabs, who adopted them from the Hindus, called them Indian figures; in Europe, where they were introduced by the Arabs, they were called Arabic figures.

Thus ९ stands for ए *e* of एकः *ekaḥ*, one.

२ stands for इ *dv* of द्वौ *dvau*, two.

३ stands for त्र *tr* of त्रयः *trayaḥ*, three.

४ stands for च *ch* of चत्वारः *chatvâraḥ*, four.

५ stands for प *p* of पंच *pañcha*, five.

The similarity becomes more evident by comparing the letters and numerals as used in ancient inscriptions. See Woepcke, 'Mémoire sur la Propagation des Chiffres Indiens,' in Journal Asiatique, vi série, tome I; Prinsep's Indian Antiquities by Thomas, vol. II. p. 70; Chips from a German Workshop, vol. II. p. 289.

Pronunciation.

√ § 22. The Sanskrit letters should be pronounced in accordance with the transcription given page 4. The following rules, however, are to be observed :

1. The vowels should be pronounced like the vowels in Italian. The short अ *a*, however, has rather the sound of the English *a* in 'America.'

2. The aspiration of the consonants should be heard distinctly. Thus ख *kh* is said, by English scholars who have learnt Sanskrit in India, to sound almost like *kh* in 'inkhorn;' थ *th* like *th* in 'pothouse;' फ *ph* like *ph* in 'topheavy;' घ *gh* like *gh* in 'loghouse;' ध *dh* like *dh* in 'madhouse;' भ *bh* like *bh* in 'Hobhouse.' This, no doubt, is a somewhat exaggerated description, but it is well in learning Sanskrit to distinguish from the first the aspirated from the unaspirated letters by pronouncing the former with an unmistakable emphasis.

3. The guttural ङ *ṅ* has the sound of *ng* in 'king.'

4. The palatal letters च *ch* and ज *j* have the sound of *ch* in 'church' and of *j* in 'join.'

5. The lingual letters are said to be pronounced by bringing the lower surface of the tongue against the roof of the palate. As a matter of fact the ordinary pronunciation of *t, d, n* in English is what Hindus would call lingual, and it is essential to distinguish the Sanskrit dentals by bringing the tip of the tongue against the very edge of the upper front-teeth. In transcribing English words the natives naturally represent the English dentals by their linguals, not by their own dentals ; e. g. डिरेक्टर् *Direkṭar*, गवर्मेंट् *Gavarṇmeṇṭ*, &c.*

6. The Visarga, *Jihvâmûlîya* and *Upadhmânîya* are not now articulated audibly.

7. The dental स *s* sounds like *s* in 'sin,' the lingual ष *sh* like *sh* in 'shun,' the palatal श *ś* like *ss* in 'session.'

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* Bühler, Madras Literary Journal, February, 1864. Rajendralal Mitra, 'On the Origin of the Hindvî Language,' Journal of the Asiatic Society, Bengal, 1864, p. 509.

The real Anusvâra is sounded as a very slight nasal, like *n* in French ' bon.'
If the dot is used as a graphic sign in place of the other five nasals it
must, of course, be pronounced like the nasal which it represents *.

CHAPTER II.

RULES OF SANDHI OR THE COMBINATION OF LETTERS.

§ 23. In Sanskrit every sentence is considered as one unbroken chain
of syllables. Except where there is a stop, which we should mark by
interpunction, the final letters of each word are made to coalesce with the
initial letters of the following word. This coalescence of final and initial
letters, (of vowels with vowels, of consonants with consonants, and of
consonants with vowels,) is called *Sandhi*.

As certain letters in Sanskrit are incompatible with each other, i. e.
cannot be pronounced one immediately after the other, they have to be
modified or assimilated in order to facilitate their pronunciation. The rules,
according to which either one or both letters are thus modified, are called
the rules of Sandhi.

As according to a general rule the words in a sentence must thus be glued
together, the mere absence of Sandhi is in many cases sufficient to mark the
stops which in other languages have to be marked by stops. Ex. अस्त्वग्निमाहात्म्यं
इंद्रस्तु देवानां महत्तमः *astvagnimâhâtmyam, indrastu devânâm mahattamah*, Let
there be the greatness of Agni; nevertheless Indra is the greatest of the
gods.

Distinction between External and Internal Sandhi.

§ 24. It is essential, in order to avoid confusion, to distinguish between
the rules of Sandhi which determine the changes of final and initial letters
of words (*pada*), and between those other rules of Sandhi which apply to
the final letters of verbal roots (*dhâtu*) and nominal bases (*prâtipadika*) when
followed by certain terminations or suffixes. Though both are based on the
same phonetic principles and are sometimes identical, their application is
different. For shortness' sake it will be best to apply the name of *External*

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* According to Sanskrit grammarians the real Anusvâra is pronounced in the nose only,
the five nasals by their respective organs and the nose. Siddh.-Kaum. to Pân. I. I, 9.
प्रमङ्ग्णानां नासिका च (चकारेण खस्वर्गोच्चारानुकूलं ताल्वादि समुच्चीयते) ॥ नासिकानुखारस्य ॥
The real Anusvâra is therefore *nâsikya*, nasal; the five nasals are *anunâsika*, nasalized,
i.e. pronounced by their own organ of speech, and uttered through the nose.

Sandhi or *Pada Sandhi* to the changes which take place at the meeting of final and initial letters of words, and that of *Internal Sandhi* to the changes produced by the meeting of radical and formative elements.

The rules which apply to final and initial letters of words (*pada*) apply, with few exceptions, to the final and initial letters of the component parts of compounds, and likewise to the final letters of nominal bases (*prâtipadika*) when followed by the so-called *Pada*-terminations (भ्यां *bhyâm*, भिः *bhih*, भ्यः *bhyah*, सु *su*), or by secondary (*taddhita*) suffixes beginning with any consonants except य *y*.

The changes produced by the contact of incompatible letters in the body of a word should properly be treated under the heads of declension, conjugation, and derivation. In many cases it is far easier to remember the words ready-made from the dictionary, or the grammatical paradigms from the grammar, than to acquire the complicated rules with their numerous exceptions which are generally detailed in Sanskrit grammars under the head of Sandhi. It is easier to learn that the participle passive of लिह् *lih*, to lick, is लीढः *lîḍhah*, than to remember the rules according to which इ + ह् *h* + *t* are changed into ढ् + ध् *ḍh* + *t*, इ + ध् *ḍ* + *dh*, and इ + ढ् *ḍ* + *ḍh*; इ *ḍ* is dropt and the vowel lengthened: while in परिवृह् + तः *parivṛih* + *tah*, the vowel, under the same circumstances, remains short; *parivṛih* + *tah* = *parivṛiḍh* + *tah*, *parivṛiḍ* + *dhah* = *parivṛiḍ* + *ḍhah* = *parivṛiḍhah*. In Greek and Latin no rules are given with regard to changes of this kind. If they are to be given at all in Sanskrit grammars, they should, to avoid confusion, be kept perfectly distinct from the rules affecting the final and initial letters of words as brought together in one and the same sentence.

Classification of Vowels.

§ 25. Vowels are divided into short (*hrasva*), long (*dîrgha*), and protracted (*pluta*) vowels. Short vowels have one measure (*mâtrâ*), long vowels two, protracted vowels three. (Pân. 1. 2, 27.) A consonant is said to last half the time of a short vowel.

1. Short vowels: अ *a*, इ *i*, उ *u*, ऋ *ṛi*, ऌ *ḷi*.
2. Long vowels: आ *â*, ई *î*, ऊ *û*, ॠ *ṛî*, ए *e*, ऐ *ai*, ओ *o*, औ *au*.
3. Protracted vowels are indicated by the figure ३ 3; अ३ *a* 3, आ३ *â* 3, इ३ *i* 3, ई३ *î* 3, ए३ *e* 3, औ३ *au* 3. Sometimes we find अ ३ इ, *a* 3 *i*, instead of ए ३, *e* 3; or आ ३ उ, *â-*3 *u*, instead of औ ३, *au* 3.

§ 26. Vowels are likewise divided into

1. Monophthongs (*samânâkshara*): अ *a*, आ *â*, इ *i*, ई *î*, उ *u*, ऊ *û*, ऋ *ṛi*, ॠ *ṛî*, ऌ *ḷi*.
2. Diphthongs (*sandhyakshara*): ए *e*, ऐ *ai*, ओ *o*, औ *au*.

§ 27. All vowels are liable to be nasalized, or to become *anunâsika:* आँ *ã̂*, औँ *ã̂*.

§ 28. Vowels are again divided into light (*laghu*) and heavy (*guru*). This division is important for metrical purposes only.

1. Light vowels are स *a*, इ *i*, उ *u*, ऋ *ṛi*, ऌ *li*, if not followed by a double consonant.

2. Heavy vowels are सा *á*, ई *í*, ऊ *ú*, ॠ *ṛí*, ए *e*, ऐ *ai*, ओ *o*, औ *au*, and any short vowel, if followed by more than one consonant.

§ 29. Vowels are, lastly, divided according to accent, into *acute* (udâtta), *grave* (anudâtta), and *circumflexed* (svarita). The acute vowels are pronounced with a raised tone, the grave vowels with a low, the circumflexed with an even tone. (Pân. 1. 2, 29–32.) Accents are marked in Vedic literature only.

Guṇa and Vṛiddhi.

§ 30. Guṇa is the strengthening of इ *i*, ई *í*, उ *u*, ऊ *ú*, ऋ *ṛi*, ॠ *ṛí*, ऌ *li*, by means of a preceding स *a*, which raises इ *i* and ई *í* to ए *e*, उ *u* and ऊ *ú* to ओ *o*, ऋ *ṛi* and ॠ *ṛí* to अर् *ar*, ऌ *li* to अल् *al*. (Pân. 1. 1, 2.)

By a repetition of the same process the Vṛiddhi (increase) vowels are formed, viz. ऐ *ai* instead of ए *e*, औ *au* instead of ओ *o*, आर् *ár* instead of अर् *ar*, and आल् *ál* instead of अल् *al*. (Pân. 1. 1, 1.)

Vowels are thus divided again into:

1. Simple vowels: स *a*, सा *á*, इ *i*, ई *í*,   उ *u*, ऊ *ú*,   ऋ *ṛi*, ॠ *ṛí*,   ऌ *li*.

2. Guṇa vowels: —————   ए *e* $(a+i)$,   ओ *o* $(a+u)$,   अर् *ar*, अल् *al*.

3. Vṛiddhi vowels: सा *á*   ऐ *ái* $(a+a+i)$, औ *áu* $(a+a+u)$, आर् *ár*, आल् *ál*.

§ 31. स *a* and सा *á* do not take Guṇa, or, as other grammarians say, remain unchanged after taking Guṇa. Thus in the first person sing. of the reduplicated perfect, which requires Guṇa or Vṛiddhi, हन् *han* forms with Guṇa जघन *jaghana*, or with Vṛiddhi जघान *jaghána*, I have killed.

Combination of Vowels at the end and beginning of words.

§ 32. As a general rule, Sanskrit allows of no hiatus (*vivṛitti*) in a sentence. If a word ends in a vowel, and the next word begins with a vowel, certain modifications take place in order to remove this hiatus.

§ 33. For the purpose of explaining the combination of vowels, they may be divided into two classes:

1. Those which are liable to be changed into semivowels, इ *i*, ई *í*, उ *u*, ऊ *ú*, ऋ *ṛi*, ॠ *ṛí*; also the diphthongs, ए *e*, ऐ *ai*, ओ *o*, औ *au*.

2. Those which are not, स *a*, सा *á*.

Calling the former liquid *, the latter hard vowels, we may say: If the

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* The Prâtiśâkhya calls them *nâmin*, for a different reason; see Rig-veda-prâtiśâkhya, ed. M. M., p. xxiii.

same vowel (long or short) occurs at the end and beginning of words, the result is the long vowel. (Pâṇ. VI. 1, 101.) Thus

अ or आ + अ or आ = आ $\check{a} + \check{a} = \hat{a}$.

इ or ई + इ or ई = ई $\check{i} + \check{i} = \hat{i}$.

उ or ऊ + उ or ऊ = ऊ $\check{u} + \check{u} = \hat{u}$.

ऋ or ॠ + ऋ or ॠ = ॠ $r\check{i} + r\check{i} = r\hat{i}$ *.

Ex. उक्ता अपगच्छति = उक्तापगच्छति *uktvá + apagachchhati = uktvápagachchhati,* having spoken he goes away.

नदी ईदृशी = नदीदृशी *nadí + ídriśí = nadídṛiśí,* such a river.

कर्तृ ऋजु = कर्तृजु *kartṛi + ṛiju = kartṛiju,* doing (neuter) right.

किंतु उदेति = किंतूदेति *kintu + udeti = kintúdeti,* but he rises.

Or in compounds, मही + ईश: = महीश: *mahí + íśaḥ = mahíśaḥ,* lord of the earth.

§ 34. If hard vowels (long or short) occur at the end of a word, and the next begins with a liquid vowel (except diphthongs), the result is Guṇa of the liquid vowel. (Pâṇ. VI. 1, 87.) Thus

अ or आ + इ or ई = ए $\check{a} + \check{i} = e \; (\check{a}i).$

अ or आ + उ or ऊ = ओ $\check{a} + \check{u} = o \; (\check{a}u).$

अ or आ + ऋ or ॠ = अर् $\check{a} + r\check{i} = ar.$ (Pâṇ. I. 1, 51.)

Ex. तव इंद्र: = तवेंद्र: *tava + indraḥ = tavendraḥ,* thine is Indra.

सा उक्ता = सोक्ता *sâ + uktvâ = soktvâ,* she having spoken.

† सा ऋद्धि: = सऋद्धि: *sâ + ṛiddhiḥ = sarddhiḥ,* this wealth.

तव ऌकार: = तवल्कार: *tava + ḷikâraḥ = tavalkâraḥ,* thy letter *ḷi.*

Or in compounds, काम्य + इष्टि: = काम्येष्टि: *kâmya + ishṭiḥ = kâmyeshṭiḥ,* an offering for a certain boon.

हित + उपदेश: = हितोपदेश: *hita + upadeśaḥ = hitopadeśaḥ,* good advice.

§ 35. If hard vowels (long or short) occur at the end of a word, and the next begins with a diphthong, the result is Vṛiddhi. (Pâṇ. VI. 1, 88.) Thus

अ or आ + ए = ऐ $\check{a} + e = \hat{a}i.$

अ or आ + ऐ = ऐ $\check{a} + \hat{a}i = \hat{a}i.$

अ or आ + ओ = औ $\check{a} + o = \hat{a}u.$

अ or आ + औ = औ $\check{a} + \hat{a}u = \hat{a}u.$

Ex. तव एव = तवैव *tava + eva = tavaiva,* of thee only.

सा ऐक्षिष्ट = सैक्षिष्ट *sâ + aikshishṭa = saikshishṭa,* she saw.

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* The letter ऌ *ḷi* is left out, because it is of no practical utility. It is treated like ऋ *ṛi,* only substituting ल् *l* for र् *r* in Guṇa and Vṛiddhi. Thus ऌ + अनुबंध: *ḷi + anubandhaḥ* becomes लनुबंध: *lanubandhaḥ,* i. e. having *ḷi* as indicatory letter.

† Some grammarians consider the Sandhi of $\check{a}$ with *ṛi* optional, but they require the shortening of the long *á.* Ex. ब्रह्मा + ऋषि: *brahmá + ṛishiḥ =* ब्रह्मर्षि: *brahmarshiḥ* or ब्रह्म ऋषि: *brahma ṛishiḥ,* Brahmâ, a Ṛishi.

तव ओष्ठ: = तवौष्ठ: *tava + oshṭhaḥ = tavaushṭhaḥ,* thy lip.

सा औत्सुक्यवती = सौत्सुक्यवती *sâ + autsukyavatî = sautsukyavatî,* she desirous.

)r in compounds, राम + ऐश्वर्यं = रामैश्वर्यं *râma + aiśvaryam = râmaiśvaryam,* the lordship of Râma.

सीता + औपम्यं = सीतौपम्यं *sîtâ + aupamyam = sîtaupamyam,* similarity with Sîtâ, the wife of Râma.

§ 36. If a simple liquid vowel (long or short) occurs at the end of a word, and the next begins with any vowel or diphthong, the result is change of the liquid vowel into a semivowel. (Pâṇ. vi. 1, 77.) Thus

इ or ई	अ or आ = य or या	ĭ	ᷓ = yᷓ.
	ऋ or ॠ = यृ or यॄ		rĭ = yrĭ.
	उ or ऊ = यु or यू		ŭ = yŭ.
	ए or ऐ = ये or यै		e, ai = ye, yai.
	ओ or औ = यो or यौ		o, au = yo, yau.

ऋ or ॠ	अ or आ = र or रा	rĭ	ᷓ = rᷓ.
	इ or ई = रि or री		ĭ = rĭ.
	उ or ऊ = रु or रू		ŭ = rŭ.
	ए or ऐ = रे or रै		e, ai = re, rai.
	ओ or औ = रो or रौ		o, au = ro, rau.

उ or ऊ	अ or आ = व or वा	ŭ	ᷓ = vᷓ.
	इ or ई = वि or वी		ĭ = vĭ.
	ऋ or ॠ = वृ or वॄ		rĭ = vrĭ.
	ए or ऐ = वे or वै		e, ai = ve, vai.
	ओ or औ = वो or वौ		o, au = vo, vau.

Ex. दधि अत्र = दध्यत्र *dadhi + atra = dadhyatra,* milk here.

कर्तृ उत = कर्तृत *kartṛi + uta = kartruta,* doing moreover.

मधु इव = मध्विव *madhu + iva = madhviva,* like honey.

नदी ऐडस्य = नद्यैडस्य *nadî + aiḍasya = nadyaiḍasya,* the river of Aiḍa.

In compounds, नदी + अर्थं = नद्यर्थं *nadî + artham = nadyartham,* for the sake of a river.

Note—Some native grammarians allow, except in compounds, the omission of this Sandhi, but they require in that case that a long final vowel be shortened. Ex. चक्री अत्र *chakrî atra* may be चक्र्यत्र *chakryatra* or चक्रि अत्र *chakri atra.*

§ 37. If a Guṇa-vowel occurs at the end of a word, and the next begins with any vowel or diphthong (except ă), the last element of the Guṇa-vowel is changed into a semivowel. If ă follows, ă is elided, and no change takes place in the diphthong; see § 41. (Pâṇ. vi. 1, 78.) Thus

ए (*e*) + any vowel (except *ă*) = अय् (*ay*).

ओ (*o*) + any vowel (except *ă*) = अव् (*av*).

Ex. सखे आगच्छ = सखयागच्छ *sakhe âgachchha = sakhayâgachchha*, Friend, come!

सखे इह = सखयिह *sakhe iha = sakhayiha*, Friend, here!

प्रभो एहि = प्रभवेहि *prabho ehi = prabhavehi*, Lord, come near!

प्रभो औषधं = प्रभवौषधं *prabho aushadham = prabhavaushadham*, Lord, medicine.

In compounds, गो + ईश: = गवीश: *go + îśaḥ = gavîśaḥ*. There are various exceptions in compounds where गो *go* is treated as गव *gava*. (§ 41.)

§ 38. If a Vṛiddhi-vowel occurs at the end of a word, and the next begins with any vowel or diphthong, the last element is changed into a semivowel. (Pâṇ. VI. 1, 78.) Thus

ऐ *(ai)* + any vowel = आय् *(ây)*.

औ *(au)* + any vowel = आव् *(âv)*.

Ex. श्रिये अर्थ: = श्रियायर्थ: *śriyai arthaḥ = śriyâyarthaḥ*.

श्रिये ऋते = श्रियायृते *śriyai ṛite = śriyâyṛite*.

रवौ अस्तमिते = रवावस्तमिते *ravau astamite = ravâvastamite*, after sunset.

तौ इति = ताविति *tau iti = tâviti*.

In composition, नौ + अर्थं = नावर्थं *nau + artham = nâvartham*, for the sake of ships.

§ 39. These two rules, however, are liable to certain modifications:

1. The final य् *y* and व् *v* of आय् *ay*, आव् *av*, which stand according to rule for ए *e*, ओ *o*, may be dropt before all vowels (except ă, § 41); not, however, in composition. Thus most MSS. and printed editions change

सखे आगच्छ *sakhe âgachchha*, not into सखयागच्छ *sakhayâgachchha*, but into सख आगच्छ *sakha âgachchha*.

सखे इह *sakhe iha*, not into सखयिह *sakhayiha*, but into सख इह *sakha iha*.

प्रभो एहि *prabho ehi*, not into प्रभवेहि *prabhavehi*, but into प्रभ एहि *prabha ehi*.

प्रभो औषधं *prabho aushadham*, not into प्रभवौषधं *prabhavaushadham*, but into प्रभ औषधं *prabha aushadham*.

2. The final य् *y* of आय् *ây*, which stands for ऐ *ái*, may be dropt before all vowels, and it is usual to drop it in our editions. Thus

श्रिये अर्थ: *śriyai arthaḥ* is more usually written श्रिया अर्थ: *śriyâ arthaḥ* instead of श्रियायर्थ: *śriyâyarthaḥ*.

3. The final व् *v* of आव् *âv*, for औ *au*, may be dropt before all vowels, but is more usually retained in our editions. Thus

तौ इति *tau iti* is more usually written ताविति *tâviti*, and not ता इति *tâ iti*.

Note—Before the particle उ *u* the dropping of the final य् *y* and व् *v* is obligatory.

It is without any reason that the final य् *y* of Guṇa and Vṛiddhi and the final व् *v* of Guṇa are generally dropt, while the final व् *v* of Vṛiddhi is generally retained. It would be more consistent either always to retain the final semivowels or always to drop them. See Rig-veda-prâtiśâkhya, ed. M. M., Sûtras 129, 132, 135: Pâṇ. VI. 1, 78; VIII. 3, 19.

§ 40. In all these cases the hiatus, occasioned by the dropping of य् *y* and व् *v*, remains, and the rules of Sandhi are not to be applied again.

§ 41. ए *e* and ओ *o*, before short अ *a*, remain unchanged, and the initial अ *a* is elided. (Pân. VI. 1, 109.)

Ex. शिवे अत्र = शिवेऽत्र *sive atra = sive 'tra*, in S'iva there.

प्रभो अनुगृहाण = प्रभोऽनुगृहाण *prabho anugrihâna = prabho 'nugrihâna*, Lord, please.

In composition this elision is optional. (Pân. VI. 1, 122.)

Ex. गो + अश्वा: = गोऽश्वा: or गोअश्वा: *go + asvâh = go 'svâh* or *go asvâh*, cows and horses.

In some compounds गव *gava* must or may be substituted for गो *go*, if a vowel follows; गवाक्ष: *gavâkshah*, a window, lit. a bull's eye; गवेंद्र: *gavendrah*, lord of kine, (a name of Krishna); गवाजिनं or गोऽजिनं *gavâjinam* or *go 'jinam*, a bull's hide.

Unchangeable Vowels (Pragrihya).

§ 42. There are certain terminations the final vowels of which are not liable to any Sandhi rules. These vowels are called *pragrihya* (Pân. I. 1, 11) by Sanskrit grammarians. They are,

1. The terminations of the dual in ई *î*, ऊ *û*, and ए *e*, whether of nouns or verbs.

Ex. कवी इमौ *kavî imau*, these two poets.

गिरी एतौ *girî etau*, these two hills.

साधू इमौ *sâdhû imau*, these two merchants.

बंधू आनय *bandhû ânaya*, bring the two friends.

लते एते *late ete*, these two creepers.

विद्ये इमे *vidye ime*, these two sciences.

शयाते अर्भकौ *sayâte arbhakau*, the two children lie down.

शयावहे आवां *sayâvahe âvâm*, we two lie down.

याचेते अर्थं *yâchete artham*, they two ask for money.

Note—Exceptions occur, as मणीव *manîva*, i.e. मणी इव *manî iva*, like two jewels; दंपतीव *dampatîva*, i.e. दंपती इव *dampatî iva*, like husband and wife.

2. The terminations of अमी *amî* and अमू *amû*, the nom. plur. masc. and the nom. *dual* of the pronoun अदस् *adas*. (Pân. I. 1, 12.)

Ex. अमी अश्वा: *amî asvâh*, these horses.

अमी इषव: *amî ishavah*, these arrows.

अमू अर्भकौ *amû arbhakau*, these two children. (This follows from rule 1.)

Irregular Sandhi.

§ 43. The following are a few cases of irregular Sandhi which require to be stated. When a preposition ending in अ or आ *á* is followed by a verb beginning with ए *e* or ओ *o*, the result of the coalescence of the vowels is ए *e* or ओ *o*, not ऐ *ai* or औ *au*. (Pâṇ. VI. 1, 94.)

Ex. प्र + एजते = प्रेजते *pra + ejate = prejate*.

    उप + एषते = उपेषते *upa + eshate = upeshate*.

    प्र + एषयति = प्रेषयति *pra + eshayati = preshayati* *.

    परा + एखति = परेखति *pará + ekhati = parekhati*.

    उप + ओषति = उपोषति *upa + oshati = uposhati*.

    परा + ओहति = परोहति *pará + ohati = parohati*.

This is not the case before the two verbs एध *edh*, to grow, and इ *i*, to go, if raised by Guṇa to ए *e*. (Pâṇ. VI. 1, 89.)

Ex. उप + एधते = उपेधते *upa + edhate = upaidhate*.

    अव + एति = अवैति *ava + eti = avaiti*.

In verbs derived from nouns, and beginning with ए or ओ *e* or *o*, the elision of the final अ or आ *á* of the preposition is optional.

§ 44. If a root beginning with ऋ *ṛi* is preceded by a preposition ending in अ *a* or आ *á*, the two vowels coalesce into आर् *ár* instead of अर् *ar*. (Pâṇ. VI. 1, 91.)

Ex. अप + ऋच्छति = अपार्च्छति *apa + ṛichchhati = apárchchhati*.

    अव + ऋणाति = अवार्णाति *ava + ṛiṇáti = avárṇáti*.

    प्र + ऋजते = प्रार्जते *pra + ṛijate = prárjate*.

    परा + ऋषति = परार्षति *pará + ṛishati = parárshati*.

In verbs derived from nouns and beginning with ऋ *ṛi*, this lengthening of the अ *a* of the preposition is optional. (Pâṇ. VI. 1, 92.)

In certain compounds ऋणं *ṛiṇam*, debt, and ऋत: *ṛitaḥ*, affected, take Vṛiddhi instead of Guṇa if preceded by अ *a*; प्र + ऋणं = प्रार्णं *pra + ṛiṇam = prárṇam*, principal debt; ऋण + ऋणं = ऋणार्णं *ṛiṇa + ṛiṇam = ṛiṇárṇam*, debt contracted to liquidate another debt; शोक + ऋत: = शोकार्त: *śoka + ṛitaḥ = śokártaḥ*, affected by sorrow. Likewise ऊह *úh*, the substitute for वाह *váh*, carrying, forms Vṛiddhi with a preceding अ *a* in a compound. Thus विश्व + ऊह: *viśva + úhaḥ*, the acc. plur. of विश्ववाह *viśvaváh*, is विश्वौह: *viśvauhaḥ*. (Pâṇ. VI. 1, 89, vârt.)

§ 45. If the initial ओ *o* in ओष्ठ: *oshṭhaḥ*, lip, and ओतु: *otuḥ*, cat, is preceded in a compound by अ or आ *á*, the two vowels may coalesce into औ *au* or ओ *o*. (Pâṇ. VI. 1, 94, vârt.)

Ex. अधर + ओष्ठ: = अधरौष्ठ: or अधरोष्ठ: *adhara + oshṭhaḥ = adharaushṭhaḥ* or *adharoshṭhaḥ*, the lower lip.

    स्थूल + ओतु: = स्थूलौतु: or स्थूलोतु: *sthúla + otuḥ = sthúlautuḥ* or *sthúlotuḥ*, a big cat.

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* In nouns derived from प्रेष् *presh*, the rule is optional. Ex. प्रेष्य or प्रैष्य *preshya* or *praishya*, a messenger. प्रेष *presha*, a gleaner, is derived from प्र *pra* and इष् *ish*.

If **खोष्ठ** *oshṭha* and **खोतु** *otu* are preceded by **ख** or **खा** *ă* in the middle of a sentence, they follow the general rule.

Ex. **मम + खोष्ठ: = ममौष्ठ:** *mama+oshṭhaḥ = mamaushṭhaḥ*, my lip.

§ 46. As irregular compounds the following are mentioned by native grammarians:

खैरं *svairam*, wilfulness, and **खैरिन्** *svairin*, self-willed, from **ख + ईर** *sva+ĭra*.

खक्षौहिणी *akshauhiṇí*, a complete army, from **खक्ष + ऊहिनी** *aksha+ûhiní*.

प्रौढ: *prauḍhaḥ*, from **प्र + ऊढ:** *pra+ûḍhaḥ*, full-grown.

प्रौह: *prauhaḥ*, investigation, from **प्र + ऊह:** *pra+ûhaḥ*.

प्रैष: *praishaḥ*, a certain prayer, from **प्र + एष:** *pra+eshaḥ*. (See § 43.)

प्रैष्य: *praishyaḥ*, a messenger.

§ 47. The final **खो** *o* of indeclinable words is not liable to the rules of Sandhi. (Pâṇ. 1. 1, 15.)

Ex. **खहो खपेहि** *aho apehi*, Halloo, go away!

§ 48. Indeclinables consisting of a single vowel, with the exception of **खा** *á* (§ 49), are not liable to the rules of Sandhi. (Pâṇ. 1. 1, 14.)

Ex. **इ इंद्र** *i indra*, Oh Indra!   **उ उमेश** *u umeśa*, Oh lord of Umâ!

खा एवं *á evam*, Is it so indeed?

§ 49. If **खा** *á* (which is written by Indian grammarians **खाङ्** *áṅ*) is used as a preposition before verbs, or before nouns in the sense of 'so far as' (inclusively or exclusively) or 'a little,' it is liable to the rules of Sandhi.

Ex. **खा खध्ययनात् = खाध्ययनात्** *á adhyayanât = ádhyayanât*, until the reading begins.

खा एकदेशात् = ऐकदेशात् *á ekadeśát = aikadeśât*, to a certain place.

खा खालोचितं = खालोचितं *á álochitam = álochitam*, regarded a little.

खा उष्णां = खोष्णां *á ushṇam = oshṇam*, a little warm.

खा इहि = एहि *á ihi = ehi*, come here.

If **खा** *á* is used as an interjection, it is not liable to Sandhi, according to § 48.

Ex. **खा एवं किल तत्** *á, evam kila tat*, Ah,—now I recollect,—it is just so.

§ 50. Certain particles remain unaffected by Sandhi.

Ex. **हे इंद्र** *he indra*, Oh Indra.

§ 51. A protracted vowel remains unaffected by Sandhi, because it is always supposed to stand at the end of a sentence. (Pâṇ. VI. 1, 125; VIII. 2, 82.)

Ex. **देवदत्ता ३ । एहि** *devadattá 3 ehi*, Devadatta, come here!

§ 52. Table showing the Combination of Final with Initial Vowels.

FINAL. \ WITH INITIAL.	अ आ â	इ ई î	उ ऊ û	ऋ rï	ॠ rî	ऌ lï	ए e	ऐ ai	ओ o	औ au
अ आ â	â	e	o	ar	ar	al	ai	ai	au	au
इ ई î	ya, yâ	î	yu, yû	yṛ	yṛ	yḷ	ye	yai	yo	yau
उ ऊ û	va, vâ	vi, vî	û	vṛ	vṛ	vḷ	ve	vai	vo	vau
ऋ rï ॠ rî	ra, râ	ri, rî	ru, rû	rï[1]	rî	rḷ	re	rai	ro	rau
ऌ lï	la, lâ	li, lî	lu, lû	lṛ	lï[3]	lï	le	lai	lo	lau
ए e	a' (aya) a â	ayi, a i	ayu, a u	ayṛ, a ṛ	ayṛ	ayḷ, a lï	aye, a e	ayai, a ai	ayo, a o	ayau, a au
ऐ ai	âvâ, â â	âvi, â i	âvu, â u	âvṛ, â ṛ	âvṛ	âvḷ, â lï	âve, â e	âvai, â ai	âvo, â o	âvau, â au
ओ o	o' (avâ) a â	avi, a i	avu, a u	avṛ, a ṛ	avṛ	avḷ, a lï	ave, a e	avai, a ai	avo, a o	avau, a au
औ au	âvâ, â â	âvi, â i	âvu, â u	âvṛ, â ṛ	âvṛ	âvḷ, â lï	âve, â e	âvai, â ai	âvo, â o	âvau, â au

1 Ṛi rī dbhyāṁ hrasva rikāre pare ri iti rūpadvayam; dīrghe tu rī ityeva.   Rājā rāmaśāstrī.   2 Ri or Lī, id.   3 Lī or rī, id.

Combination of Final and Initial Consonants.

§ 53. Here, as in the case of vowels, the rules which apply to the final consonants of words following each other in a sentence are equally applicable to the final consonants of words following each other in a compound. The final consonants of nominal bases too, before the so-called *Pada*-terminations (भ्यां *bhyâm*, भिः *bhih*, भ्यः *bhyah*, सु *su*) and before secondary (*taddhita*) suffixes beginning with any consonant but य *y*, are treated according to the same rules. But the derivatives formed by means of these and other suffixes are best learnt from the dictionary in their ready-made state ; while the changes of nominal and verbal bases ending in consonants, before the terminations of declension and conjugation and other suffixes, are regulated by different laws, and are best acquired in learning by heart the principal paradigms of nouns and verbs.

§ 54. In order to simplify the rules concerning the changes of final consonants, it is important to state at the outset that *eleven* only out of the thirty-five consonants can ever stand in Sanskrit at the end of a word; viz.

क् *k*, ङ् *ṅ*, द् *ṭ*, ण् *ṇ*, त् *t*, न् *n*, प् *p*, म् *m*, ल् *l*, : *ḥ*, ं *ṁ*.

1. There are five classes of consonants, consisting of five letters each ; thus giving twenty-five. In every one of these five classes the aspirates, if final, are replaced by their corresponding unaspirated letters : ख *kh* by क् *k*; घ *gh* by ग् *g*; छ *chh*, however, not by च् *ch*, but by ट् *ṭ*, &c. Ex. चित्रलिख् *chitralikh*, painter; voc. चित्रलिक् *chitralik*. This reduces the twenty-five letters to fifteen.

2. In every class the sonant (§ 58) letters, if final, are replaced by their corresponding surd letters; ग् *g* by क् *k*; द् *d* by त् *t*, &c. Ex. हृद् *hrid*, heart; nom. हृत् *hrit*. This reduces the fifteen to ten *.

3. No palatal च् *ch* can ever be final; hence the only remaining palatal, the च् *ch*, is replaced by the corresponding guttural क् *k* †. Ex. वाच् *vách*, speech; voc. वाक् *vák*. Final ञ् *ñ* does not occur. This reduces the ten to eight. In a few roots the final ज् *j* is replaced by a lingual instead of a guttural.

4. Of the semivowels, (य् *y*, र् *r*, ल् *l*, व् *v*,) ल् *l* is the only one that is found at the end of words. This raises the eight to nine letters.

5. ह् *h* cannot be final, but is changed into ट् *ṭ*; sometimes into क् *k* or त् *t*.

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* Some grammarians allow the soft or sonant letters as final, but the MSS. and editions generally change them into the corresponding hard letters.

† The only exceptions are technical terms such as अच् *ach*, a vowel; अगंतः *agantaḥ*, ending in a vowel, instead of अगंतः *agantaḥ*.

6. Of the sibilants, the only one that is found at the end of words is Visarga. For, radical ष *sh* cannot be final, but is replaced by ट् *ṭ*. Thus द्विष् *dvish* becomes द्विट् *dviṭ*. In a few words final ष *sh* is changed into क् *k*.

Radical श *ś* cannot be final, but is replaced by ट् *ṭ*. Thus विश् *viś* becomes विट् *viṭ*. In some words final श *ś* is changed into क् *k*. (§ 174.)

Final radical स *s* is treated as Visarga.

The Visarga, therefore, raises the nine to ten; and the Anusvâra, to eleven letters, the only ones that can ever stand at the end of real words.

Hence the rules of Sandhi affecting final consonants are really reduced to *eleven* heads.

§ 55. It is important to observe that no word in Sanskrit ever ends in more than one consonant, the only exception being when an र *r* precedes a final radical tenuis क् *k*, ट् *ṭ*, त् *t*, प् *p*. Thus

अबिभर् + त् = अबिभर्त् *abibhar +t = abibhar*, 3. p. sing. impf. of भृ *bhṛi*, to carry.

अबिभर् + स् = अबिभर्स् *abibhar + s = abibhar*, 2. p. sing. impf. of भृ *bhṛi*, to carry.

सुवल्ग् + स् = सुवल्ग् *suvalg + s = suval*, nom. sing. well jumping.

But ऊर्क् *ûrk*, strength, nom. sing. of ऊर्ज् *ûrj*.

अवरिवर्त् *avarivart*, 3. p. sing. impf. intens. of वृत् *vṛit* or वृध् *vṛidh*.

अमार्ट् *amârṭ*, from मृज् *mṛij*. (Pâṇ. VIII. 2, 24.)

The nom. sing. of चिकीर्ष् *chikîrsh* is चिकीः *chikîḥ*, because here the *r* is not followed by a tenuis.

Classification of Consonants.

§ 56. Before we can examine the changes of final and initial consonants, according to the rules of external Sandhi, we have to explain what is meant by the place and the quality of consonants.

1. The throat, the palate, the roof of the palate, the teeth, the lips, and the nose are called the places or organs of the letters. (See § 4.)

2. By contact between the tongue and the four places,—throat, palate, roof, teeth,—the guttural, palatal, lingual, and dental consonants are formed. Labial consonants are formed by contact between the lips.

3. In forming the nasals of the five classes the veil which separates the nose from the pharynx is withdrawn *. Hence these letters are called *Anunâsika*, i. e. co-nasal or nasalized.

4. The real Anusvâra is formed in the nose only, and is called *Nâsikya*, i. e. nasal.

5. The Visarga is said to be pronounced in the chest (*urasya*); the three or five sibilants in their respective places.

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* Lectures on the Science of Language, Second Series, p. 145.

6. *The semivowels, too, are referred to these five places, and three of them,*
य *y,* ल *l,* व *v, can be nasalized, and are then called Anunásika.* (य̐, ल̐,
व̐, *or* यं, लं, वं, y̐, l̐, v̐.) र *r cannot be nasalized in Sanskrit.*

§ 57. *According to their quality (prayatna**, *effort) letters are divided into,*

1. Letters formed by complete contact (*sprishṭa*) of the organs : क *k,* ख *kh,*
ग *g,* घ *gh,* ङ *ṅ ;* च *ch,* छ *chh,* ज *j,* झ *jh,* ञ *ñ ;* ट *ṭ,* ठ *ṭh,* ड *ḍ,* ढ *ḍh,* ण *ṇ ;*
त *t,* थ *th,* द *d,* ध *dh,* न *n ;* प *p,* फ *ph,* ब *b,* भ *bh,* म *m.* These are called
Sparśa in Sanskrit, and, if they did not comprehend the nasals, would
correspond to the classical *mutes.*

2. Letters formed by slight contact (*ishat sprishṭa*): य *y,* र *r,* ल *l,* व *v* (not ह *h*).
These are called *Antaḥsthá* (fem.), i. e. intermediate between Sparśas and
Ûshmans, which has been freely translated by *semivowel* or *liquid.*

3. Letters formed by slight opening (*ishad vivṛita*): ᳵ χ, श *ś,* ष *sh,* स *s,*
ᳲ φ, ह *h.* These are called *Ûshman* (flatus) in Sanskrit, which may be
rendered by *sibilant* or *flatus.*

4. Vowels are said to be formed by complete opening (*vivṛita*)†.

§ 58. A second division, according to quality, is,

1. Surd letters : क *k,* ख *kh,* च *ch,* छ *chh,* ट *ṭ,* ठ *ṭh,* त *t,* थ *th,* प *p,* फ *ph ;* ᳵ χ,
श *ś,* ष *sh,* स *s,* ᳲ φ, and Visarga : *ḥ.*   In their formation the glottis is
open.   They are called *Aghosha,* non-sonant.

2. Sonant letters : ग *g,* घ *gh,* ज *j,* झ *jh,* ड *ḍ,* ढ *ḍh,* द *d,* ध *dh,* ब *b,* भ *bh,* ङ *ṅ,* ञ *ñ,*
ण *ṇ,* न *n,* म *m ;* ह *h,* य *y,* र *r,* ल *l,* व *v,* the Anusvâra · *ṁ,* and all vowels.
In their formation the glottis is closed.   They are called *Ghoshavat.*

§ 59. Lastly, consonants are divided, according to quality, into,

1. Aspirated (*mahápráṇa*): ख *kh,* घ *gh,* छ *chh,* झ *jh,* ठ *ṭh,* ढ *ḍh,* थ *th,* ध *dh,*
फ *ph,* भ *bh ;* ᳵ χ, श *ś,* ष *sh,* स *s,* ᳲ φ; ह *h ;* the Visarga : *ḥ* and
Anusvâra · *ṁ.*

2. Unaspirated (*alpapráṇa*): all the rest.

It will be seen, therefore, that the change of च *ch* into क *k* is a change of
place, and that the change of च *ch* into ज *j* is a change of quality ; while in the

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* Sanskrit grammarians call this आभ्यंतरः प्रयत्नः *ábhyantaraḥ prayatnaḥ,* mode of articu-
lation preparatory to the utterance of the sound, and distinguish it from वाह्यः प्रयत्नः *váhyaḥ
prayatnaḥ,* mode of articulation at the close of the utterance of the sound, which produces
the qualities of surd, sonant, aspirated, and unaspirated, as explained in § 58, 59.

† Some grammarians differ in their description of the degrees of closing or opening of
the organs. Some ascribe to the semivowels *duḥsprishṭa,* imperfect contact, or *íshadasprishṭa,*
slight non-contact, or *íshadvivṛita,* slight opening; to the sibilants *nemasprishṭa,* half-contact,
i. e. greater opening than is required for the semivowels, or *vivṛita,* complete opening ; while
they require for the vowels either *vivṛita,* complete opening, or *asprishṭa,* non-contact. Siddh.-
Kaum. vol. I. p. 10. Rig-veda-prâtiś. XIII. 3. In the Atharva-veda-prâtisâkhya I. 33. we
ought to read एकेऽस्पृष्टं *eke 'sprishṭam* instead of एके स्पृष्टं *eke sprishṭam.*

transition of च *ch* into ग् *g*, or of त् *t* into न् *n*, we should have a change both of place and of quality.

§ 60. The changes which take place by the combination of the eleven final letters with initial vowels or consonants may be divided therefore into two classes.

Final letters are changed, 1. with regard to their places or organs, 2. with regard to their quality.

1. *Changes of Place.*

§ 61. The only final consonants which are liable to change of place are the Dentals, the Anusvâra, and Visarga. The Dentals, being incompatible with Palatals and Linguals, become palatal and lingual before these letters. Anusvâra and Visarga adapt themselves as much as possible to the place of the letter by which they are followed. All other changes of final consonants are merely changes of quality; these in the case of Dentals, Anusvâra, and Visarga, being superadded to the changes of place.

§ 62. Final त् *t* before palatals (च *ch*, छ *chh*, ज् *j*, झ *jh*, ञ् *ñ*, श *ś*) is changed into a palatal. (Pân. VIII. 4, 40.)

Ex. तत् + च = तच्च. *tat + cha = tachcha*, and this.

     तत् + छिनत्ति = तच्छिनत्ति *tat + chhinatti = tachchhinatti*, he cuts this.

     तत् + शृणोति = तच्छृणोति *tat + śriṇoti = tachśriṇoti*, he hears this *.

     तत् + जायते = तज्जायते *tat + jâyate = tajjâyate*, this is born. The final त् *t* is changed into च *ch* and then into ज् *j* according to § 66.

In composition, जगत् + जेता = जगज्जेता *jagat + jetâ = jagajjetâ*, conqueror of the world.

The same change would take place before an initial झ *jh;* and before an initial ञ *ñ*, त् *t* might become either ज् *j* or ञ् *ñ*. (§ 68.)

§ 63. Final न् *n* before ज् *j*, झ *jh*, ञ् *ñ*, and श *ś* is changed to palatal ञ् *ñ*.

Ex. तान् + जयति = ताञ्जयति *tân + jayati = tâñjayati*, he conquers them. (Pân. VIII. 4, 40.)

Note—Rules on the changes of final न् *n* before च *ch*, छ *chh*, and श *ś* will be given hereafter. See § 73, 74.

§ 64. Final त् *t* before ट् *ṭ*, ठ् *ṭh*, ड् *ḍ*, ढ *ḍh*, ण *ṇ* (not ष *sh*, Pân. VIII. 4, 43) is changed into a lingual. (Pân. VIII. 4, 41.)

Ex. तत् + डयते = तड्डयते *tat + ḍayate = taḍḍayate*. The final त् *t* is changed into ट् *ṭ* and then into ड *ḍ* according to § 66.

In composition, तत् + टीका = तट्टीका *tat + ṭîkâ = taṭṭîkâ*, a gloss on this.

     एतत् + ठक्कुर: = एतट्ठक्कुर: *etat + ṭhakkuraḥ = etaṭṭhakkuraḥ*, the idol of him.

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* श *ś*, according to § 92, is generally changed to छ *chh:* तच्छृणोति *tachchhriṇoti.*

The same change would take place before an initial ढ *ḍh;* and before an initial ण *ṇ,* त् *t* might become either ड् *ḍ* or ण् *ṇ.* (§ 68.)

§ 65. Final न् *n* before ड् *ḍ,* ढ् *ḍh,* ण् *ṇ* (not ष् *sh,* Pâṇ. VIII. 4, 43) is changed to ण् *ṇ.*

Ex. महान् + डामरः = महाण्डामरः *mahân + ḍâmaraḥ = mahâṇḍâmaraḥ,* a great uproar.

Note—Rules on the changes of न् *n* before ट् *ṭ* and ठ् *ṭh* (not ष् *sh*) will be given hereafter (§ 74). The changes of place with regard to final Anusvâra (*ṁ*) and Visarga (*ḥ*) will be explained together with the changes of quality to which these letters are liable.

2. Changes of Quality.

§ 66. Sonant initials require sonant finals.

Surd initials require surd finals.

As all final letters (except nasals and ल् *l*) are surd, they remain surd before surds. They are changed into their corresponding sonant letters before sonants.

As the nasals have no corresponding surd letters, they remain unchanged in quality, though followed by surd letters, unless the contact can be avoided by inserting sibilants.

Examples :

1. क् *k* before sonants, changed into ग् *g:*

सम्यक् + उक्तं = सम्यगुक्तं *samyak + uktam = samyaguktam,* Well said !

धिक् + धनगर्वितं = धिग्धनगर्वितं *dhik + dhanagarvitam = dhigdhanagarvitam,* Fie on the purse-proud man !

In composition, दिक् + गजः = दिग्गजः *dik + gajaḥ = diggajaḥ,* an elephant supporting the globe at one of the eight points of the compass.

Before Pada-terminations: दिक् + भिः = दिग्भिः *dik + bhiḥ = digbhiḥ,* instrum. plur.

Before secondary suffixes beginning with consonants, except य् *y:* वाक् + मिन् = वाग्मिन् *vâk + min = vâgmin,* eloquent *.

2. ट् *ṭ* before sonants, changed into ड् *ḍ:*

परिव्राट् + अयं = परिव्राडयं *parivrâṭ + ayam = parivrâḍayam,* he is a mendicant.

परिव्राट् + हसति = परिव्राड्हसति *parivrâṭ + hasati = parivrâḍ hasati,* the mendicant laughs; (also परिव्राड् ढसति *parivrâḍ ḍhasati.* § 70.)

In composition, परिव्राट् + मित्रं = परिव्राड्मित्रं *parivrâṭ + mitram = parivrâḍmitram,* a beggar's friend.

Before Pada-terminations : परिव्राट् + भिः = परिव्राड्भिः *parivrâṭ + bhiḥ = parivrâḍbhiḥ.*

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* Pâṇini is driven to admit a suffix *gmin* instead of *min,* in order to prevent the nasalization of the final consonant of *vâch;* cf. Pâṇ. VIII. 4, 45, vârt.

3. प् *p* before sonants, changed into ब् *b*:

कुकुप् + अत्र = ककुबत्र *kakup + atra = kakubatra,* a region there, (inflectional base ककुभ् *kakubh.*)

अप् + घटः = अबघटः *ap + ghaṭaḥ = abghaṭaḥ,* a water-jar.

अप् + जयः = अब्जयः *ap + jayaḥ = abjayaḥ,* obtaining water.

अप् + मयः = अम्मयः *ap + mayaḥ = ammayaḥ,* watery. (§ 69.)

ककुप् + भिः = ककुब्भिः *kakup + bhiḥ = kakubbhiḥ,* instrum. plur.

4. त् *t* before sonants, changed into द् *d,* except before sonant palatals and linguals, when (according to § 62) it is changed into ज् *j* and ड् *ḍ:*

सरित् + अत्र = सरिदत्र *sarit + atra = saridatra,* the river there.

जगत् + ईशः = जगदीशः *jagat + îśaḥ = jagadîśaḥ,* lord of the world.

महत् + धनुः = महद्धनुः *mahat + dhanuḥ = mahaddhanuḥ,* a large bow.

महत् + भिः = महद्भिः *mahat + bhiḥ = mahadbhiḥ,* instrum. plur.

त् *t* before sonant palatals, changed into ज् *j:* see § 62:

सरित् + जलं = सरिज्जलं *sarit + jalam = sarijjalam,* water of the river.

त् *t* before sonant linguals, changed into ड् *ḍ:* see § 62:

एतत् + डामरः = एतड्डामरः *etat + ḍâmaraḥ = etaḍḍâmaraḥ,* the uproar of them.

Note—There are exceptions to this rule, but they are confined to Taddhita derivatives which are found in dictionaries. Thus final त् *t* before the possessive suffixes मत् *mat,* वत् *vat,* विन् *vin,* वल *vala* is not changed. Ex. विद्युत् + वत् = विद्युत्वत् *vidyut + vat = vidyutvat,* possessed of lightning. Final स् *s* too, which represents Visarga, remains unchanged before the same Taddhitas. Thus तेजस् + विन् = तेजस्विन् *tejas + vin = tejasvin,* instead of तेजोविन् *tejovin;* see § 84. 3. ज्योतिस् + मत् = ज्योतिस्मत् *jyotis + mat = jyotishmat,* instead of ज्योतिर्मत् *jyotirmat;* § 84. (Pâṇ. I. 4, 19.)

§ 67. Additional changes take place if the final surds क् *k,* ट् *ṭ,* त् *t,* प् *p* are followed by initial nasals, chiefly न् *n* and म् *m.* The nasals being sonant, they require the change of क् *k,* ट् *ṭ,* त् *t,* and प् *p* into ग् *g,* ड् *ḍ,* द् *d,* and ब् *b;* but these final sonants may be further infected by the nasal character of the initial nasals, and may be written ङ् *ṅ,* ण् *ṇ,* न् *n,* म् *m.* (Pâṇ. VIII. 4, 45.)

Ex. दिक् + नागः = दिग्नागः or दिङ्नागः *dik + nâgaḥ = dignâgaḥ* or *diṅnâgaḥ,* a world-elephant.

मधुलिट् + नर्दति = मधुलिड्नर्दति or मधुलिण्नर्दति *madhuliṭ + nardati = madhuliḍnardati* or *madhuliṇnardati,* the bee hums.

जगत् + नाथः = जगद्नाथः or जगन्नाथः *jagat + nâthaḥ = jagadnâthaḥ* or *jagannâthaḥ,* lord of the world.

अप् + नदी = अब्नदी or अम्नदी *ap + nadî = abnadî* or *amnadî,* water-river.

प्राक् + मुखः = प्राग्मुखः or प्राङ्मुखः *prâk + mukhaḥ = prâgmukhaḥ* or *prâṅmukhaḥ,* facing the east.

भवत् + मतं = भवद्मतं or भवन्मतं *bhavat + matam = bhavadmatam* or *bhavanmatam,* your opinion.

—§ 72.

Note—If a word should begin with a guttural, palatal, or lingual *n* (ङ् *ṅ*, ञ् *ñ*, or ण् *ṇ*) then a final त् *t* would change its place or organ at the same time that it became a nasal. It would become ङ् *ṅ*, ञ् *ñ*, or ण् *ṇ*. There are, however, no words in common use beginning with ङ् *ṅ*, ञ् *ñ*, or ण् *ṇ*.

§ 68. Before the suffix मय *maya* and before मात्र *mâtra* the change into the nasal is not optional, but obligatory. (Pân. VIII. 4, 45, vârt.)

Ex. वाक् + मयं = वाङ्मयं *râk + mayam = vânmayam*, consisting of speech.

मधुलिट् + मात्रं = मधुलिण्मात्रं *madhuliṭ + mâtram = madhuliṇmâtram*, merely a bee.

तत् + मात्रं = तन्मात्रं *tat + mâtram = tanmâtram*, element.

Note—Ninety-six is always षण्णवति *shaṇṇavati*, never षड्णवति *shaḍṇavati*.

§ 69. The initial ह् *h*, if brought into immediate contact with a final क् *k* (ग् *g*), ट् *ṭ* (ड् *ḍ*), त् *t* (द् *d*), प् *p* (ब् *b*), is commonly, not necessarily, changed into the sonant aspirate of the class of the final letter, viz. into घ् *gh*, ढ् *ḍh*, ध् *dh*, भ् *bh*. (Pân. VIII. 4, 62.)

Ex. धिक् + हस्तिनः = धिग्हस्तिनः or धिग्घस्तिनः *dhik + hastinaḥ = dhighastinaḥ* or *dhigghastinaḥ*, Fie on the elephants!

परिव्राट् + हतः = परिव्राड्हतः or परिव्राड्ढतः *parivrâṭ + hataḥ = parivrâḍhataḥ* or *parivrâḍḍhataḥ*, the mendicant is killed.

तत् + हुतं = तद्हुतं or तद्धुतं *tat + hutam = tadhutam* or *taddhutam*, this is sacrificed.

अप् + हरणं = अब्हरणं or अब्भरणं *ap + haraṇam = abharaṇam* or *abbharaṇam*, water-fetching.

§ 70. त् *t* before ल् *l* is not changed into द् *d*, but into ल् *l*. (Pân. VIII. 4, 60.)

Ex. तत् + लब्धं = तल्लब्धं *tat + labdham = tallabdham*, this is taken.

बृहत् + ललाटं = बृहल्ललाटं *brihat + lalâṭam = brihallalâṭam*, a large forehead.

§ 71. Final न् *n* before ल् *l* is changed into ल् *l*; but this ल् *l* is pronounced through the nose, and is written with the Anusvâra dot over it. It is usual in this case to write the Anusvâra as a half-moon, called *Ardha-chandra*.

Ex. महान् + लाभः = महाँल्लाभः *mahân + lâbhaḥ = mahâl lâbhaḥ*, large gain.

§ 72. Final ङ् *ṅ*, ण् *ṇ*, and न् *n*, preceded by a short vowel and followed by any vowel, are doubled. (Pân. VIII. 3, 32.)

Ex. धावन् + अश्वः = धावन्नश्वः *dhâvan + aśvaḥ = dhâvannaśvaḥ*, a running horse.

प्रत्यङ् + आस्ते = प्रत्यङ्ङास्ते *pratyaṅ + âste = pratyaṅṅâste*, he sits turned toward the west.

सुगण् + आस्ते = सुगण्णास्ते *sugaṇ + âste = sugaṇṇâste*, he sits counting well*.

If ङ् *ṅ*, ण् *ṇ*, and न् *n* are preceded by a long vowel and followed by any vowel, no change takes place.

Ex. कवीन् + आह्वयस्व *kavîn + âhvayasva*, call the poets.

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* Technical terms like उणादि *uṇâdi*, a list of suffixes beginning with *uṇ*, or तिङन्त *tiṅanta*, words ending in *tiṅ*, are exempt from this rule. See also Wilkins, Sanskrita Grammar, § 30.

§ 73. Final न् *n* before initial क् *k*, ख् *kh*, and प् *p*, फ् *ph*, remains unchanged.

Final न् *n* before च् *ch*, छ् *chh*, requires the intercession of श् *ś*.

Final न् *n* before ट् *t*, ठ् *th*, requires the intercession of ष् *sh*.

Final न् *n* before त् *t*, थ् *th*, requires the intercession of स् *s*. (Pân. VIII. 3, 7.)

Before these inserted sibilants the original न् *n* is changed to Anusvâra.

Ex. हसन् + चकार = हसंश्चकार *hasan + chakâra = hasaṁśchakâra*, he did it laughing.

धावन् + छाग: = धावंश्छाग: *dhâvan + chhâgaḥ = dhâvaṁśchhâgaḥ*, a running goat.

चलन् + टिट्टिभ: = चलंष्टिट्टिभः *chalan + ṭiṭṭibhaḥ = chalaṁshṭiṭṭibhaḥ*, a moving ṭiṭṭibha-bird.

महान् + ठक्कुर: = महांष्ठक्कुरः *mahân + ṭhakkurah = mahâṁshṭhakkuraḥ*, a great idol.

पतन् + तरु: = पतंस्तरुः *patan + taruḥ = pataṁstaruḥ*, a falling tree.

Note—प्रशाम् *praśâm*, quiet, forms the nom. प्रशान् *praśân ;* but this final न् *n*, being the representation of an original म् *m*, is not allowed before च् *ch*, छ् *chh*, ट् *t*, ठ् *th*, त् *t*, प् *th* to take a sibilant. Ex. प्रशान् + चिनोति = प्रशाञ्चिनोति *praśân+chinoti = praśâñchinoti ;* not प्रशांश्चिनोति *praśâṁśchinoti*. (Pân. VIII. 3, 7.)

§ 74. Final ङ् *ṅ* and ण् *ṇ* may be followed by initial श् *ś*, ष् *sh*, स् *s* without causing any change; but it is optional to add a क् *k* after the ङ् *ṅ* and a ट् *t* after the ण् *ṇ*. Thus ङ्श *ṅśa* becomes ङ्क्श *ṅkśa* (or ङ्क्ष *ṅkchha*, § 92); ङ्ष *ṅsha* becomes ङ्क्ष *ṅksha*; ङ्स *ṅsa* becomes ङ्क्स *ṅksa*; ण्श *ṇśa* becomes ण्ट्श *ṇṭśa* (or ण्ट्छ *ṇṭchha*); ण्ष *ṇsha* becomes ण्ट्ष *ṇṭsha*; ण्स *ṇsa* becomes ण्ट्स *ṇṭsa*. (Pân. VIII. 3, 28.)

Ex. प्राङ् + शेते = प्राङ्शेते or प्राङ्क्शेते (or प्राङ्क्छेते) *prâṅ + śete = prâṅśete* or *prâṅkśete* (or *prâṅkchhete*).

सुगण् + सरति = सुगण्सरति or सुगण्ट्सरति *sugaṇ + sarati = sugaṇsarati* or *sugaṇṭsarati*.

§ 75. The same rule applies to final न् *n* before श् *ś* and स् *s*, but not before ष् *sh*, where it remains unchanged. Before श् *ś* it is first changed into palatal ञ् *ñ** (§ 63); and ञ्श *ñś* may again be changed to ञ्छ् *ñchś*, ञ्छ्छ *ñchchh* (§ 72, 92), or ञ्छ *ñchh*. Before स् *s*, न् *n* may remain unchanged, or न्स *ns* may be changed into न्त्स *nts*. (Pân. VIII. 3, 30.)

Ex. तान् + षट् = तान्षट् *tân + shaṭ = tânshaṭ*, those six.

तान् + शार्दूलान् = ताञ्शार्दूलान् or ताञ्छार्दूलान् or ताञ्छ्छार्दूलान् or ताञ्छार्दूलान् *tân + śârdûlân = tâñśârdûlân* or *tâñchśârdûlân* or *tâñchchhârdûlân* or *tâñchhârdûlân*, those tigers. (Pân. VIII. 3, 31.)

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* To allow न् *n* to remain unchanged before श् *ś* was a mere misprint in Benfey's large grammar, and has long been corrected by that scholar.

तान् + सहते = तान्सहते or तान्त्सहते tán + sahate = tánsahate or tántsahate, he bears them.

हिन् (हिंस्) + सु = हिंसु or हिन्त्सु hin (hiṁs) + su = hinsu or hintsu, among enemies. (The base हिंस् hiṁs, before the सु su of the loc. plur., is treated as a Pada.) See § 53, 55.

§ 76. A final र् ṭ before स् s must remain unchanged, and त् t may be inserted.

Ex. षट् + सरित: = षट्सरित: or षट्त्सरित: shaṭ + saritaḥ = shaṭsaritaḥ or shaṭtsaritaḥ, six rivers. (Pâṇ. VIII. 4, 42; 3, 29.)

Anusvâra and Final म् m.

§ 77. म् m at the end of words remains unchanged if followed by any nitial vowel.

Ex. किम् + अत्र kim + atra = किमत्र kimatra, What is there ?

Before consonants it may, without exception, be changed to Anusvâra. (Pâṇ. VIII. 3, 23.)

This is the general rule. The exceptions are simply optional (Pâṇ. VIII. ╟ 59), viz.

Before क् k, ख् kh, ग् g, घ् gh, ङ् ṅ, the final म् m or Anusvâra may be changed into ङ् ṅ.

Before च् ch, छ् chh, ज् j, झ् jh, ञ् ñ, to ञ् ñ.

Before ट् ṭ, ठ् ṭh, ड् ḍ, ढ् ḍh, ण् ṇ, to ण् ṇ.

Before त् t, थ् th, द् d, ध् dh, न् n, to न् n.

Before प् p, फ् ph, ब् b, भ् bh, म् m, to म् m.

Before य् y, ल् l, व् v, to यँ̈ ỹ, लँ̈ l̃, वँ̈ ṽ. See § 56. 6.

Hence it follows that final म् m *may* be changed into Anusvâra before all consonants, and *must* be so changed only before श् ś, ष् sh, स् s, ह् h, and र r, i. e. the five consonants which have no corresponding nasal class-letter.

It would be most desirable if scholars would never avail themselves of the optional hange of final Anusvâra into ङ् ṅ, ञ् ñ, ण् ṇ, न् n, म् m. We should then be spared a number f compound letters which are troublesome both in writing and printing; and we should void the ambiguity as to the original nature of these class-nasals when followed by initial onant palatals, linguals, and dentals. Thus if तां जयति tāṁ jayati, he conquers her, is ritten तांज्जयति tāñ jayati, it may be taken for तान् जयति tán jayati, he conquers them, hich, according to § 63, must be changed into तांज्जयति táñ jayati. In the same manner न्दमयति tán damayati may be either तान् दमयति tán damayati, he tames them, or ताम् मयति tám damayati, he tames her. All this uncertainty is at once removed if final म् m is lways changed into Anusvâra, whatever be the initial consonant of the following word.

Ex. किम् + करोषि = किं करोषि (or किङ्करोषि) kim + karoshi = kiṁ karoshi (or kiṅ karoshi), What doest thou ?

शत्रुम् + जहि = शत्रुं जहि (or शत्रुञ्जहि) śatrum + jahi = śatruṁ jahi (or śatruñ jahi), kill the enemy.

नदीम् + तरति = नदीं तरति (or नदीन्तरति) *nadím + tarati = nadíṁ tarati* (or *nadín tarati*), he crosses the river.

गुरुम् + नमति = गुरुं नमति (or गुरुन्नमति) *gurum + namati = guruṁ namati* (or *gurun namati*), he salutes the teacher.

किम् + फलं = किं फलं (or किम्फलं) *kim + phalam = kiṁ phalam* (or *kim phalam*), What is the use ?

शास्त्रम् + मीमांसते = शास्त्रं मीमांसते (or शास्त्रम्मीमांसते) *śástram + mímáṁsate = śástraṁ mímáṁsate* (or *śástram mímáṁsate*), he studies the book.

Before य् *y*, ल् *l*, व् *v :*

सत्वरम् + याति = सत्वरं याति (or सत्वरय्ँयाति) *satvaram + yáti = satvaraṁ yáti* (or *satvaraŷ yáti*), he walks quickly.

विद्याम् + लभते = विद्यां लभते (or विद्याल्ँभते) *vidyám + labhate = vidyáṁ labhate* (or *vidyál labhate*), he acquires wisdom.

तम् + वेद = तं वेद (or तव्ँवेद) *tam + veda = taṁ veda* (or *taŵ veda*), I know him. 33 2||

Before र् *r*, श् *ś*, ष् *sh*, स् *s*, ह् *h :*

करुणम् + रोदिति = करुणं रोदिति *karuṇam + roditi = karuṇaṁ roditi*, he cries piteously.

शय्यायाम् + शेते = शय्यायां शेते *sayyáyám + sete = sayyáyáṁ sete*, he lies on the couch.

मोक्षम् + सेवेत = मोक्षं सेवेत *moksham + seveta = mokshaṁ seveta*, let a man cultivate spiritual freedom.

मधुरम् + हसति = मधुरं हसति *madhuram + hasati = madhuraṁ hasati*, he laughs sweetly.

§ 78. म् *m* at the end of a word *in pausâ*, i. e. at the end of a sentence, is pronounced as *m*, not as Anusvâra. It may be written, however, for the sake of brevity, with the simple dot (§ 8, note), and it is so written throughout in this grammar. Ex. एवं *evaṁ*, thus, (or एवम् *evam*.)

§ 79. Final म् *m* before ह् *h*, if ह् *h* be immediately followed by न् *n*, म् *m*, य् *y*, ल् *l*, व् *v*, may be treated as if it were immediately followed by these letters (Pâṇ. VIII. 3, 26; 27). See, however, § 77.

Ex. किम् + ह्नुते = किं ह्नुते or किन्ह्नुते *kim + hnute = kiṁ hnute* or *kin hnute*, What does he hide ?

किम् + ह्यः = किं ह्यः or किय्ँह्यः *kim + hyaḥ = kiṁ hyaḥ* or *kiŷ hyaḥ*, What about yesterday ?

किम् + ह्मलयति = किं ह्मलयति or किम्ह्मलयति *kim + hmalayati = kiṁ hmalayati* or *kimhmalayati*, What does he move ?

§ 80. If कृ *kṛi* is preceded by the preposition सम् *sam*, an् स् *s* is inserted, and म् *m* changed to Anusvâra. (Pâṇ. VI. 1, 137; VIII. 3, 2–5.)

Ex. सम् + कृतः = संस्कृतः *sam + kṛitaḥ = saṁskṛitaḥ*, hallowed.

§ 81. In सम्राज् *samráj*, nom. सम्राट् *samrát*, king, न् *m* is never changed. (Pâṇ. VIII. 3, 25.)

Visarga and Final स *s and* र *r*.

§ 82. The phonetic changes of final sibilants, which are considered the most difficult, may be reduced to a few very simple rules. It should only be borne in mind:

1. That there are really five sibilants, and not three; that the signs for the guttural and labial sibilants became obsolete, and were replaced by the two dots (:) which properly belong to the Visarga only, i. e. to the unmodified sibilant.

2. That all sibilants and Visarga are surd, and that their proper corresponding sonant is the र *r*.

§ 83. The only sibilant which can be final *in pausâ* is the Visarga. If Visarga is followed by a surd letter, it is changed into the sibilant of that class to which the following surd letter belongs, provided there is a sibilant.

It should be observed, however, that the guttural and labial sibilants are now written by : *h*, and that the same sign may also be used instead of any sibilant, if followed by a sibilant.

Ex. ततः + कामः = ततः कामः (originally ततჯ कामः) *tataḥ + kámaḥ = tataḥ kámaḥ* (originally *tataχ kámaḥ*), hence love.

पूर्णः + चंद्रः = पूर्णश्चंद्रः *púrṇaḥ + chandraḥ = púrṇaś chandraḥ*, the full moon.

तरोः + छाया = तरोश्छाया *taroḥ + chháyá = taroś chháyá*, the shade of the tree.

भीतः + टलति = भीतष्टलति *bhítaḥ + ṭalati = bhítashṭalati*, the frightened man is disturbed.

भग्नः + ठक्कुरः = भग्नष्ठक्कुरः *bhagnaḥ + ṭhakkuraḥ = bhagnashṭhakkuraḥ*, the broken idol.

नद्याः + तीरं = नद्यास्तीरं *nadyáḥ + tíram = nadyástíram*, the border of the river.

नद्याः + पारं = नद्याः पारं (originally नद्याჯ पारं) *nadyáḥ + páram = nadyáḥ páram* (originally *nadyáφpáram*), the opposite shore of a river.

Visarga before sibilants (Pâṇ. VIII. 3, 36):

सुप्तः + शिशुः = सुप्तश्शिशुः or सुप्तः शिशुः *suptaḥ + śiśuḥ = suptaś śiśuḥ* or *suptaḥ śiśuḥ*, the child sleeps.

भागः + षोडशः = भागष्षोडशः or भागः षोडशः *bhágaḥ + shoḍaśaḥ = bhágash shoḍaśaḥ* or *bhágaḥ shoḍaśaḥ*, a sixteenth part.

प्रथमः + सर्गः = प्रथमस्सर्गः or प्रथमः सर्गः *prathamaḥ + sargaḥ = prathamas-sargaḥ* or *prathamaḥ sargaḥ*, the first section.

Note 1—If Visarga is followed by an initial त्स् *ts*, it is not changed into dental स् *s*, but remains Visarga, as if followed by स् *s*. (Pân. viii. 3, 35.)

Ex. शठः + त्सरति = शठः त्सरति *śaṭhaḥ+tsarati = śaṭhaḥ tsarati*, a wicked man cheats.

कः + त्सरुः = कः त्सरुः *kaḥ+tsaruḥ = kaḥ tsaruḥ*, Which is the handle of the sword?

Note 2—If, on the contrary, Visarga is followed by a sibilant with a surd letter, the Visarga is frequently dropt in MSS. (Pân. viii. 3, 36, vârt.)

Ex. देवाः + स्थ = देवाः स्थ or देवा स्थ *devâḥ+stha = devâḥ stha* or *devâ stha*, you are gods; (also देवास्स्थ *devâs stha*.)

हरिः + स्फुरति = हरिः स्फुरति or हरि स्फुरति *hariḥ+sphurati = hariḥ sphurati* or *hari sphurati*, Hari appears; (also हरिस्स्फुरति *haris sphurati*.)

Note 3—If nouns ending in इस् *is* or उस् *us*, like हविः *haviḥ* or धनुः *dhanuḥ*, are followed by words beginning with क् *k*, ख् *kh*, प् *p*, फ् *ph*, and are governed by these words, ष् *sh* may be substituted for final Visarga. सर्पिष्पिबति or सर्पिः पिबति *sarpishpibati* or *sarpiḥ pibati*, he drinks ghee; but तिष्ठतु सर्पिः पिब त्वमुदकं *tishṭhatu sarpiḥ, piba tvam udakam*, let the ghee stand, drink thou water. (Pân. viii. 3, 44.)

§ 84. If final Visarga is followed by a sonant letter, consonant or vowel, the *general* rule is that it be changed into र् *r*. (See, however, § 86.) This rule admits, however, of the following exceptions:

1. If the Visarga is preceded by आ *â*, and followed by a sonant letter (vowel or consonant), the Visarga is dropt.

2. If the Visarga is preceded by अ *a*, and followed by any vowel except अ *a*, the Visarga is dropt.

3. If the Visarga is preceded by अ *a*, and followed by a sonant consonant, the Visarga is dropt, and the अ *a* changed to ओ *o*.

4. If the Visarga is preceded by अ *a*, and followed by अ *a*, the Visarga is dropt, अ *a* changed into ओ *o*, after which, according to § 41, the initial अ *a* must be elided. The sign of the elision is ऽ, called *Avagraha*.

Examples of the general rule:

कविः + अयं = कविरयं *kaviḥ + ayam = kavirayam*, this poet.

रविः + उदेति = रविरुदेति *raviḥ + udeti = ravir udeti*, the sun rises.

गौः + गच्छति = गौर्गच्छति *gauḥ + gachchhati = gaur gachchhati*, the ox walks.

विष्णुः + जयति = विष्णुर्जयति *vishṇuḥ + jayati = vishṇur jayati*, Vishṇu is victorious.

पशोः + बंधः = पशोर्बंधः *paśoḥ + bandhaḥ = paśorbandhaḥ*, the binding of the cattle.

मुहुः + मुहुः = मुहुर्मुहुः *muhuḥ + muhuḥ = muhurmuhuḥ*, gradually.

वायुः + वाति = वायुर्वाति *vâyuḥ + vâti = vâyur vâti*, the wind blows.

शिशुः + हसति = शिशुर्हसति *śiśuḥ + hasati = śiśur hasati*, the child laughs.

निः + धनः = निर्धनः *niḥ + dhanaḥ = nirdhanaḥ*, without wealth.

दुः + नीतिः = दुर्नीतिः *duḥ + nîtiḥ = durṇîtiḥ*, of bad manners.

ज्योतिः + भिः = ज्योतिर्भिः *jyotiḥ + bhiḥ = jyotirbhiḥ*, instrum. plur.

Examples of the first exception:

अश्वाः + अमी = अश्वा अमी *aśváḥ + amî = aśvá amî*, these horses.

आगताः + ऋषयः = आगता ऋषयः *âgatâḥ + ṛishayaḥ = âgatâ ṛishayaḥ*, the poets have arrived.

हताः + गजाः = हता गजाः *hatâḥ + gajâḥ = hatâ gajâḥ*, the elephants are killed.

उन्नताः + नगाः = उन्नता नगाः *unnatâḥ + nagâḥ = unnatâ nagâḥ*, the high mountains.

छात्राः + यतंते = छात्रा यतंते *chhâtrâḥ + yatante = chhâtrâ yatante*, the pupils strive.

माः + भिः = माभिः *mâḥ + bhiḥ = mâbhiḥ*, instrum. plur. of मास् *mâs*, moon.

Examples of the second exception:

कुतः + आगतः = कुत आगतः *kutaḥ + âgataḥ = kuta âgataḥ*, Whence come ?

कः + एषः = क एषः *kaḥ + eshaḥ = ka eshaḥ*, Who is he ?

कः + ऋषिः = क ऋषिः *kaḥ + ṛishiḥ = ka ṛishiḥ*, Who is the poet ?

मनः + आदि = मन आदि *manaḥ + âdi = mana âdi*, beginning with mind.

Examples of the third exception:

शोभनः + गंधः = शोभनो गंधः *śobhanaḥ + gandhaḥ = śobhano gandhaḥ*, a sweet scent.

नूतनः + घटः = नूतनो घटः *nûtanaḥ + ghaṭaḥ = nûtano ghaṭaḥ*, a new jar.

मूर्धन्यः + णकारः = मूर्धन्यो णकारः *mûrdhanyaḥ + ṇakâraḥ = mûrdhanyo ṇakâraḥ*, the lingual *ṇ*.

निर्वाणः + दीपः = निर्वाणो दीपः *nirvâṇaḥ + dîpaḥ = nirvâṇo dîpaḥ*, the lamp is blown out.

अतीतः + मास: = अतीतो मासः *atîtaḥ + mâsaḥ = atîto mâsaḥ*, the past month.

कृतः + यत्नः = कृतो यत्नः *kṛitaḥ + yatnaḥ = kṛito yatnaḥ*, effort is made.

मनः + रमः = मनोरमः *manaḥ + ramaḥ = manoramaḥ*, (a compound), pleasing to the mind, delightful.

नः + भिः = नोभिः *naḥ + bhiḥ = nobhiḥ*, instrum. plur. with the noses.

Examples of the fourth exception:

नरः + अयं = नरोऽयं *naraḥ + ayam = naro 'yam*, this man.

वेदः + अधीतः = वेदोऽधीतः *vedaḥ + adhîtaḥ = vedo 'dhîtaḥ*, the Veda has been read.

अयः + अस्त्रं = अयोऽस्त्रं *ayaḥ + astram = ayo 'stram*, an iron-weapon.

§ 85. There are a few words in which the final letter is etymologically ₹ *r**. This ₹ *r*, as a final, is changed into Visarga, according to § 82, and it

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* It is called रजातो विसर्गः *rajâto visargaḥ*, the Visarga produced from *r*. It occurs, preceded by अ *a*, in पुनः *punaḥ*, again ; प्रातः *prâtaḥ*, early ; संतः *antaḥ*, within ; स्वः *svaḥ*, heaven ; अहः *ahaḥ*, day (§ 196) ; in the voc. sing. of nouns in ऋ *ṛi*, ex. पितः *pitaḥ*, father, from पितृ *pitṛi*, &c. ; and in verbal forms such as अजागर् *ajâgar*, 2. 3. sing. impf. of जागृ *jâgṛi*.

follows all the rules affecting the Visarga except the exceptional rules § 84. 2, 3, 4; i.e. if preceded by श *a*, and followed by any sonant letter, vowel or consonant, the र *r* is retained.

Ex. पुन: + अपि = पुनरपि *punaḥ + api = punarapi*, even again.

प्रात: + एव = प्रातरेव *prâtaḥ + eva = prâtareva*, very early.

भ्रात: + देहि = भ्रातर्देहि *bhrâtaḥ + dehi = bhrâtar dehi*, Brother, give !

§ 86. No र *r* can ever be followed by another र *r* (Pâṇ. VIII. 3, 14). Hence final Visarga, whether etymologically स *s* or र *r*, if followed by initial र *r*, and therefore by § 84 changed to र *r*, is dropt, and its preceding vowel lengthened. (Pâṇ. VI. 3, 111.)

Ex. विधु: + राजते = विधू राजते *vidhuḥ + râjate = vidhû râjate*, the moon shines.

भ्रात: + रक्ष = भ्राता रक्ष *bhrâtaḥ + raksha = bhrâtâ raksha*, Brother, protect !

पुन: + रोगी = पुना रोगी *punaḥ + rogî = punâ rogî*, ill again.

These are the general rules on the Sandhi of final Visarga, स *s* and र *r*. The following rules refer to a few exceptional cases.

§ 87. The two pronouns स: *saḥ* and एष: *eshaḥ*, this, become स *sa* and एष *esha* before consonants and vowels, except before short श *a* and at the end of a sentence. (Pâṇ. VI. 1, 132.)

Ex. स: + ददाति = स ददाति *saḥ + dadâti = sa dadâti*, he gives.

स: इंद्र: = स इंद्र: *saḥ indraḥ = sa indraḥ*, this Indra. The two vowels are not liable to Sandhi.

But स: + अभवत् = सोऽभवत् *saḥ + abhavat = so 'bhavat*, he was.

मृत: स: *mṛitaḥ saḥ*, he is dead.

Sometimes Sandhi takes place, particularly for the sake of the metre. Thus स एष *sa esha* becomes occasionally सैष *saisha*, he, this person. स इंद्र: *sa indraḥ* appears as सेंद्र: *sendraḥ*. (Pâṇ. VI. 1, 134.)

The pronoun स्य: *syaḥ*, he, follows the same rule optionally in poetry. (Pâṇ. VI. 1, 133.)

§ 88. भो: *bhoḥ*, an irregular vocative of भवत् *bhavat*, thou, drops its Visarga before all vowels and all sonant consonants. (Pâṇ. VIII. 3, 22.)

Ex. भो: + ईशान = भो ईशान *bhoḥ + îśâna = bho îśâna*, Oh lord !

भो: + देवा: = भो देवा: *bhoḥ + devâḥ = bho devâḥ*, Oh gods !

The same applies to the interjections भगो: *bhagoḥ* and अघो: *aghoḥ*, ·really irregular vocatives of भगवत् *bhagavat*, God, and अघवत् *aghavat*, sinner.

§ 89. Numerous exceptions, which are best learnt from the dictionary, occur in compound and derivative words. A few of the more important may here be mentioned.

I. *Nouns in* अस् *as,* इस् *is,* उस् *us, forming the first part of a Compound.*

1. Before derivatives of कृ *kṛi,* to do (e. g. कर *kara,* कार *kára*), before derivatives of कम् *kam,* to desire (e. g. कांत *kánta,* काम *káma*), before कंस *kaṁsa,* goblet, कुंभ *kumbha,* jar, पात्र *pátra,* vessel, कुश *kuśá,* counter, board, कर्णी *karṇí,* ear, the final Visarga of bases in अस् *as* is changed to स् *s.* (Pâṇ. VIII. 3, 46.)

Ex. श्रेयः + करः = श्रेयस्करः *śreyaḥ+karaḥ=śreyaskaraḥ,* making happy.
अहः + करः = अहस्करः *ahaḥ+karaḥ=ahaskaraḥ,* sun.
अयः + कुंभः = अयस्कुंभः *ayaḥ+kumbhaḥ=ayaskumbhaḥ,* iron-pot.

There are several words of the same kind—which are best learnt from the dictionary—in which the Visarga is changed into dental sibilant. (Pâṇ. VIII. 3, 47.)

Ex. अधः + पदं = अधस्पदं *adhaḥ+padam=adhaspadam,* below the foot.
दिवः + पतिः = दिवस्पतिः *divaḥ+patiḥ=divaspatiḥ,* lord of heaven.
वाचः + पतिः = वाचस्पतिः *váchaḥ+patiḥ=váchaspatiḥ,* lord of speech.
भाः + करः = भास्करः *bháḥ+karaḥ=bháskaraḥ,* sun, &c.

2. Nouns in इस् *is* and उस् *us,* such as हविः *haviḥ,* धनु *dhanuḥ,* &c., before words beginning with क् *k,* ख् *kh,* प् *p,* and फ् *ph,* always take ष् *sh.* (Pâṇ. VIII. 3, 45.)

Ex. सर्पिः + पानं = सर्पिष्पानं *sarpiḥ+pánam=sarpishpánam,* ghee-drinking.
आयुः + कामः = आयुष्कामः *áyuḥ+kámaḥ=áyushkámaḥ,* fond of life.

Note—भ्रातुष्पुत्रः *bhrátushputraḥ,* nephew, is used instead of भ्रातुः पुत्रः *bhrátuḥ putraḥ,* the son of the brother.

II. *Words in* अस् *as,* इस् *is,* उस् *us, treated as Prepositions.*

1. The words नमः *namaḥ,* पुरः *puraḥ,* तिरः *tiraḥ,* if compounded prepositionally with कृ *kṛi,* change Visarga into स् *s.* (Pâṇ. VIII. 3, 40.)

Ex. नमः + करः = नमस्करः *namaḥ+karaḥ=namaskáraḥ,* adoration; (but नमः कृत्वा *namaḥ kṛitvá,* having performed adoration.)
पुरः + कृत्य = पुरस्कृत्य *puraḥ+kṛitya=puraskṛitya,* having preferred.
तिरः + कारी = तिरस्कारी *tiraḥ+kárí=tiraskárí,* despising. In तिरः *tiraḥ* the change is considered optional. (Pâṇ. VIII. 3, 42.)

2. The words निः *niḥ,* दुः *duḥ,* वहिः *vahiḥ,* आविः *áviḥ,* प्रादुः *práduḥ,* चतुः *chatuḥ,* if compounded with words beginning with क् *k,* ख् *kh,* प् *p* or फ् *ph,* take ष् *sh* instead of final Visarga. (Pâṇ. VIII. 3, 41.)

Ex. निः + कामः = निष्कामः *niḥ+kámaḥ=nishkámaḥ,* loveless.
निः + फलः = निष्फलः *niḥ+phalaḥ=nishphalaḥ,* fruitless.
आविः + कृतं = आविष्कृतं *áviḥ+kṛitam=ávishkṛitam,* made manifest.
दुः + कृतं = दुष्कृतं *duḥ+kṛitam=dushkṛitam,* badly done, criminal.
चतुः + कोणं = चतुष्कोणं *chatuḥ+koṇam=chatushkoṇaṁ,* square.

III. *Nouns in* अस् *as,* इस् *is,* उस् *us, before certain Taddhita Suffixes.*

1. Before the Taddhita suffixes मत् *mat,* वत् *vat,* विन् *vin,* and वल *vala,* the final स् *s* appears as स् *s* or ष् *sh* (§ 100).

Ex. तेजः + विन् = तेजस्विन् *tejaḥ+vin=tejasvin,* with splendour.
ज्योतिः + मत् = ज्योतिष्मत् *jyotiḥ+mat=jyotishmat,* with light.
रजः + वल = रजस्वल *rajaḥ+vala=rajasvala,* a buffalo.

2. Before Taddhita suffixes beginning with त *t*, the स *s*, preceded by इ *i* or उ *u*, is changed into ष *sh*, after which the त *t* becomes ट *ṭ*.

Ex. अर्चिः + त्वं = अर्चिष्ट्वं *archiḥ + tvam = archishṭvam*, brightness.

चतुः + तयं = चतुष्टयं *chatuḥ + tayam = chatushṭayam*, the aggregate of four.

3. Before the Taddhita suffixes पाश *pásha*, कल्प *kalpa*, क *ka*, and in composition with the verb काम्यति *kámyati*, nouns in अस् *as* retain their final स *s*, while nouns in इस् *is* and उस् *us* change it into ष *sh* (§ 100). (Pân. VIII. 3, 39.)

Ex. पयः + पाशं = पयस्पाशं *payaḥ + pásham = payaspásham*, bad milk.

पयः + कल्पं = पयस्कल्पं *payaḥ + kalpam = payaskalpam*, a little milk.

यशः + कः = यशस्कः *yaśaḥ + kaḥ = yaśaskaḥ*, glorious.

यशः + काम्यति = यशस्काम्यति *yaśaḥ + kámyati = yaśaskámyati*, he is ambitious.

सर्पिः + पाशं = सर्पिष्पाशं *sarpiḥ + pásham = sarpishpásham*, bad ghee.

सर्पिः + कल्पं = सर्पिष्कल्पं *sarpiḥ + kalpam = sarpishkalpam*, a little ghee.

धनुः + कः = धनुष्कः *dhanuḥ + kaḥ = dhanushkaḥ*, belonging to the bow.

धनुः + काम्यति = धनुष्काम्यति *dhanuḥ + kámyati = dhanushkámyati*, he desires a bow.

§ 90. Nouns ending in radical र *r* (§ 85) retain the र *r* before the सु *su* of the loc. plur., and in composition before nouns even though beginning with surds.

Ex. वार् + सु = वार्षु *vár + su = várshu*, in the waters.

गिर् + पतिः = गीर्पतिः *gir + patiḥ = gírpatiḥ*, lord of speech.

In compounds, however, like गीर्पतिः *gírpatiḥ*, the optional use of Visarga is sanctioned (Pân. VIII. 2, 70, vârt.), and we meet with गीःपतिः *gíḥpatiḥ*, भूःपतिः *dhúḥpatiḥ*, and भूर्पतिः *dhúrpatiḥ*; खःपतिः *svaḥpatiḥ* and खर्पतिः *svarpatiḥ*, lord of heaven; अहःपतिः *ahaḥpatiḥ* and अहर्पतिः *aharpatiḥ*, lord of the day.

अहर् *ahar*, the Pada base of अहन् *ahan*, day, is further irregular, because its final र *r* is treated like स *s* before the Pada-terminations, and in composition before words beginning with र *r*: hence अहः + भिः = अहोभिः *ahaḥ + bhiḥ = ahobhiḥ*; अहः + सु = अहःसु *ahaḥ + su = ahaḥsu*; अहः + रात्रः = अहोरात्रः *ahaḥ + rátraḥ = ahorátraḥ*, day and night. (Pân. VIII. 2, 68, vârt.)

§ 91. छ *chh* at the beginning of a word, after a final short vowel, and after the particles आ *á* and मा *má*, is changed to च्छ *chchh*.

Ex. तव + छाया = तव च्छाया *tava + chháyá = tava chchháyá*, thy shade.

मा + छिदत् = मा च्छिदत् *má + chhidat = má chchhidat*, let him not cut.

आ + छादयति = आच्छादयति *á + chhádayati = áchchhádayati*, he covers.

After any other long vowels, this change is optional.

बदरीछाया or बदरीच्छाया *badaríchháyá* or *badaríchchháyá*, shade of Badarîs.

In the body of a word, the change of छ *chh* into च्छ *chchh* is necessary both after long and short vowels.

Ex. इच्छति *ichchhati*, he wishes. म्लेच्छः *mlechchhaḥ*, a barbarian. (Pân. VI. 1, 73–76.)

§ 92. Initial श्र *ś*, not followed by a hard consonant, may be changed into छ *chh*, if the final letter of the preceding word is a hard consonant or न् *ñ* (for न् *n*). (Pâṇ. VIII. 4, 63.)

Ex. वाक् + शतं = वाक्शतं or वाक्छतं *vâk + śatam = vâkśatam* or *vâkchhatam*, a hundred speeches.

परिव्राद् + शेते = परिव्राद् शेते or परिव्राद्छेते *parivrât + śete = parivrât śete* or *parivrât chhete*, the beggar lies down.

महत् + शकटं = महच्शकटं or महच्छकटं *mahat + śakaṭam = mahach śakaṭam* or *mahach chhakaṭam*, a great car.

तत् + श्लोकेन = तच्छ्लोकेन *tat + ślokena = tachchhlokena*, by that verse.

धावन् + शशः = धावञ्शशः or धावञ्छशः *dhâvan + śaśaḥ = dhâvañ śaśaḥ* or *dhâvañ chhaśaḥ*, a running hare.

अप् + शब्दः = अप्शब्दः or अप्छब्दः *ap + śabdaḥ = ap śabdaḥ* or *apchhabdaḥ*, the sound of water.

§ 93. If ह् *h*, घ् *gh*, ढ् *ḍh*, ध् *dh*, or भ् *bh* stand at the end of a syllable which begins with ग् *g*, ड् *ḍ*, द् *d*, or ब् *b*, and lose their aspiration as final or otherwise, the initial consonants ग् *g*, ड् *ḍ*, द् *d*, or ब् *b* are changed into घ् *gh*, ढ् *ḍh*, ध् *dh*, भ् *bh*.

Ex. दुह् *duh*, a milker, becomes धुक् *dhuk*.

विश्वगुध् *viśvagudh*, all attracting, becomes विश्वघुत् *viśvaghut*.

बुध् *budh*, wise, becomes भुत् *bhut*.

§ 94. Table showing the Combinations of Final with Initial Consonants.

FINAL.	IN PAUSÂ.	A Á &c.	3 K	4 KH	5 G	6 GH	7 Ṅ	8 CH	9 CHH	10 J	11 JH	12 Ñ	13 Ṭ	14 ṬH	15 Ḍ	16 ḌH	17 Ṇ
I. K	k(g)	ga gā	..	..	gg	ggh	gṅ ṅṅ	..	..	gj	gjh	gñ ññ	..	..	gḍ	gḍh	gṇ ṇṇ
II. Ṅ	..~	ṅiṅa ^ṅā	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
III. Ṭ	ṭ(ḍ)	ḍa ḍā	..	..	ḍg	ḍgh	ḍṅ ṇṇ	..	..	ḍj	ḍjh	ḍñ ṇñ	..	..	ḍḍ	ḍḍh	ḍṇ ṇṇ
IV. Ṇ	..~	^ṇṇa ^ṇā	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
V. T	t(d)	da dā	..	..	dg	dgh	dṅ ṅṅ	cch	cchh	jj	jjh	jñ ññ	ṭṭ	ṭṭh	ḍḍ	ḍḍh	dṇ ṇṇ
VI. N	..~	^nna ^nā	..	..	..	..	..	ṁśch	ṁśchh	ñj	ñjh	ññ	ṁshṭ	ṁshṭh	ṇḍ	ṇḍh	ṇṇ
VII. P	p(b)	ba bā	..	..	bg	bgh	bṅ ṁṁ	..	..	bj	bjh	bñ	..	..	bḍ	bḍh	bṇ ṁṁ
VIII. M	m(ṁ)	..	ṁk(ṅk) ṅkh(ṅkh)	ṅgh(ṅgh)	ṅg(ṅg)	ṅgh(ṅgh)	ṁñ(ṅñ)	ṁch(ṅch) ñchh(ñchh)	ñchh(ñchh) scch	ṁj(ṅj)	ṁjh(ṅjh)	ṁñ(ṅñ)	ṁṭ(ṅṭ) ṁṭh(ṅṭh)	ṁṭh(ṅṭh)	ṁḍ(ṇḍ) ṇḍh(ṇḍh)	ṇḍh(ṇḍh)	ṁṇ(ṇṇ)
IXa. H and R exc. ĀH and ĀH	ḥ	ra rā	χ k h k	χ kh h kh	ry	rgh	rṅ	ri	sch	rj	rjh	rñ	rṭ	shṭ	rḍ	rḍh	rṇ
IXb. AH	AH (not AR)	id. id.	id. id.	id. id.	ā g o g	ā gh o gh	ā ṅ o ṅ	id. id.	id. id.	ā j o j	ā jh o jh	ā ñ o ñ	id. id.	shṭ	ā ḍ o ḍ	ā ḍh o ḍh	ā ṇ o ṇ

FINAL.	18 T	19 TH	20 D	21 DH	22 N	23 P	24 PH	25 B	26 BH	27 M	28 Y	29 R	30 L	31 V	32 Ś	33 SH	34 S	35 H
I. K	..	..	gd	gdh	gn ṅṅ	gp	φ ph ḥ ph	gb	gbh	gm ṅm	gy ṅṅ	gr	gl	gv	kṣ kchh	..	..	g-h ggh
II. Ṅ	..	..	..	..	..	..	..	..	..	..	..	..	..	..	ṅś ṅkṣ ṅkchh	ṅsh ṅkṣh ṅs ṅks	..	..
III. Ṭ	..	..	ḍd	ḍdh	ḍn ṇṇ	ḍp	φ ph ḥ ph	ḍb	ḍbh	ḍm ṇm	ḍy ṇṇ	ḍr	ḍl	ḍv	ṭś ṭchh	ṭs ṭchh	ṭṣ ṭṭs	ḍ-h ḍḍh
IV. Ṇ	..	..	..	..	..	..	..	..	..	..	..	..	..	..	ṇś ṇṭś ṇṭchh	ṇś ṇṭsh ṇṭs	ṭ ṭṭs	..
V. T	..~ mta	ṁsht	dd	ddh	dn nn	..	..	db	dbh	dm nm	dy dr	ll dv	ll	ll	ṇś ñchś ñchchh ñchh	ṇsh ṇṭsh	nsh nṭsh	d-h ddh
VI. N	..~ mta	ṁsth	..	..	bn mn	..	..	..	..	nm mm	by br	bl bv	..	ll	ñś ñchś ñchkś ñchh	..	ns nts	b-h bbh
VII. P	..	..	bd	bdh	bn mn	..	..	bb	bbh	bm mm	hy hr	br bl bv	bl bv	ll ro	pś pchh	..	..~ mish	..~ mbh
VIII. M	ṁt(ṇt) ṁth(ṇth)	ṁth(ṇth)	ṁd(ṇd)	ṁdh(ṇdh)	ṁn(ṇn) ṁm(ṇm)	ṁp(mp) ṁph(mph)	ṁph(mph)	ṁb(mb)	ṁbh(mbh)	ṁm(mm)	ṁy(ṇy) ṁr(ṇr) yy	ṁr ṇd ṇv ll	ṁl ṇv ll	ṁv ṇv ro	..~ mś	..~ msh	..~ msh	..~ mh
IXa. H and R exc. ĀH and ĀH	st	sth	rd	rdh	rn	rp	φ ph ḥ ph	rb	rbh	rm	ry	òr rd rv	rl	ro	śś h ś	shsh h sh	shsh h s	rh
IXb. AH	AH (not AR)	id. id.	id. id.	ā d o d	ā dh o dh	ā n o n	rp	id. id.	ā b o b	ā bh o bh	ā m o m	ā y o y	ā r o r	ā l o l	ā v o v	id. id.	id. id.	id. id.	ā h o h

Note. 1. The ~ over a letter ... 11. The sign ṇ before a letter indicates that it is preceded by a short, the sign ~ that it is preceded by a long vowel.

Table showing the Combination of Final with Initial Consonants.

FINAL.	1 IN PAUSÂ.	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
I.																	
II.																	
III.																	
IV.																	
V.																	
VI.																	
VII.																	
VIII.																	
IX a. : and ऱ exc. च: and छा:			id.	id.	id.		id.	id.	id.		id.	id.	id.	id.	id.		
IX b. छा: (not छा:)			id.	id.	id.		id.	id.	id.		id.	id.	id.	id.	id.		

Note.—I. The sign ... means that no change takes place in the initial or final letter.   II. The sign ˘, before a letter, indicates that it is preceded by a short: the sign ^, that it is preceded by a long vowel: the sign o, that the letter is to be elided.   III. In col. IX b, *id.* means that the form is the same as in col. IX a.   IV. The sign ˘ is used to distinguish the real and necessary from the optional Anusvára.

FINAL	18 त	19 थ	20 द	21 ध	22 न	23 प	24 फ	25 ब	26 भ	27 म	28 य	29 र	30 ल	31 व	32 श	33 ष	34 स	35 ह
I.	…	…	च्	य्	न्छ्	…	…	रव्	रभ्	रम्छ्	रय्	य्	रह्	रव्	कश्रहश्	…	…	हह्हश्
II.	…	…	…	…	…	…	…	…	…	…	…	य्	रह्	रव्	हुय् हुक्	हुच्	हुच्	हुहुह्
III.	२	…	भ्ऴ्	हृ	हृह्	…	…	भ्ऴ्	भ्ऴ्	भ्ऴम्	हृ	य्	भ्ऴ्	भ्ऴ्	हृद्ऴ्	…	हृच्	हृहृह्
IV.	…	…	घ्	घ्	…	…	…	…	हृ	…	घ्	य्	घ्	घ्	याश्	याघ्	याघ्याघ्	यास्
V.	…	ऴ्य्	घ्	भ्	भ्छ्	…	…	भ्	ऴ्भ्	ऴ्भ्	घ्	ऴ्	घ्	घ्	भ्भ्	…	…	ऴ्भ् ऴ्भ्
VI.	ऴ्ह्	ऴ्ह्	भ्न्	…	भ्भ्	प्(म्) फ्(म्ह्)	फ्(म्ह्)	भ्	भ्छ्	म्(म्)	भ्	…	भ्ल्	…	द्ऴघ्	…	…	ऴ्ह्ऴ्ह्
VII.	ल्(ल्)	ष्	घ्	घ्	घ्घ्	च्(ब्)	फ्(म्ह्)	घ्	घ्छ्	क्घ्घ्	घ्	…	घ्	घ्	क्ख्	…	म्	हह्ह्
VIII.	भ्य्	ष्	छ्ऴ्	घ्	घ्घ्	ब् प्	ख् फ्	छ्	छ्र	म्	छ्	घ्र ऴ्म्	घ् अश्	छ्	घ् अश्	क्ह् क्ह्	स्स् ः ः	छाह् छाह्
IXa. : and र **exc. श्च :and शा**	id. id.	id. id.	छाद् छोद्	छाय् छोय्	छान् छोन्	id. id.	id. id.	छाब् छोब्	छाभ् छोभ्	छाम् छोम्	छाय् छोय्	छाट् छोट् छार् छोर्	छाल् छोल् छह छह	छाव् छोव्	id. id.	id.	id. id.	छाह् छोह्
IXb. शाः (not शाः)	id. id.	id. id.				id. id.	id. id.								id.			

NATI, or Change of Dental न n *and* स s *into Lingual* ण ṇ *and* ष sh.

§ 95. In addition to the rules which require the modification of certain letters at the beginning and end of words, there are some other rules to be remembered which regulate the transition of dental न *n* and स *s* into lingual ण *ṇ* and ष *sh* in the body of words. Beginners should try to impress on their memory these rules as far as they concern the change of the dental nasal and sibilant into the lingual nasal and sibilant *in simple words :* with regard to compound nouns and verbs, the rules are very complicated and capricious, and can only be learnt by long practice.

Change of न n *into* ण ṇ.

§ 96. The dental न *n*, followed by a vowel, or by न *n*, म *m*, य *y*, and व *v*, is, in the middle of a word, changed into the lingual ण *ṇ* if it is preceded by the linguals ऋ *ri*, ॠ *rî*, र *r*, or ष *sh*. The influence of these letters on a following न *n* is not stopt by any vowel, by any guttural (क *k*, ख *kh*, ग *g*, घ *gh*, ङ *ṅ*, ह *h*, ˙ *ṁ*), or by any labial (प *p*, फ *ph*, ब *b*, भ *bh*, म *m*, व *v*), or by य *y*, intervening between the linguals and the न *n*. (Pâṇ. vIII. 4, 1; 2.)

Ex. नृ + नां = नॄणां *nṛi + nâm = nṛiṇâm*, gen. plur. of नृ *nṛi*, man.

  कर्णः *karṇaḥ*, ear.

  दूषणं *dûshaṇam*, abuse.

  वृंहणम् *vṛiṁhaṇam*, nourishing, (ह *h* is guttural and preceded by Anusvâra.)

  अर्केण *arkeṇa*, by the sun, (क *k* is guttural.)

  गृह्णाति *gṛihṇâti*, he takes, (ह *h* is guttural.)

  क्षिप्णुः *kshipṇuḥ*, throwing, (प *p* is labial.)

  प्रेम्णा *premṇâ*, by love, (म *m* is labial.)

  ब्रह्मण्यः *brahmaṇyaḥ*, kind to Brahmans, (ह *h* is guttural, म *m* is labial, and न *n* followed by य *y*.)

  निषण्णः *nishaṇṇaḥ*, rested, (न *n* is followed by न *n*, which is itself afterwards changed to ण *ṇ*.)

  अक्षण्वत् *akshaṇvat*, having eyes, (ण *ṇ* is followed by व *v*.)

  प्रायेण *prâyeṇa*, generally, (य *y* does not prevent the change.)

But   अर्चन *archana*, worship, (च *ch* is palatal.)

  अर्णवेन *arṇavena*, by the ocean, (ण *ṇ* is lingual.)

  दर्शनं *darśanam*, a system of philosophy, (श *ś* is palatal.)

  अर्धेन *ardhena*, by half, (ध *dh* is dental.)

  कुर्वन्ति *kurvanti*, they do, (न *n* is followed by त *t*.)

  रामान् *râmân*, the Râmas, (न *n* is final.)

Note—रुग्णः *rugṇaḥ*, like वृक्णः *vṛikṇaḥ* (Pâṇ. vI. 1, 16), should be written with ण *ṇ*. The ग *g* is no protection for the न *n*. Thus अग्नि *agni* has to be especially mentioned as an exception for not changing its न *n* into ण *ṇ* in compounds, such as शराग्निः *śarâgniḥ*. (Pâṇ. *Gaṇa kshubhnâdi*.)

§ 97. The नृ *n* of नु *nu*, the sign of the Su conjugation, and the नृ *n* of
ना *nâ*, the sign of the Krî conjugation, are not changed into णृ *n̤* in the two
verbs तृप् *trip* and क्षुभ् *kshubh* (Pân. VIII. 4, 39). Hence

तृप्नोति *tripnoti*, he pleases *. क्षुभ्नाति *kshubhnâti*, he shakes.
But शृणोति *śriṇoti*, he hears. पुष्णाति *pushṇâti*, he nourishes.
क्षुभाण *kshubhâṇa*, imper. shake.

Table showing the Changes of नृ n *into* णृ n̤.

ऋ *ṛi*,	in spite of intervening Vowels,	change	if there follow Vowels, or
ॠ *ṛî*,	Gutturals (including ह *h* and Anusvâra),	नृ *n*	नृ *n*,
र् *r*,	Labials (including व *v*),	into	म् *m*, य् *y*,
ष् *sh*,	and य् *y*,	णृ *n̤*	व् *v*.

§ 98. The changes here explained of नृ *n* in the middle of simple words,
(whether it belongs to a suffix or a termination,) are the most important to
remember. But नृ *n* is likewise liable to be changed into णृ *n̤* when it
occurs in the second part of a compound the first part of which contains
one of the letters ऋ *ṛi*, ॠ *ṛî*, र् *r*, or ष् *sh*, and particularly after certain
prepositions. Here, however, the rules are much more uncertain, and we
must depend on the dictionary rather than on the grammar for the right
employment of the dental or lingual nasals. The following rules are the
most important :

1. The change of नृ *n* into णृ *n̤* does not take place unless the two members
   of the compound are combined so as to express a single conception.
   Hence वार्ध्री *bârdhrî*, a leathern thong, + नस *nasa*, nose, gives वार्ध्रिणसः
   bârdhriṇasaḥ, if it is the name of a certain animal; according to Wilson,
   of a goat with long ears; according to others, of a rhinoceros, or a bird.
   (Uṇâdi-Sûtras, ed. Aufrecht, s. v. Pân. VIII. 4, 3.) But चर्मन् *charman*,
   leather, + नासिका *nâsikâ*, nose, gives चर्मनासिकः *charmanâsikaḥ*, if it means
   having a leathern nose. An important exception is सर्वनामन् *sarvanâman*,
   a technical term for pronouns, (सर्व *sarva* being the first in their list,)
   which Pâṇini himself employs with the dental नृ *n* only. (Pân. I. 1, 27.)
   Other proper names not following the general rule, are त्रिनयनः *trinayanaḥ* †,

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* In the Veda we find तृप्णुहि *tripṇuhi*, Rv. II. 16, 6; तृप्णव: *tripṇavaḥ*, Rv. III. 42, 2.
† The Sârasvatî says संज्ञायां वा, that the *n* is optionally changed when Trinayaḥ is
a name. Hence त्रिनयन: *trinayanaḥ* or त्रिणयन: *triṇayanaḥ*. ९. १६. २३.

three-eyed, name of S'iva; रघुनंदनः *raghunandanaḥ*, name of Râma; स्वर्भानुः *svarbhânuḥ*, name of Rahu, &c.

Words to be remembered:

अग्रणीः *agraṇîḥ*, first, principal, from अग्र *agra*, front, and नी *nî*, to lead.

ग्रामणीः *grâmaṇîḥ*, head borough, from ग्राम *grâma*, multitude, and नी *nî*, to lead.

वृत्रघ्नः *vṛitraghnaḥ*, Indra, killer of Vṛitra; but वृत्रहणं *vṛitrahaṇam*, acc. of वृत्रहन् *vṛitrahan*. (Pân. VIII. 4, 12; 22.)

गिरिनदी or गिरिणदी *girinadî* or *giriṇadî*, mountain-stream.

परान्हं *parâhnam*, afternoon, from परा *parâ*, over, and अहन् *ahan*, day; but सर्वान्हः *sarvâhnaḥ*, the whole day, from सर्व *sarva*, all, and अहन् *ahan*, day; and the same whenever the first word ends in अ *a*. (Pân. VIII. 4, 7.)

There are minute distinctions, according to which, for instance, क्षीरपानं *kshîrapânam* if it means the drinking of milk, or a vessel for drinking milk, कंसः क्षीरपानः *kaṁsaḥ kshîrapânaḥ*, may be pronounced with dental or lingual *n* (न *n* or ण *ṇ*); but if it is the name of a tribe who live on milk, it must be pronounced क्षीरपाणः *kshîrapâṇaḥ*, milk-drinking. (Pân. VIII. 4, 9 and 10.) In the same manner दर्भवाहणं *darbhavâhaṇam*, a hay-cart, is spelt with lingual ण *ṇ*; while in ordinary compounds, such as इंद्रवाहनं *indravâhanam*, a vehicle belonging to Indra, the dental न *n* remains unchanged. (Pân. VIII. 4, 8.)

2. In a compound consisting of more than two words the न *n* of any one word can only be affected by the word immediately preceding. Hence माषवापेण *mâsha-vâpeṇa*, by sowing beans; but माषकुंभवापेन *mâsha-kumbha-vâpena*, by sowing from a bean-jar. (Pân. VIII. 4, 38.)

3. In a compound the change of न *n* into ण *ṇ* does not take place if the first word ends in ग् *g*.

Ex. ऋक् + अयनं = ऋगयनं *ṛik + ayanam = ṛigayanam*.

Some grammarians restrict this to proper names. (Pân. VIII. 4, 3, 5.)

Or if it ends in ष् *sh*, and the next is formed by a primary suffix with न *n*.

Ex. निः + पानं = निष्पानं *niḥ + pânam = nishpânam*.

यजुः + पावनं = यजुष्पावनं *yajuḥ + pâvanam = yajushpâvanam*. (Pân. VIII. 4, 35.)

4. In compounds the न *n* of nouns ending in न *n*, and the न *n* of case-terminations, if followed by a vowel, are always liable to change.

व्रीहिवापिन् *vrîhivâpin*, rice-sowing, may form the genitive व्रीहिवापिणः *vrîhivâpiṇaḥ*; but also व्रीहिवापिनः *vrîhivâpinaḥ*.

व्रीहिवापाणि or व्रीहिवापानि *vrîhivâpâṇi* or *vrîhivâpâni*, nom. plur. neut.

व्रीहिवापेण or व्रीहिवापेन *vrîhivâpeṇa* or *vrîhivâpena*, instrum. sing.

Likewise feminines such as व्रीहिवापिणी or व्रीहिवापिनी *vríhivápiṇí* or *vríhivápiní*.
(Kâs.-Vṛitti VIII. 4, 11.)

Note—The न *n* of secondary suffixes, attached to the end of compounds, is, under the general conditions, always changed to ण *ṇ*. Thus खरप: *kharapaḥ* (i.e. donkey-keeper) becomes खारपायण: *khárapáyaṇaḥ*, the descendant of Kharapa. मातृभोगीण: *mátribhogíṇaḥ*, fit to be possessed by a mother, from मातृ *mátṛi*, mother, and भोग: *bhogaḥ*, enjoyment, with the adjectival suffix ईन *ína* (*samásánta*), is always spelt with ण *ṇ*. (See also § 98. 6.) Again, while गर्गभगिनी *gargabhaginí*, the sister of Garga, always retains its dental न *n*, being an ordinary compound, गर्गभगिणी *gargabhagiṇí* would have the lingual ण *ṇ*, if it was derived from गर्गभग: *gargabhagaḥ*, the share of Garga, with the adjectival suffix इन *in*, fem. इनी *iní*, enjoying the share of Garga. Words which after they have been compounded take a new suffix are treated in fact like single words (*samánapada*), and therefore follow the general rule of § 96. (Pâṇ. VIII. 4, 3. Kâs.-Vṛitti VIII. 4, 11, vârt.)

5. If the second part of the compound is monosyllabic, then the change of a final न *n* followed by a terminational vowel, or of a terminational न *n*, is obligatory. (Pâṇ. VIII. 4, 12.)

Ex. वृत्रहन् *vṛitrahan*, Vṛitra-killer; gen. वृत्रहण: *vṛitrahaṇaḥ*; but दीर्घाह्नी *dírgháhní*. (Pâṇ. VIII. 4, 7.)

सुरप: *surápaḥ*, drinking surâ; nom. plur. neut. सुरापाणि *surápáṇi*.

क्षीरप: *kshírapaḥ*, drinking milk; instrum. sing. क्षीरपेण *kshírapeṇa*.

6. If the second part of a compound contains a guttural, the change is obligatory, even though the second part be not monosyllabic. (Pâṇ. VIII. 4, 13.)

Ex. हरिकाम: *harikámaḥ*, loving Hari; instrum. sing. हरिकामेण *harikámeṇa*; but अग्रगामिनि *agragámini*. (Pâṇ. VIII. 3, 92.)

शुष्कगोमयेण *sushkagomayeṇa*, instrum. sing. of शुष्कगोमय *sushkagomaya*; (शुष्क *sushka*, dry, गोमय *gomaya*, dung.)

7. Likewise after prepositions which contain an र *r*, the न *n* of primary affixes, such as अन *ana*, अनि *ani*, अनीय *aníya*, इन *in*, न *na* (if preceded by a vowel), and मान *mána*, is changed to ण *ṇ*, but under certain restrictions. (Pâṇ. VIII. 4, 29.)

Ex. प्रवपणं *pravapaṇam*; प्रमाणं *pramáṇam*; प्राप्यमाणं *prápyamáṇam*.

While in these cases the change is pronounced obligatory, it is said to be optional after causative verbs (Pâṇ. VIII. 4, 30), and after verbs beginning and ending in consonants with any vowel but अ *a* (Pâṇ. VIII. 4, 31); hence प्रयापणं and °नं *prayápaṇam* and *prayápanam*; प्रकोपणं or °नं *prakopaṇam* or *prakopanam*. Again, after verbs beginning in a vowel (not अ *a*) and strengthening their bases by nasalization, the change is necessary; it is forbidden in other verbs, not beginning with vowels, though they require nasalization: hence प्र + ईंगनं = प्रेंगणं *pra + inganam* = *preṅgaṇam*; but प्र + कंपनं = प्रकंपनं *pra + kampanam* = *prakampanam*.

Lastly, there are several roots which defy all these rules, viz. भा *bhá*, भू *bhú*, पू *pú*, कम् *kam*, गम् *gam*, प्याय् *pyáy*, वेप् *vep*: hence प्रभानं *prabhánam* &c., never प्रभाणं *prabhánam*; प्रवेपनं *pravepanam*, never प्रवेपणं *pravepaṇam*.

8. After prepositions containing an र *r*, such as संतर् *antar*, निर् *nir*, परा *pará*, परि *pari*, and प्र *pra*, and after दुर् *dur*, the change of न *n* into ण *ṇ* takes place:

1. In most roots beginning with न *n*. (Pâṇ. VIII. 4, 14.)

     प्र + नमति = प्रणमति *pra + namati = praṇamati*, he bows.

     परा + नुदति = परानुदति *pará + nudati = parúṇudati*, he pushes away.

     संतः + नयति = संतर्णयति *antaḥ + nayati = antarṇayati*, he leads in.

     प्र + नायकः = प्रणायकः *pra + náyakaḥ = praṇáyakaḥ*, a leader.

The roots which are liable to this change of their initial न *n* are entered in the Dhâtupâṭha, the list of roots of native grammarians, as beginning with ण *ṇ*. Thus we should find the root नम् *nam* entered as णम् *ṇam*, simply in order thus to indicate its liability to change.

2. In a few roots this change is optional if they are followed by Kṛit affixes, viz. (Pâṇ. VIII. 4, 33.)

णिसि *nis*, to kiss; प्रणिंसितव्यं or प्रनिंसितव्यं *praṇiṁsitavyam* or *praniṁsitavyam*.

णिक्ष् *niksh*, to kiss; प्रणिक्षणं or प्रनिक्षणं *praṇikshaṇam* or *pranikshaṇam*.

णिदि *nid*, to blame; प्रणिंदनं or प्रनिंदनं *praṇindanam* or *pranindanam*.

3. In a few roots the initial न *n* resists all change, and these roots are entered in the Dhâtupâṭha as beginning with न *n*, viz. (Pâṇ. VI. 1, 65, vârt.)

नृत् *nṛit*, to dance.	नाट् *nát*, to fall down, (Chur *.)
नंद् *nand*, to rejoice.	नाथ् *náth*, to ask.
नर्द् *nard*, to howl.	नाध् *nádh*, to beg.
नक्क् *nakk*, to destroy.	नी *nrí*, to lead.

Ex. परिनर्तनं *parinartanam*; परिनंदनं *parinandanam*.

4. The root नश् *naś*, to destroy, changes न *n* into ण *ṇ* only when its श *ś* is not changed to ष *sh*. प्र + नश्यते = प्रणश्यते *pra + naśyate = praṇaśyate*; but प्र + नष्टः = प्रनष्टः *pra + nashṭaḥ = pranashṭaḥ*, destroyed. (Pâṇ. VIII. 4, 36.)

5. In the root अन् *an*, to breathe, the न *n* is changed to ण *ṇ* if the र *r* is not separated from the न *n* by more than one letter. Thus प्र + अनिति = प्राणिति *pra + aniti = práṇiti*, he breathes; but परि + अनिति = पर्यनिति *pari + aniti = paryaniti* (Pâtañjali). The reduplicated aorist forms प्राणिणत् *práṇiṇat*; the desiderative with परा *pará* is परानिणिषति *paráṇiṇishati*. (Pâṇ. VIII. 4, 19, 21.)

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* It is not नट् *naṭ*, to dance, but नट् *naṭ* of the Chur class, and hence written with a long *á*. Siddh.-Kaum. vol. II. p. 41, note.

6. In the root हन् *han*, to kill, the न् *n* is changed except where ह् *h* has to be changed to घ् *gh*. (Pâṇ. VIII. 4, 22.) Thus प्र + हन्यते = प्रहण्यते *pra + hanyate = prahaṇyate*, he is struck down; अंतर्हण्यते *antarhaṇyate* (Pâṇ. VIII. 4, 24); but प्र + घ्नंति = प्रघ्नंति *pra + ghnanti = praghnanti*, they kill. Also प्रहणनं *prahaṇanam*, killing.

The change is optional again where न् *n* is followed by म् *m* or व् *v*. (Pâṇ. VIII. 4, 23.) Thus प्रहन्मि or प्रहण्मि *prahanmi* or *prahaṇmi*; प्रहन्वः or प्रहण्वः *prahanvaḥ* or *prahaṇvaḥ*.

7. The न् *n* of नु *nu* of the Su and of ना *nâ* of the Krî conjugation is changed to ण् *ṇ* in the verbs हि *hi*, to send, and मी *mî*, to destroy. (Pâṇ. VIII. 4, 15.) Ex. प्रहिण्वंति *prahiṇvanti*; प्रमीण्वंति *pramîṇanti*.

8. The न् *n* of the termination आनि *âni* in the imperative is changeable. (Pâṇ. VIII. 4, 16.) Thus प्र + भवानि = प्रभवाणि *pra + bhavâni = prabhavâṇi*.

9. The न् *n* of the preposition नि *ni*, if preceded by प्र *pra*, परि *pari*, &c., is changed into ण् *ṇ* before the verbs (Pâṇ. VIII. 4, 17) गद् *gad*, to speak, नद् *nad*, to shout, पत् *pat*, to fall, पद् *pad*, to go, the verbs called घु *ghu*, माङ्* *mâ*, to measure, मेङ् *me*, to change, सो *so*, to destroy, हन् *han*, to kill, या *yâ*, to go, वा *vâ*, to blow, द्रा *drâ*, to flee or to sleep, प्सा *psâ*, to eat, वप् *vap*, to sow or to weave, वह् *vah*, to bear, शम् *śam*, to be tranquil (*div*), चि *chi*, to collect, दिह् *dih*, to anoint.

The same change takes place even when the augment intervenes. (Pâṇ. VIII. 4, 17, vârt.)

प्रण्यगदत् *praṇyagadat*; प्रण्यनदत् *praṇyanadat*.

§ 99. In all other verbs except those which follow गद् *gad*, the change of नि *ni* after प्र *pra*, परि *pari*, &c., is optional.

प्रनिपचति or प्रणिपचति *pranipachati* or *praṇipachati*.

Except again in verbs beginning with क *ka* or ख *kha*, or ending in ष् *sh* (Pâṇ. VIII. 4, 18), in which the न् *n* of नि *ni* remains unchanged.

प्रनिकरोति *pranikaroti*; प्रनिखादति *pranikhâdati*; प्रनिपिनष्टि *pranipinashṭi*.

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* Where it seemed likely to be useful, the Sanskrit roots have been given with their diacritical letters (*anubandhas*), but only in their Devanâgarî form. Pâṇini in enumerating the roots which change नि *ni* after प्र *pra*, परि *pari*, &c., into णि *ṇi*, mentions मा *mâ*, but this, according to the commentaries, includes two roots, the root माङ् *mâ(ṅ)*, which forms मिमीते *mimîte*, he measures, and the root मेङ् *me(ṅ)*, which forms मयते *mayate*, he changes. Where in this grammar the transcribed form of a root differs from its Devanâgarî original, the additional letters may always be looked upon as diacritical marks employed by native grammarians. Sometimes the class to which certain verbs belong has been indicated by adding the first verb of that class in brackets. Thus *śam* (*div*) means *śâmyati*, or *śam* conjugated like *div*, and not *śâmayate*.

Change of स् s into ष् sh.

§ 100. A dental स् s (chiefly of suffixes and terminations*), if preceded by any vowel except अ, आ *á*, or by क् *k*, र् *r*, ल् *l*, is always changed into the lingual ष् *sh*, provided it be followed by a vowel, or by त् *t*, थ् *th*, न् *n*, म् *m*, य् *y*, or व् *v*; likewise by certain Taddhita suffixes, क *ka*, कल्प *kalpa*, पाश *páśa*, &c.

If an inserted Anusvâra† or the Visarga or ष् *sh* intervenes between the vowel and the स् *s*, the change into ष् *sh* takes place nevertheless.

Ex. सर्पिस् *sarpis*, inflectional base; सर्पिः *sarpiḥ*, nom. sing. neut. clarified butter; instrum. सर्पिषा *sarpishá*; nom. plur. सर्पींषि *sarpíṁshi* (here the Anusvâra intervenes); loc. plur. सर्पिःषु *sarpiḥshu* (here the Visarga intervenes), or सर्पिष्षु *sarpishshu* (here the ष् *sh* intervenes).

वाक्षु *vákshu*, loc. plur. of वाच् *vách*, speech.

सर्वेशक् + सु = सर्वेशक्षु *sarvaśak + su = sarvaśakshu*, omnipotent.

चित्रलिख् (क्) + सु = चित्रलिक्षु *chitralikh* (*k*) + *su* = *chitralikshu*, painter.

गीर्षु *gírshu*, loc. plur. of गिर् *gir*, speech.

कमल् + सु = कमल्षु *kamal + su = kamalshu*, naming the goddess Lakshmî.

ध्रोक्ष्यति *dhrokshyati*, fut. of द्रुह् *druh*, to hate; (here ह् *h* is changed to क् *k*, and the aspiration thrown on the initial द् *d*.)

पोक्ष्यति *pokshyati*, fut. of पुष् *push*, to nourish; (here ष् *sh* is changed into क् *k*.)

सर्पिः + कः = सर्पिष्कः *sarpiḥ + kaḥ = sarpishkaḥ*; adj. formed by क *ka*, having clarified butter.

सर्पिः + तरः = सर्पिष्टरः *sarpiḥ + taraḥ = sarpishtaraḥ*; (here the त् *t* of तरः *taraḥ* is changed into ट् *t*, as in § 89, III. 2.) If the penultimate vowel be long, no change takes place; गीस्तरा *gístará*. (Pân. VIII. 3, 101.)

सर्पिः + मत् = सर्पिष्मत् *sarpiḥ + mat = sarpishmat*, having clarified butter.

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* The स् s must not be a radical स् s; hence सुपिसौ *supisau*, because the स् s belongs to the root पिस् *pis*. (Pân. VIII. 3, 59.) Yet आशिषः *áśishaḥ*, from root शास् *śás*. The rules do not apply to final स् s; hence अग्निस्तत्र *agnis tatra*. (Pân. VIII. 3, 55.)

† The Anusvâra must be what Sanskrit grammarians call *num*, it must not represent a radical nasal; hence, even if we write पुंसु *puṁsu*, loc. plur. of पुंस् *puṁs*, man, Pada base पुम् *pum*, it does not become पुंषु *puṁshu*. (Pân. VIII. 3, 58.) According to Bopp and other European grammarians, who do not limit the Anusvâra to the inserted Anusvâra, we should have to write either पुंषु *puṁshu*, or, if we wish to preserve the स् s, पुन्सु *punsu*. According to Pânini, however, पुंसु *puṁsu* is the right form. The Sârasvatî prescribes पुंक्षु *puṅkshu*.

Table showing the Changes of स s *into* ष sh.

Any Vowels except अ, आ *â*, (in spite of inserted Anusvâra, Visarga, or sibilant intervening,) also क् *k*, र् *r*, ल् *l* if immediately preceding,	change स *s* into ष *sh*	if there follow Vowels, or त् *t*, थ् *th*, न् *n*, म् *m*, य् *y*, व् *v*.

§ 101. The same rule produces the change of स *s* into ष *sh* in roots beginning with स *s*, if reduplicated, provided the vowel of the reduplicated syllable is not अ, आ *â*: Ex. स्वप् *svap*, to sleep ; Redupl. Perf. सुष्वाप *sushvâpa*, I have slept. सिध् *sidh*, Des. सिषित्सति *sishitsati*. This rule is liable to exceptions.

§ 102. Again, many roots beginning with स *s* change it into ष *sh* after prepositions requiring such a change, viz. अति *ati*, over, अनु *anu*, after, अपि *api*, upon, अभि *abhi*, towards, नि *ni*, in, निर् *nir*, out, परि *pari*, round, प्रति *prati*, towards, वि *vi*, away : Ex. अभि + स्तौति = अभिष्टौति *abhi* + *stauti* = *abhishtauti*, he praises. The same change takes place even after the augment has been added, in which case the स *s* is really preceded by an अ *a* : Ex. अभ्यष्टौत् *abhyashtaut*, he praised. Some verbs, after these prepositions, keep the ष *sh* in the reduplicated perfect : Ex. सिच् *sich*, to sprinkle ; अभिषिंचति *abhishiñchati*, he sprinkles ; अभिषिषेच *abhishishecha*, he has sprinkled. In the intensive सिच् *sich* does not follow this rule ; hence अभिसेसिच्यते *abhisesichyate* (Pâṇ. viii. 3, 112) ; but in the desiderative स *s* is changed, अभिषिषिक्षति *abhishishikshati*. Many other cases must be learnt from the dictionary or from Pâṇini.

§ 103. In order to give an idea of the minuteness of the rules as collected by native grammarians, and of the complicated manner in which these rules are laid down, the following extracts from Pâṇini have been subjoined, though they by no means exhaust the subject according to the views of native grammarians. It need hardly be added that beginners should not attempt to burden their memory with these rules, though a glance at them may be useful by giving them an idea of the intricacies of Sanskrit grammar.

Native grammarians enumerate all monosyllabic verbs beginning with स *s*, and followed by a vowel or by a dental consonant, (likewise स्मिइ *smi*, to smile, स्विद् *svid*, to sweat, स्वद् *svad*, to taste, स्वंज् *svañj*, to embrace, स्वप् *svap*, to sleep,) as if beginning with ष *sh*. Thus they write षिध् *shidh*, ष्ठा *shthâ*, ष्मि *shmi*. (Pâṇ. vi. 1, 64.)

This is not done with सृप् *srip*, to go, सृज् *srij*, to let off, स्तृ *stṛí*, to cover, स्तृ *stṛi*, to cover, स्त्यै *styai*, to sound, सेक् *sek*, to go, सृ *sṛi*, to go, in order to show that their initial स *s* is not liable to be changed into ष *sh* under any circumstances.

They then give the general rule that this initial ष *sh* is to be changed into स *s*, in all these verbs, except ष्ठिव् *shthiv*, to spit, and ष्वष्क् *shvashk*, to go, (and according to some in ष्ट्यै *shtyai*, Sâr.,) unless where ष *sh* is enjoined a second time.

Now ष् *sh* for स् *s* in these verbs is enjoined a second time:

1. When a preposition, or whatever else precedes it, requires such permutation, according to general rules. वि + स्तौति = विष्टौति *vi+stauti=vishṭauti.* सेव् *sev* forms सिषेव *sisheva* in the reduplicated perfect.

2. In desideratives, when the reduplicative syllable contains इ or उ *i* or *u.* सिध् *sidh,* Des. सिषित्सति *sishitsati.*

But if the स् *s* of the desiderative element must itself be changed to ष् *sh,* the initial स् *s* remains unchanged. सिध् *sidh,* सिसेधिषति *sisedhishati.* (Pân. VIII. 3, 61.)

Except in स्तु *stu,* and in derivative verbs in अय *aya,* where स् *s* is changed to ष् *sh.* स्तु *stu,* Des. तुष्टूषति *tushṭūshati.* सिध् *sidh,* Caus. सेधयति *sedhayati,* Des. सिषेधयिषति *sishedhayishati;* but सुसूषति *susūshati.* (VIII. 3, 61.)

Except again, in certain causatives, in अय *aya* (VIII. 3, 62), where स् *s* is not changed into ष् *sh.* स्विद् *svid,* सिस्वेदयिषति *sisvedayishati.* स्वद् *svad,* सिस्वादयिषति *sisvādayishati.* सह् *sah,* सिसाहयिषति *sisāhayishati.*

3. In certain verbs, after prepositions which require such a change, even when they are separated from the verb by the augment, viz. सु *su* (su), सू *sū* (tud), सो *so* (div), स्तु *stu* (ad), स्तुभ् *stubh* (bhū); or even if separated by reduplication, in the verbs स्था *sthā,* सेनय *senaya,* सिध् *sidh,* सिच् *sich,* संज् *sañj,* स्वंज् *svañj,* सद् *sad,* स्तंभ् *stambh,* स्रन् *sran,* सेव् *sev,* (the last only after परि *pari,* नि *ni,* वि *vi:* VIII. 3, 65.)

After prepositions: अभिषुणोति *abhishuṇoti.* अभिषुवति *abhishuvati.* अभिष्यति *abhishyati.* परिष्टौति *parishṭauti.* परिष्टोभते *parishṭobhate.* अभिष्ठास्यति *abhishṭhāsyati.* अभिषेणयति *abhisheṇayati.* परिषेधति *parishedhati.* अभिषिंचति *abhishiñchati.* परिषजति *parishajati.* परिष्वजते *parishvajate* (VIII. 3, 65). निषीदति *nishīdati,* but प्रतिसीदति *pratisīdati* (VIII. 3, 66). अभिष्टभ्नाति *abhishṭabhnāti* (VIII. 3, 67 and 114). Also अवष्टभ्य *avashṭabhya* (VIII. 3, 68, in certain senses). वि and अवष्वणति *vi* and *avashvaṇati* (VIII. 3, 69, in the sense of eating). परिषेवते *parishevate.*

After prepositions and augment: अभ्यषुणोत् *abhyashuṇot.* पर्यषुवत् *paryashuvat.* अभ्यष्यत् *abhyashyat.* पर्यष्टौत् *paryashṭaut.* अभ्यष्टोभत *abhyashṭobhata.* अभ्यष्ठात् *abhyashṭhāt.* अभ्यषेणयत् *abhyasheṇayat.* पर्यषेधत् *paryashedhat.* अभ्यषिंचत् *abhyashiñchat.* पर्यषजत् *paryashajat.* अभ्यष्वजत *abhyashvajata.* अभ्यषीदत् *abhyashīdat.* अभ्यष्टभ्नात् *abhyashṭabhnāt.* व्यष्वणत् *vyashvaṇat* and अवाष्वणत् *avāshvaṇat.* पर्यषेवत *paryashevata.*

After prepositions and reduplication (VIII. 3, 64): अभितष्ठौ *abhitashṭhau.* अभिषिषेणयिषति *abhishisheṇayishati.* अभिषिषेधयिषति *abhishishedhayishati.* अभिषिषिक्षति *abhishishikshati.* अभिषिषंक्षति *abhishishankshati* and अभ्यषिषंक्षत् *abhyashishankshat.* परिषिष्वंक्षते *parishishvankshate.* निषिषत्सति *nishishatsati* (VIII. 3, 118). अभितष्टंभ *abhitashṭambha.* अवषष्वाण *avashashvāṇa.* परिषिषेव *parishisheva,* (the last only after परि *pari,* नि *ni,* वि *vi.*)

4. Only after the prepositions परि *pari,* नि *ni,* वि *vi,* the following words (VIII. 3, 70): the part. सित: *sitaḥ,* the subst. सय: *sayaḥ,* सिव् *siv,* सह् *sah;* कृ *kṛi* (if with initial स् *s,* स्कृ *skṛi*) and similar verbs; स्तु *stu.*

The words mentioned in 4. and स्वंज् *svañj* may optionally retain स् *s,* if the augment intervenes. (VIII. 3, 71.)

H

5. After the prepositions अनु anu, वि vi, परि pari, अभि abhi, नि ni, स्यंद् syand may take ष sh, except when applied to living beings. (VIII. 3, 72.)

6. After the prep. वि vi, स्कंदिर् skand may take ष sh, though not in the past participle in त ta (VIII. 3, 73), but after the prep. परि pari, throughout, even in the past participle (VIII. 3, 74). परिष्कन्न: or परिस्कन्न: parishkannaḥ or pariskannaḥ.

7. After the prep. निर् nir, नि ni, वि vi, the verbs स्फुर् sphur and स्फुल् sphul may take ष sh. (VIII. 3, 76.)

8. After the prep. वि vi, स्कंभ् skambh must always take ष sh. (VIII. 3, 77.)

9. The verb अस् as, after dropping its initial vowel, takes ष sh after prepositions which cause such a change, and after प्रादुर् prādur, if the ष sh is followed by य y or a vowel (VIII. 3, 87). अभिष्यात् abhishyāt. प्रादु:ष्यात् prāduḥshyāt. प्रादु:षंति prāduḥshanti.

10. The verb स्वप् svap, when changed to सुप् sup, takes ष sh, after सु su, वि vi, निर् nir, दुर् dur (VIII. 3, 88). सुषुप्त: sushuptaḥ. दु:षुप्त: duḥshuptaḥ.

Exceptional cases, where स s is used, and not ष sh:

11. The verb सिच् sich, followed by the intensive affix (VIII. 3, 112). अभिसेसिच्यते abhisesichyate.

12. The verb सिध् sidh, signifying to go (VIII. 3, 113). परिसेधति parisedhati.

13. The verb सह् sah, if changed to सोढ् soḍh (VIII. 3, 115). परिसोढुं parisoḍhum.

14. The verbs स्तंभ् stambh, सिव् siv, सह् sah, in the reduplicated aorist (VIII. 3, 116). पर्यसीषहत् paryasīshahat.

15. The verb सु su, followed by the affixes of the 1st future, the conditional, or the desiderative (VIII. 3, 117). अभिसोष्यति abhisoshyati. अभिसुसू: abhisusūḥ.

16. The verbs सद् sad, स्वंज् svañj, in the reduplicated perfect (VIII. 3, 118). अभिषसाद abhishasāda. अभिषस्वजे abhishasvaje.

17. The verb सद् sad, optionally, if preceded by the augment (VIII. 3, 119). न्यपीदत् or न्यसीदत् nyashīdat or nyasīdat.

§ 104. There are many compounds in which the initial स s of the second word is changed to ष sh, if the first word ends in a vowel (except ā). Ex. युधिष्ठिर yudhishṭhira, from युधि yudhi, in battle, and स्थिर sthira, firm; सुष्ठु sushṭhu, well; दुष्ठु dushṭhu, ill; सुषमा sushamā, beautiful, विषम: vishamaḥ, difficult, from सम: samaḥ, even; त्रिष्टुभ् trishṭubh, a metre; अग्नीषोमौ agnishomau, Agni and Soma; मातृष्वस् mātrishvasri, mother's sister; पितृष्वस् pitrishvasri, father's sister; गोष्ठ: goshṭhaḥ, cow-stable; अग्निष्टोम: agnishṭomaḥ, a sacrifice; ज्योतिष्टोम: jyotishṭomaḥ, a sacrifice, (here the final स s of ज्योतिस् jyotis is dropt.) In तुरासाह् turāsāh, a name of Indra, and similar compounds, स s is changed to ष sh whenever ह h becomes ट ṭ: nom. तुरासाट् turāshāṭ; acc. तुरासाहं turāsāham. (Pân. VIII. 3, 56.)

Change of Dental ध dh into Lingual ढ ḍh.

§ 105. The ध dh of the second pers. plur. Âtm. is changed to ढ ḍh in the reduplicated perfect, the aorist, and in षीध्वं shīdhvam of the benedictive, provided the ध dh, or the षी shī of षीध्वं shīdhvam, follows immediately an inflective root ending in any vowel but अ, आ ā. (Pân. VIII. 3, 78.)

Ex. कृ kri; Perf. चकृढे chakriḍhve.

च्यु chyu; Aor. अच्योढुं achyoḍhvam.

प्लु plu; Bened. प्लोषीढुं ploshīḍhvam.

But क्षिप् *kship;* Aor. अक्षिब्ध्वं *akshibdhvam.*

यज् *yaj;* Bened. यक्षीध्वं *yakshídhvam.*

If the same terminations are preceded by the intermediate इ *i,* and the इ *i* be preceded by य *y,* र *r,* ल *l,* व *v,* ह *h,* the change is optional.

Ex. लु *lu;* Perf. लुलुविध्वे *luluvidhve* or लुलुविढ्वं *luluvidhve.*

लु *lu;* Aor. अलविध्वं *alavidhvam* or अलविढ्वं *alavidhvam.*

लु *lu;* Bened. लविषीध्वं *lavishídhvam* or लविषीढ्वं *lavishídhvam.*

But बुध् *budh;* Aor. अबोधिध्वं *abodhidhvam.*

Rules of Internal Sandhi.

§ 106. The phonetic rules contained in the preceding paragraphs (§ 32–94) apply, as has been stated, to the final and initial letters of words (*padas*), when brought into immediate contact with each other in a sentence, to the final and initial letters of words formed into compounds, and to the final letters of nominal bases before the Pada-terminations, and before certain secondary or Taddhita suffixes, beginning with any consonant except य *y.*

There is another class of phonetic rules applicable to the final letters of nominal (*prátipadika*) and verbal bases (*dhátu*) before the other terminations of declension and conjugation, before primary or Krit suffixes, and before secondary or Taddhita suffixes, beginning with a vowel or य *y.* Some of these rules are general, and deserve to be remembered. But in many cases they either agree with the rules of External Sandhi, or are themselves liable to such numerous exceptions that it is far easier to learn the words or grammatical forms themselves, as we do in Greek and Latin, than to try to master the rules according to which they are formed or supposed to be formed.

The following are a few of the phonetic rules of what may be called *Internal Sandhi.* The student will find it useful to glance at them, without endeavouring, however, to impress them on his memory. After he has learnt that द्विष् *dvish,* to hate, forms द्वेष्मि *dveshmi,* I hate, द्वेक्षि *dvekshi,* thou hatest, द्वेष्टि *dveshti,* he hates, अद्वेट् *advet,* he hated, द्विद्धि *dviddhi,* Hate! द्विट् *dvit,* a hater, द्विषः *dvishah,* of a hater, द्विट्सु *dvitsu,* among haters,—he will refer back with advantage to the rules, more or less general, which regulate the change of final ष *sh* into क *k,* ट *t,* ड *d,* &c.; but he will never learn his declensions and conjugations properly, if, instead of acquiring first the paradigms as they are, he endeavours to construct each form by itself, according to the phonetic rules laid down in the following paragraphs.

1. Final Vowels.

§ 107. No hiatus is tolerated in the middle of Sanskrit words. Words such as प्रउग *praüga,* fore-yoke, तितउ *titaü,* sieve, are isolated exceptions. The hiatus in compounds, such as पुरएता *pura-étá,* going in front, नमउक्तिः *nama-uktih,* saying of praise, which

is produced by the elision of a final स् *s* before certain vowels, has been treated of under the head of External Sandhi. (§ 84. 2.)

§ 108. Final अ *a* and आ *á* coalesce with following vowels according to the general rules of Sandhi.

तुद् + आमि *tuda+ami* = तुदामि *tudámi*, I beat.
तुद् + इ *tuda+i* = तुदे *tude*, I beat, Âtm.
दान + इ *dána+i* = दाने *dáne*, in the gift.
दान + ई *dána+í* = दाने *dáne*, the two gifts.

If we admit the same set of terminations after bases ending in consonants and in short अ *a*, it becomes necessary to lay down some rules requiring final अ *a* to be dropt before certain vowels. Thus if अम् *am* is put down as the general termination of the acc. sing., as in वाचं *vách-am*, it is necessary to enjoin the omission of final अ *a* of शिव *śiva* before the अं *am* of the acc. sing., in order to arrive at शिवं *śivam*. In the same manner, if अं *am* is put down as the termination of the 1. p. sing. impf. Par., and ए *e* as that of the 1. p. sing. pres. Âtm., we can form regularly अद्वेषं *advesh-am* and द्विषे *dvishe*; but we have to lay down a new rule, according to which the final अ *a* of तुद् *tuda* is dropt, in order to arrive at the correct forms अतुदं *atud(a)-am* and तुदे *tud(a)e*. By following the system adopted in this grammar of giving two sets of terminations, and thus enabling the student to arrive at the actual forms of declension and conjugation by a merely mechanical combination of base and termination, it is possible to dispense with a number of these phonetic rules.

Again, in the declension of bases ending in radical आ *á*, certain phonetic rules had to be laid down, according to which the final आ *á* had to be elided before certain terminations beginning with vowels. Thus the dative शंखध्मा + ए *śankhadhmá+e* was said to form शंखध्मे *śankhadhme*, (to the shell-blower,) by dropping the final आ *á*, and not शंखध्मै *śankhadhmai*. Here, too, the same result is obtained by admitting two bases for this as for many other nouns, and assigning the weak base, in which the आ *á* is dropt, to all the so-called Bha cases, the cases which Bopp calls the weakest cases (Pâṇ. vi. 4, 140). Each of these systems has its advantages and defects, and the most practical plan is, no doubt, to learn the paradigms by heart without asking any questions as to the manner in which the base and the terminations were originally combined or glued together.

§ 109. With regard to verbal bases ending in long आ *á*, many special rules have to be observed, according to which final आ *á* is either elided, or changed to इ *i* or to ए *e*. These rules will be given in the chapter on Conjugation. Thus

पुना + अंति *puná+anti* = पुनंति *punanti*, they cleanse.
पुना + मः *puná+mah* = पुनीमः *punímah*, we cleanse.
दा + हि *dá+hi* = देहि *dehi*, Give!

§ 110. Final इ *i*, ई *í*, उ *u*, ऊ *ú*, ऋ *ri*, if followed by vowels or diphthongs, are generally changed to य् *y*, व् *v*, र् *r*.

Ex. मति + ऐ = मत्यै *mati+ai* = *matyai*, to the mind.
जिगि + उः = जिग्युः *jigi+uh* = *jigyuh*, they have conquered.
भानु + ओः = भान्वोः *bhánu+oh* = *bhánvoh*, of the two splendours.
पितृ + आ = पित्रा *pitri+á* = *pitrá*, by the father.
बिभी + अति = बिभ्यति *bibhí+ati* = *bibhyati*, they fear.

In some cases इ *i* and ई *í* are changed to इय् *iy;* उ *u* and ऊ *ú* to उव् *uv;* ऋ *ri* to रि *ri;* ॠ *rí* to इर् *ir* and, after labials, to उर् *ur.*

Ex. शिश्रि + अथु: = शिश्रियथु: *śiśri+athuḥ = śiśriyathuḥ,* you (two) have gone.

भी + इ = भियि *bhí+i = bhiyi,* in fear.

यु + अंति = युवंति *yu+anti = yuvanti,* they join.

युयु + उ: = युयुवु: *yuyu+uḥ = yuyuvuḥ,* they have joined.

सुषु + ए = सुषुवे *sushu+e = sushuve,* I have brought forth.

भू + इ = भुवि *bhú+i = bhuvi,* on earth.

मृ + अते = म्रियते *mri+ate = mriyate,* he dies.

गृ + अति = गिरति *gri+ati = girati,* he swallows.

पपृ + इ = पपुरि *papri+i = papuri,* liberal.

When either the one or the other takes place must be learnt from paradigms and from special rules given under the heads of Declension and Conjugation. See विभ्यति *bibhyati* from भी *bhí,* but जिह्रियति *jihriyati* from हृी *hrí.*

§ 111. Final ॠ *rí,* if followed by terminational consonants, is changed to इर् *ir;* and after labials to उर् *úr.*

गॄ *grí,* to shout; Passive गीर्यते *gír-yate;* Part. गीर्णः *gírṇaḥ.*

पॄ *prí,* to fill; Passive पूर्यते *púr-yate;* Part पूर्णः *púrṇaḥ.*

Before the य् *y* of the Passive, Intensive, and Benedictive, final इ *i* and उ *u* are lengthened, final ऋ *ri* changed to रि *ri,* final ॠ *rí* to इर् *ir* or उर् *úr.* (See § 390.)

§ 112. ए *e,* ऐ *ai,* ओ *o,* औ *au,* before vowels and diphthongs, are generally changed into अय् *ay,* आय् *áy,* अव् *av,* आव् *áv.*

दे + अते = दयते *de+ate = dayate,* he protects.

रै + ए = राये *rai+e = ráye,* to wealth.

गो + ए = गवे *go+e = gave,* to the cow.

नौ + अः = नावः *nau+aḥ = návaḥ,* the ships.

Roots terminated by a radical diphthong (except व्ये *vye* in redupl. perf., Pâṇ. VI. 1, 46) change it into आ *á* before any affix except those of the so-called special tenses. (Pâṇ. VI. 1, 45.)

दे + ता = दाता *de+tá = dátá,* he will protect.

दे + सीय = दासीय *de+síya = dásíya,* May I protect !

म्लै + ता = म्लाता *mlai+tá = mlátá,* he will wither.

शो + ता = शाता *śo+tá = śátá,* he will pare.

But in the Present ग्लै + अति = ग्लायति *glai+ati = gláyati,* he is weary.

2. *Final Consonants.*

§ 113. The rules according to which the consonants which can occur at the end of a word are restricted to क् *k,* ङ् *ṅ,* ट् *ṭ,* ण् *ṇ,* त् *t,* न् *n,* प् *p,* म् *m,* ल् *l,* : *ḥ,* ं *ṁ,* must likewise be observed where the last letter of a nominal or verbal base becomes final, i. e. where it is not followed by any derivative letter or syllable.

Thus the nominal base युध *yudh,* battle, would in the vocative singular be

युध् *yudh*. Here, however, the ध् *dh* must be changed into द् *d*, because no aspirate is tolerated as a final (§ 54. 1); and द् *d* is changed into त् *t*, because no word can end in a soft consonant (§ 54. 2). वाच् *vâch*, speech, in the voc. sing. would change its च् *ch* into क् *k*, because palatals can never be final (§ 54. 3).

In अधोक् *adhok*, instead of अदोह् *adoh*, the aspiration of the final is thrown back on the initial द् *d* (§ 118). The final ह् *h* or घ् *gh*, after losing its aspiration, becomes ग् *g*, which is further changed to क् *k*.

§ 114. Nominal or verbal bases ending in consonants and followed by terminations consisting of a single consonant, drop the termination altogether, two consonants not being tolerated at the end of a word (§ 55). The final consonants of the base are then treated like other final consonants.

वाच् + स् = वाक् *vâch* + *s* = *vâk*, speech; nom. sing.

प्रांच् + स् = प्राङ् *prâñch* + *s* = *prâṅ*, eastern; nom. sing. masc. Here प्रांक् *prâṅk*, which remains after the dropping of स् *s*, is, according to the same rule, reduced again to प्राङ् *prâṅ*, the final nasal remaining guttural, because it would have been guttural if the final क् *k* had remained.

सुवल्ग् + स् = सुवल् *suvalg* + *s* = *suval*, well jumping. Here, after the dropping of स् *s*, there would remain सुवल्क् *suvalk*; but as no word can end in two consonants, this is reduced to सुवल् *suval*. Before the Pada-terminations सुवल्ग् *suvalg* assumes its Pada form सुवल् *suval* (§ 53); hence instrum. plur. सुवल्भिः *suvalbhiḥ*.

अहन् + स् = अहन् *ahan* + *s* = *ahan*, thou killedst; 2. p. sing. impf. Par.

अद्वेष् + त् = अद्वेट् *advesh* + *t* = *adveṭ*, he hated; 3. p. sing. impf. Par.

अदोह् + त् = अधोक् *adoh* + *t* = *adhok*, he milked; 3. p. sing. impf. Par.

Exceptions will be seen under the heads of Declension and Conjugation.

§ 115. With regard to the changes of the final consonants of nominal and verbal bases, before terminations, the general rule is,

1. Terminations beginning with sonant letters, require a sonant letter at the end of the nominal or verbal base.

2. Terminations beginning with surd letters, require a surd letter at the end of the nominal or verbal base.

3. In this general rule the terminations beginning with *vowels, semivowels,* or *nasals* are excluded, i. e. they produce no change in the final consonant of the base.

1. वच् + धि = वग्धि *vach* + *dhi* = *vagdhi*, Speak ! 2. p. sing. imp. Par.

　　पृच् + ध्वे = पृग्ध्वे *prich* + *dhve* = *prigdhve*, you mix ; 2. p. plur. pres. Âtm.

2. अद् + सि = अत्सि *ad* + *si* = *atsi*, 2. p. sing. pres. thou eatest.

　　अद् + ति = अत्ति *ad* + *ti* = *atti*, 3. p. sing. pres. he eats.

3. मरुत् + इ = मरुति *marut + i = maruti,* loc. sing. in the wind.

वच् + मि = वच्मि *vach + mi = vachmi,* I speak.

ग्रथ् + यते = ग्रथ्यते *grath + yate = grathyate,* it is arranged.

Exceptions such as भिद् + नः = भिन्नः *bhid + nah = bhinnah,* divided, भज् + नः =
भग्नः *bhaj + nah = bhagnah,* broken, must be learnt by practice rather than
by rule.

§ 116. Aspirates, if followed by terminations beginning with any letter
(except vowels and semivowels and nasals), lose their aspiration. (§ 54. 1.)

Ex. मामथ् + ति = मामत्ति *mámath + ti = mámatti,* 3. p. sing. pres. Par. of the
intensive मामथ् *mámath,* he shakes much.

रुन्ध् + ध्वे = रुन्द्ध्वे *rundh + dhve = runddhve,* 2. p. plur. pres. Âtm. of
रुध् *rudh,* you impede.

लभ् + स्ये = लप्स्ये *labh + sye = lapsye,* I shall take.

But युध् + इ = युधि *yudh + i = yudhi,* loc. sing. in battle.

लोभ् + य: = लोभ्य: *lobh + yah = lobhyah,* to be desired.

क्षुभ् + नाति = क्षुभ्नाति *kshubh + náti = kshubhnáti,* he agitates.

It is a general rule that two aspirates can never meet in ordinary Sanskrit.

§ 117. If final घ् *gh,* ध् *dh,* ध् *dh,* भ् *bh* are followed by त् *t* or थ् *th,* they are changed to the
corresponding soft letters, ग् *g,* ड् *d,* द् *d,* ब् *b,* but the त् *t* and थ् *th* are likewise softened, and
the द् *d* receives the aspiration. See also § 128.

Ex. रुणध् + ति = रुणद्धि *runadh+ti = runaddhi,* he obstructs.

लभ् + त: = लब्ध: *labh+tah = labdhah,* taken.

रुन्ध् + थ: = रुन्द्ध: *rundh+thah = runddhah* (also spelt रुद्ध: *rundhah*), you two obstruct.

रुन्ध् + त: = रुन्द्ध: *rundh+tah = runddhah,* they two obstruct.

अबान्ध् + तं = अबान्द्धं *abándh+tam = abánddham,* 2. p. dual aor. 1. Par. you two bound.

अबन्ध् + था: = अबन्द्धा: *abandh+tháh = abanddháh,* 2. p. sing. aor. 1. Âtm. thou
boundest.

In अबान्द्धं *abánddham,* 2. p. dual aor. 1. Par., the aspiration of final ध् *dh* is not thrown back
upon the initial ब् *b,* because it is supposed to be absorbed by the त् *tam* of the termination,
changed into धं *dham.* The same applies to अबन्द्धा: *abanddháh,* though here the termination
था: *tháh* was aspirated in itself.

§ 118. If घ् *gh,* ध् *dh,* ध् *dh,* भ् *bh,* ह् *h,* at the end of a syllable, lose their aspiration either
as final or as being followed by ध्व *dhv* (not by धि *dhi*), भ् *bh,* स् *s,* they throw their aspiration
back upon the initial letters, provided these letters be no other than ग् *g,* ड् *d,* द् *d,* ब् *b.*
See § 93.

Ex. Inflective base बुध् *budh,* to know; nom. sing. भुत् *bhut,* knowing.

Instrum. plur. भुद्भि: *bhudbhih.*

Loc. plur. भुत्सु *bhutsu.*

Second pers. plur. aor. Âtm. अभुद्ध्वं *abhuddhvam.*

Second pers. sing. pres. Intens. बोबोध् + सि = बोभोत्सि *bobodh+si = bobhotsi.*

Desiderative of दभ् *dabh*, धिप्सति *dhipsati*, he wishes to hurt.

First pers. sing. fut. of बंध् + स्यामि = भंत्स्यामि *bandh+syámi = bhantsyámi*, I shall bind.

दह् *dah*, to burn; धक् *dhak*, nom. sing. a burner.

दुह् *duh*, to milk; अधुग्ध्वं *adhugdhvam*, 2. p. plur. impf. Átm. but 2. p. sing. imp. Par. दुग्धि *dugdhi*.

Note—दध् *dadh*, the reduplicated base of धा *dhá*, दधामि *dadhámi*, I place, throws the lost aspiration of the final ध *dh* back on the initial द *d*, not only before ध्व *dhv*, स *s*, but likewise before त *t* and थ *th*, where we might have expected the application of § 117. दध् + तः = धत्तः *dadh+tah = dhattah*; दध् + थः = धत्थः *dadh+thah = dhatthah*; दध् + से = धत्से *dadh+se = dhatse*; दध् + ध्वं = धद्ध्वं *dadh+dhvam = dhaddhvam*.

§ 119. If च *ch*, ज *j*, झ *jh* are final, or followed by a termination beginning with any letter, except vowels, semivowels, or nasals, they are changed to क *k* or ग *g*.

Ex. Nominal base वाच् *vách*; voc. वाक् *vák*, speech.

Verbal base वच् *vach*: 3. p. sing. pres. वच् + ति = वक्ति *vach+ti = vakti*.

युंज् + धि = युंग्धि *yuñj+dhi = yungdhi*, 2. p. sing. imp. Join!

But loc. sing. वाच् + इ = वाचि *vách+i = váchi*.

वाच् + य = वाच्य *vách+ya = váchya*, to be spoken.

वच् + मः = वच्मः *vach+mah = vachmah*, we speak.

वच् + वः = वच्वः *vach+vah = vachvah*, we two speak. (See also § 124.)

§ 120. ष *sh* at the end of nominal and verbal bases, if it becomes the final of a word, is changed into ट *t*.

Ex. Nominal base द्विष् *dvish*; nom. sing. द्विट् *dvit*, a hater.

Verbal base द्विष् *dvish*: 3. p. sing. impf. Par. अद्वेट् *advet*, he hated.

§ 121. Before verbal terminations beginning with स *s*, it is treated like क *k*.

Ex. द्वेष् + सि = द्वेक्षि *dvesh+si = dvekshi*, thou hatest; aor. अद्विक्षत् *advikshat*, he hated पोक्ष्यति *pokshyati* (*posh+syati*), he will nourish.

§ 122. Before त *t* or थ *th* it remains unchanged itself, but changes त *t* and थ *th* into ट *t* and ठ *th*.

Ex. द्विष् + तः = द्विष्टः *dvish+tah = dvishtah*, they (two) hate.

सर्पिष् + तमं = सर्पिष्टमं *sarpish+tamam = sarpishtamam*, the best clarified butter.

This rule admits of a more general application, namely, that every dental त *t*, थ *th*, द *d*, ध *dh*, न *n*, and स *s*, is changed into the corresponding lingual, if preceded by ट *t*, ठ *th*, ड *d*, ढ *dh*, ण *n*, and ष *sh*. (Pân. VIII. 4, 41.)

Ex. द्विड् + धि = द्विड्ढि *dvid+dhi = dviddhi*, hate thou.

मृड् + नाति = मृड्णाति *mrid+náti = mridnáti*.

ईड् + ते = ईड्टे *td+te = itte*, he praises.

षट् + नां = षण्णां *shat+nám = shannám*, of six.

षट् + नवतिः = षण्णवतिः *shat+navatih = shannavatih*, ninety-six. (Pân. VIII. 4, 42, vârt.)

§ 123. Before other consonantal terminations ष *sh* is treated like ट *t*.

Ex. द्विष् + ध्वं = द्विड्ढ्वं *dvish+dhvam = dviddhvam*, 2. p. plur. imp. Átm. Hate ye

द्विष् + सु = द्विट्सु *dvish+su = dvitsu*, loc. plur. among haters.

Exceptions to this rule, such as भृश् *dhṛish*, nom. भृक् *dhṛik*, and to other rules will be seen under the heads of Declension and Conjugation.

§ 124. In the roots भ्राज् *bhrāj*, to shine, मृज् *mṛij*, to wipe, यज् *yaj*, to sacrifice, राज् *rāj*, to shine, सृज् *sṛij*, to let forth, and भ्रज्ज् *bhrajj*, to roast (भ्रस्ज् *bhrasj*, Pâṇ. VIII. 2, 36), the final ज् *j* is replaced by ष् *sh*, which, in the cases enumerated above, is liable to the same changes as an original ष् *sh*. Thus

मृज् + थ = मृष्ठ *mṛij+tha = mrishṭha*, you wipe.

राज् + सु = राट्सु *rāj+su = rāṭsu*. अयज् + ध्वं = अयड्ढ्वं *ayaj+dhvam = ayaḍḍhvam*.

§ 125. Most verbal and nominal bases ending in श् *ś*, छ् *chh*, क्ष् *ksh*, श्च् *śch* (some in ज् *j*, § 124) are treated exactly like those ending in simple ष् *sh*.

Ex. Nominal base विश् *viś*; nom. विट् *viṭ*, a man of the third caste.

Fut. वेश् + स्यामि = वेक्ष्यामि *veś+syāmi = vekshyāmi*, I shall enter.

Fut. periphr. वेश् + ता = वेष्टा *veś+tā = veshṭā*, he will enter.

विश् + ध्वं = विड्ढ्वं *viś+dhvam = viḍḍhvam*, enter you.

Loc. plur. विश् + सु = विट्सु *viś+su = viṭsu*, among men.

Nominal base प्राछ् *prāchh*; nom. प्राट् *prāṭ*, an asker.

Verbal base प्रछ् *prachh*: प्रछ् + स्यामि = प्रक्ष्यामि *prachh+syāmi = prakshyāmi*, I shall ask.

प्रछ् + ता = प्रष्टा *prachh+tā = prashṭā*, he will ask.

प्राछ् + सु = प्राट्सु *prāchh+su = prāṭsu*, among askers.

Nominal base तक्ष् *taksh*; तक्ष् + सु = तट्सु *taksh+su = taṭsu*, among carpenters.

Nominal base रक्ष् *raksh*; गोरक्ष् + सु = गोरट्सु *goraksh+su = goraṭsu*, among cow-herds.

Verbal base चक्ष् *chaksh*; चक्ष् + से = चक्षे *chaksh+se = chakshe*, thou seest.

चक्ष् + ध्वे = चड्ढ्वे *chaksh+dhve = chaḍḍhve*, you see.

व्रश्च् *vraśch*, to cut; nom. sing. वृट् *vṛiṭ*.

व्रश्च् + स्यामि = व्रक्ष्यामि *vraśch+syāmi = vrakshyāmi*, I shall cut.

व्रश्च् + ता = व्रष्टा *vraśch+tā = vrashṭā*, he will cut.

§ 126. The श् *ś* of दिश् *diś*, to show, दृश् *dṛiś*, to see, स्पृश् *spṛiś*, to touch, if final, or followed by Pada-terminations, is changed into क् *k*.

Ex. Nominal base दिश् *diś*; nom. sing. दिक् *dik*; instrum. plur. दिग्भिः *digbhiḥ*; loc. plur. दिक्षु *dikshu*.

दृश् *dṛiś*; nom. sing. दृक् *dṛik*; instrum. plur. दृग्भिः *dṛigbhiḥ*.

In the root नश् *naś*, the change of श् *ś* into क् *k* or ट् *ṭ* is optional (Pâṇ. VIII. 2, 63). For further particulars see Declension and Conjugation.

§ 127. ह् *h* at the end of verbal bases, if followed by a termination beginning with स् *s*, is treated like घ् *gh*, i. e. like a guttural with an inherent aspiration, which aspiration may be thrown forward on the initial letter.

Ex. लेह् + स्यामि = लेक्ष्यामि *leh+syāmi = lekshyāmi*, I shall lick.

दोह् + स्यामि = धोक्ष्यामि *doh+syāmi = dhokshyāmi*, I shall milk.

§ 128. In all other cases, whether at the end of a word or followed by terminations, ह् *h* is treated either (1) like घ् *gh* in most words beginning with द् *d* (Pâṇ. VIII. 2, 32), and in उष्णिह् *ushṇih*; or (2) like ढ् *ḍh* in all other words.

I

Ex. (1) दुह् *duh ;* nom. धुक् *dhuk ;* instrum. plur. धुग्भिः *dhugbhiḥ ;* loc. plur. धुक्षु *dhukshu ;* part. pass. दुग्धः *dugdhaḥ.*

दृह् + तः = दृढः *dṛih+taḥ = dṛiḍhaḥ,* fast, is an exception.

Ex. (2) लिह् *lih ;* nom. लिट् *liṭ ;* instrum. plur. लिड्भिः *liḍbhiḥ ;* loc. plur. लिट्सु *liṭsu* (वाह् *vâh,* वाट्सु *vâṭsu*).

लिह् + तः = लीढः *lih+taḥ = lîḍhaḥ.*

रुह् + तः = रूढः *ruh+taḥ = rûḍhaḥ.*

In लीढः *lîḍhaḥ* and रूढः *rûḍhaḥ,* द् + त् *ḍh+t* are changed to द् + द् *ḍh+ḍh,* or, more correctly, to ड् + द् *ḍ+ḍh* (§ 117); then the first ड् *ḍ* is dropt and the vowel lengthened. The only vowel which is not lengthened is ऋ *ṛi ;* e. g. वृह् + त = वृढ *vṛih+ta = vṛiḍha.*

The vowel of सह् *sah* and वह् *vah* is changed into ओ *o* (Pâṇ. VI. 3, 112), unless Samprasâraṇa is required, as in the part. ऊढः *ûḍhaḥ.* (Pâṇ. VI. 1, 15.)

§ 129. The final ह् *h* of certain roots (दुह् *druh,* मुह् *muh,* स्नुह् *snuh,* स्निह् *snih*) is treated either as घ् *gh* or द् *ḍh.* From दुह् *druh,* to hate, we have in compounds the nom. sing. धुक् *dhruk* and धुर् *dhruṭ* (Pâṇ. VIII. 2, 33); past participle दुग्धः *drugdhaḥ* or दूढः *drûḍhaḥ.*

§ 130. The final ह् *h* of नह् *nah,* to bind, is treated as ध् *dh.*

Ex. उपानह् *upânah,* slipper; nom. sing. उपानत् *upânat ;* instrum. plur. उपानद्भिः *upânadbhiḥ.*

Past part. pass. नह् + तः = नद्धः *nah+taḥ = naddhaḥ,* bound.

As to अनडुह् *anaḍuh,* ox, &c., see Declension.

§ 131. The स् *s* of the nominal bases ध्वस् *dhvas,* falling, and स्रस् *sras,* tearing, if final or followed by Pada-terminations, and the स् *s* of वस् *vas,* the termination of the part. perf. Par., before Pada-terminations only, is changed to त् *t* (Pâṇ. VIII. 2, 72). See, however, § 173, 204.

Ex. ध्वस् *dhvas,* to fall; nom. sing. ध्वत् *dhvat,* nom. plur. ध्वसः *dhvasaḥ,* instrum. plur. ध्वद्भिः *dhvadbhiḥ.*

§ 132. Verbal bases ending in स् *s,* change it to त् *t,* before terminations of the general tenses beginning with स् *s.* (Pâṇ. VII. 4, 49.)

Ex. वस् *vas,* to dwell; fut. वस् + स्यामि = वत्स्यामि *vas+syâmi = vatsyâmi.*

Before other terminations beginning with स् *s,* final स् *s* remains unchanged.

वस् + से = वस्से *vas+se = vasse,* thou dwellest.

सस् + सि = सस्सि *sas+si = sassi,* thou sleepest.

निंस् + से = निंस्से *niṁs+se = niṁsse,* thou kissest.

पेपेस् + सि = पेपेष्सि *pepes+si = pepeshshi,* thou hurtest. (§ 100.)

In certain verbs final स् *s* is dropt before धि *dhi* of the imperative.

शास् + धि = शाधि *śâs+dhi = śâdhi.* (Pâṇ. VI. 4, 35.)

चकास् + धि = चकाधि *chakâs+dhi = chakâdhi.*

In the same verbs final स् *s,* if immediately followed by the termination of the second person, स् *s,* may be changed to त् *t* or remain स् *s.*

अशास् + स् = अशात् or अशाः *aśâs+s = aśât* or *aśâḥ.*

Before the त् *t* of the third person, it always becomes त् *t.*

अशास् + त् = अशात् *aśâs+t = aśât.* (Pâṇ. VIII. 2, 73, 74.)

Final त् *t*, द् *d*, ध् *dh* before the स् *s* of the 2nd pers. sing. Imperf. Par. may be regularly represented by त् *t* or by स् *s;* अवेत् *avet* or अवे: *aveḥ,* thou knewest; अरुणत् *aruṇat* or अरुण: *aruṇaḥ,* thou preventedst. (Pâṇ. VIII. 2, 75.)

§ 133. न् *n* and म् *m* at the end of a nominal or verbal base, before sibilants (but not before the सु *su* of the loc. plur.), are changed to Anusvâra.

Ex. जिघांसति *jigháṁsati,* he wishes to kill, from हन् *han.*

क्रंस्यते *kraṁsyate,* he will step, from क्रम् *kram.*

But सुहिन्सु *suhinsu,* among good strikers, from सुहिन् *suhin,* Pada base of सुहिंस् *suhiṁs.* If न् *n* were changed to Anusvâra, we should have to write सुहिंषु *suhiṁshu.*

§ 134. न् *n* remains unchanged before semivowels.

Ex. हन्यते *hanyate,* he is killed, from हन् *han.*　　तन्वन् *tanvan,* extending, from तन् *tan.*

प्रेन्वनं *prenvanam*,* propelling, from इन्व् *inv.*

§ 135. म् *m* remains unchanged before the semivowels य् *y,* र् *r,* ल् *l.*

Ex. काम्य: *kám-yaḥ,* to be loved, from कम् *kam.*

ताम्रं *támram,* copper, from तम् *tam* and suffix र *ra.*

अम्ल: *amlaḥ,* sour, from अम् *am* and suffix ल *la.*

§ 136. म् *m* at the end of a nominal or verbal base, if no suffix follows, or if followed by a Pada-termination, or by personal terminations beginning with म् *m* or व् *v,* is changed into न् *n.* (Pâṇ. VIII. 2, 65.)

Ex. प्रशान् *prasán,* nom. sing., and प्रशान्भि: *prasánbhiḥ,* instrum. plur., प्रशान्सु *prasánsu,* loc. plur., from प्रशाम् *prasám,* quieting. (Pâṇ. VIII. 2, 64.)

अगन्म *aganma,* we went, and अगन्व *aganva,* we two went, from गम् + म *gam+ma,* गम् + व *gam+va.*

But nom. plur. प्रशाम: *prasámaḥ.*

§ 137. With regard to nasals, the general rule is that in the body of a word the firsts, the seconds, the thirds, and the fourths of each class can only be preceded by their own fifths, though in writing the dot may be used as a general substitute. (§ 8.)

Ex. आशङ्कते or आशंकते *ásaṅkate* or *ásaṁkate,* he fears.

आलिङ्गति or आलिंगति *áliṅgati* or *áliṁgati,* he embraces.

वञ्चयति or वंचयति *vañchayati* or *vaṁchayati,* he cheats.

उत्कण्ठते or उत्कंठते *utkaṇṭhate* or *utkaṁṭhate,* he longs.

गन्तुं or गंतुं *gantum* or *gaṁtum,* to go.

कम्पते or कंपते *kampate* or *kaṁpate,* he trembles.

In compounds, such as सम् + कल्प: *sam + kalpaḥ,* it is optional to change final म् *m,* standing at the end of a Pada, into the fifth or into real Anusvâra; hence संकल्प: or सङ्कल्प: *saṁkalpaḥ* or *saṅkalpaḥ.* (See § 77.)

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* If the न् *n* before व् *v* were treated as Anusvâra, the second न् *n* would have to be changed into a lingual (§ 96). Pâṇ. VIII. 4, 2, vârt.

§ 138. In the body of a word, Anusvâra is the only nasal that can stand before the sibilants श *ś*, ष *sh*, स *s*, and ह *h*.

Ex. दंशनं *damśanam*, biting.　यजूंषि *yajûmshi*, the prayers.

हंस: *hamsah*, goose.　रंहते *ramhate*, he goes.

§ 139. न *n* following immediately after च *ch* or ज *j* is changed to ञ *ñ*.

Ex. याच्ञा *yâchñâ*, prayer.　राज्ञी *râjñî*, queen.　जज्ञे *jajñe*, he was born.

§ 140. छ *chh* in the middle of a word between vowels or diphthongs must be changed to च्छ *chchh*. (See § 91.)

Ex. ऋछ् *richh*, to go; ऋच्छति *richchhati*, he goes.

म्लेच्छ: *mlechchhah*, a barbarian.

§ 141. छ *chh* before a suffix beginning with न *n* or म *m* is changed to श *ś*.

Ex. प्रछ् + न = प्रश्न: *prachh+na = praśnah*, question.

पाप्रछ् + मि = पाप्रश्मि *pâprachh+mi = pâpraśmi*, I ask frequently.

Before व *v* this change is optional.

§ 142. Roots ending in य *y* and व *v* throw off their final letters before terminations beginning with consonants, except य *y*.

Ex. पूय् + त: = पूत: *pûy+tah = pûtah*, decaying.

तुर्व् + न: = तूर्ण: *turv+nah = tûrnah*, killed.

दिदिव् + वान् = दिदिवान् *didiv+vân = didivân*, having played.

§ 143. Roots ending in व *v* and र *r*, if preceded by इ *i* or उ *u*, lengthen their इ *i* and उ *u*, if व *v* or र *r* is followed immediately by a terminational consonant. (Pân. VIII. 2, 77.) See No. 92, त्वर् *tvar*.

Ex. दिव् *div*, to play, दीव्यति *dívyati*, he plays.　Bened. दीव्यासं *dív-yâsam*.

गुर् *gur*, to exert, गूर्ण: *gúrnah*.

जृ *jṛí* (i. e. जिर् *jir*), to grow old, जीर्यति *jíryati*.

गिर् *gir*, voice; instrum. plur. गीर्भि: *gírbhih*, loc. plur. गीर्षु *gírshu*.

There are exceptions. (Pân. VIII. 2, 79.)

कुर् *kur*, to sound.　Bened. कुर्यासं *kuryâsam*.

On a similar principle उ *u* is lengthened in तुर्व् + आव: = तूर्वाव: *turv+âvah = tûrvâvah*. (Pân. VIII. 2, 78.)

§ 144. Nominal and verbal bases ending in इर् *ir* and उर् *ur* lengthen इ *i* and उ *u*, when र *r* becomes final after the loss of another final consonant. (Pân. VIII. 2, 76.)

Ex. गिर् + स् = गीर् or गी: *gir+s = gír* or *gíh*, nom. sing. voice.

§ 145. Nominal bases ending in इस् *is* or उस् *us* (the इस् *is* or उस् *us* being radical) lengthen इ *i* and उ *u* when final, and before terminations beginning with भ *bh* or स् *s*.

Loc. plur. सुपिस् + सु = सुपी:षु *supis+su = supîshshu*; nom. sing. masc. and neut. सुपी: *supîh*.

Nom. sing. masc. सजुस् + स् = सजू: *sajus+s = sajúh*; nom. sing. neut. सजू: *sajúh*.

Doubling of Consonants.

§ 146. According to some grammarians any consonant except र *r* and ह *h*, followed by another consonant and preceded by a vowel, may be doubled; likewise any consonant preceded by र *r* or ह *h*, these letters being themselves preceded by a vowel. As no practical object is obtained by this practice, it is best, with S'âkalya, to discontinue it throughout.

In our editions doubling takes place most frequently where any consonant, except the sibilants and ह *h*, is preceded by र *r* or ह *h*, these being again preceded by a vowel. Thus

अर्क *arka*, sun, is frequently written अर्क्क *arkka*.

ब्रह्मन् *brahman* may be written ब्रह्म्मन् *brahmman*.

If an aspirated consonant has to be doubled, the first loses its aspiration. Thus वर्धन or वर्द्धन *vardhana* or *varddhana*, increase.

§ 147. A sibilant after र *r* must not be doubled, unless it is followed by a consonant. Thus it is always, वर्षाः *varshâḥ*, rainy season; आदर्शः *âdarśaḥ* (Prât. 387), mirror. But we may write either दर्श्यते or दर्श्श्यते *darśyate* or *darśśyate*, it is shown.

Explanation of some Grammatical Terms used by Native Grammarians.

§ 148. Some of the technical terms used by native grammarians have proved so useful that they have found ready admittance into our own grammatical terminology. *Guṇa* and *Vṛiddhi* are terms adopted by comparative grammarians in the absence of any classical words to mark the exact changes of vowels comprehended under these words by Pâṇini and others. Most Sanskrit grammars have besides sanctioned the use of such terms as *Parasmaipada, Âtmanepada, Tatpurusha, Bahuvrîhi, Karmadhâraya, Kṛit, Taddhita, Uṇâdi,* and many more. Nothing can be more perfect than the grammatical terminology of Pâṇini; but as it was contrived for his own peculiar system of grammar, it is difficult to adopt part of it without at the same time adopting the whole of his system. A few remarks, however, on some of Pâṇini's grammatical terms may be useful.

All words without exception, or according to some grammarians with very few exceptions, are derived from roots or *dhâtus*. These roots have been collected in what are called *Dhâtupâṭhas*, root-recitals, the most important of which is ascribed by tradition to Pâṇini*.

From these *dhâtus* or roots are derived by means of *pratyayas* or suffixes, not only all kinds of verbs, but all substantives and adjectives, and according to some, even all pronouns and particles. Thus from the root मन् *man*, to think, we have not only मनुते *man-u-te*, he thinks, but likewise मनस् *man-as*, mind, मानस *mânas-a*, mental, &c. Words thus formed, but without as yet any case-terminations attached to them, are called *Prâtipadika*, nominal bases. Thus from the root जन् *jan*, to beget, we have the *prâtipadika* or

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* Siddhânta-Kaumudî, ed. Târânâtha, vol. II. p. I.

nominal base जन *jan-a*, man, and this by the addition of the sign of the
nom. sing. becomes जनः *jan-a-ḥ*, a man.

Suffixes for the formation of nouns are of two kinds:

1. Those by which nouns are derived direct from roots; Primary Suffixes.

2. Those by which nouns are derived from other nouns; Secondary Suffixes.

The former are called *Kṛit*, the latter *Taddhita*. Thus जन *jana*, man, is
derived from the root जन *jan* by the Kṛit suffix अ *a;* but जनीन *janina*,
appropriate for man, is derived from जन *jana* by the Taddhita suffix ईन *ína.*
The name *prâtipadika* would apply both to जन *jana* and जनीन *janina*, as
nominal bases, ready to receive the terminations of declension.

The Kṛit suffixes are subdivided into three classes:

1. *Kṛit*, properly so called, i.e. suffixes by which nouns can be regularly
   formed from roots with certain more or less definite meanings. Thus
   by means of the suffix अथु *athu*, Sanskrit grammarians form

   · वेपथु *vepathu*, trembling, from वेप् *vep*, to tremble.

   श्वयथु *śvayathu*, swelling, from श्वि *śvi*, to swell.

   क्षवथु *kshavathu*, sneezing, from क्षु *kshu*, to sneeze.

   दवथु *davathu*, vexation, from दु *du*, to vex, to burn.

2. *Kṛitya*, certain suffixes, such as तव्य *tavya*, अनीय *aníya*, य *ya*, एलिम *elima*,
   which may be treated as declinable verbal terminations. Thus from
   कर् *kar*, to do, is formed कर्तव्य *kartavya*, करणीय *karaníya*, कार्य *kârya*,
   what is to be done, *faciendum.*

3. *Uṇâdi*, suffixes used in the formation of nouns which to native gramma-
   rians seemed more or less irregular, either in form or meaning. Thus
   from वस् *vas*, to dwell, both वस्तु *vastu*, a thing, and वास्तु *vâstu*, a house.

The *Taddhita* suffixes are no further subdivided, but the feminine suffixes
(*strípratyaya*) are sometimes treated as a separate class.

A root, followed by a suffix (*pratyaya*), whether *Kṛit* or *Taddhita*, is
raised to the dignity of a base (*prâtipadika*), and finally becomes a real
word (*pada*) when it is finished by receiving a case-termination (*vibhakti*).

Every base, with regard to the suffix which is attached to it, is called
Aṅga, body. For technical purposes, however, new distinctions have been
introduced by Sanskrit grammarians, according to which, in certain declen-
sions, a base is only called *Aṅga* before the terminations of the nom. and
acc. sing., nom. and acc. dual, and nom. plur. of masc. and fem. nouns;
besides the nom. and acc. plur. of neuters. The vocative generally follows
the nominative. These *Aṅga* cases together are called the *Sarvandmasthâna.*
Bopp calls them the *Strong Cases.*

Before terminations beginning with consonants (likewise before *Taddhitas*

beginning with any consonant except य *y*) the base is called *Pada*, the same term which, as we saw before, was used to signify a noun, with a case-termination attached to it. The rules of Sandhi before these terminations are in the main the same as at the end of words.

Before the remaining terminations which begin with vowels (likewise before *Taddhitas* beginning with vowels and य *y*) the base is called *Bha*. Bopp calls the Pada and Bha cases together the *Weak Cases;* and when it is necessary to distinguish, he calls the Pada the *Middle* and the Bha the *Weakest Cases.*

Nouns, whether substantives, adjectives, or pronouns, are declined through three numbers with seven or, if we include the vocative, eight cases. A case-termination is called सुप् *sup* or विभक्ति *vibhakti*, lit. division.

Verbs are conjugated through the active and passive voices, and some through a middle voice also, in ten moods and tenses, with three persons and three numbers. A personal termination is called तिङ् *liṅ* or विभक्ति *vibhakti*.

A declined noun as well as a conjugated verb, ending in a *vibhakti*, is called *Pada*.

Particles are comprehended under the name of *Nipáta*, literally what falls into a sentence, what takes its place before or after other words.

All particles are indeclinable (*avyaya*).

Particles are,

1. Those beginning with च *cha*, and, i. e. a list of words consisting of conjunctions, adverbs, interjections, collected by native grammarians.

2. Those beginning with प्र *pra*, before, i. e. a list of prepositions collected in the same manner by native grammarians.

When the prepositions beginning with प्र *pra* govern a substantive, they are called *Karmapravachaníya*. When they are joined to a root, they are called *Upasarga* or *Gati*. The name of *Gati* is also given to a class of adverbs which enter into close combination with verbs. Ex. ऊरी *úrî* in ऊरीकृत्य *úríkritya*, assenting; खात् *khát* in खात्कृत्य *khátkritya*, having made *khát*, i. e. the sound produced by clearing the throat.

CHAPTER III.

DECLENSION.

§ 149. Sanskrit nouns have three genders, Masculine, Feminine, and Neuter; three numbers, Singular, Dual, and Plural; and eight cases, Nominative, Accusative, Instrumental, Dative, Ablative, Genitive, Locative, and Vocative.

Note—There are a few nouns which are indeclinable in Sanskrit: स्वर् *svar*, heaven; अयास् *ayás*, fire; संवत् *samvat*, year, (of Vikramâditya's era); स्वयं *svayam*, self; सामि *sámi*, half; भूर् *bhúr*, atmosphere; सुदि *sudi*, the light fortnight, and वदि *badi*, the dark fortnight, the usual abbreviations for शुक्रपक्षः *śuklapakshaḥ* and कृष्णपक्षः *krishṇapakshaḥ*, or बहुलपक्षः *bahulapakshaḥ*, (Warren, Kâlasankalita, p. 361.) According to Râdhakânta, सुदि *sudi* is used in the West only.

Some nouns are *pluralia tantum*, used in the plural only; दाराः *dáráḥ*, plur. masc. wife; आपः *ápaḥ*, plur. fem. water; वर्षाः *varshâḥ*, plur. fem. the rainy season, i.e. the rains; सिकताः *sikatáḥ*, plur. fem. sand; बहुलाः *bahuláḥ*, the Pleiades.

§ 150. Sanskrit nouns may be divided into two classes:

1. Those that have bases ending in consonants.
2. Those that have bases ending in vowels.

1. *Bases ending in Consonants.*

§ 151. Nominal bases may end in all consonants except ङ *ṅ*, ञ *ñ*, य *y*. The final letters of the inflective bases of nouns, being either final or brought in contact with the initial letters of the terminations, are subject to some of the phonetic rules explained above.

§ 152. Bases ending in consonants receive the following terminations:

Terminations for Masculines and Feminines.

	SINGULAR.	DUAL.	PLURAL.
Nom.	स् *s* (which is always dropt)	औ *au*	अः *aḥ*
Acc.	अं *am*		
Instr.	आ *á*		भिः *bhiḥ*
Dat.	ए *e*	भ्यां *bhyám*	भ्यः *bhyaḥ*
Abl.	अः *aḥ*		
Gen.	अः *aḥ*	ओः *oḥ*	आं *ám*
Loc.	इ *i*		सु *su*
Voc.	like Nom., except bases in न *n* and स् *s*	औ *au*	अः *aḥ*

Neuters have no termination in the Nom., Acc., and Voc. singular (Pada cases).

They take ई *í* in the Nom., Acc., and Voc. dual (Bha cases).

They take इ *i* in the Nom., Acc., and Voc. plural, and insert a nasal before the final consonant of the inflective base (Aṅga cases). This nasal is

determined by the consonant which follows it; hence ङ् *ṅ* before gutturals, ञ् *ñ*
before palatals, ण् *ṇ* before linguals, न् *n* before dentals, म् *m* before labials, Anu-
svâra before sibilants and ह् *h*. Neuters ending in a nasal or a semivowel do
not insert the nasal in the plural. (See Sârasv. 1. 8, 5; Colebrooke, p. 83.)

§ 153. Bases ending in consonants are divided again into two classes:

1. Unchangeable bases.

2. Changeable bases.

Nouns of the first class have the same base before all terminations, this base
being liable to such changes only as are required by the rules of Sandhi.
Nouns of the second class have two or three bases, according as they are
followed by certain terminations.

Thus from प्रत्यच् *pratyach*, Nom. Dual प्रत्यंचौ *pratyañch-au*; base प्रत्यंच् *pra-*
tyañch. (Aṅga.)

  Instrum. Plur. प्रत्यग्भिः *pratyag-bhiḥ*; base प्रत्यच् *pratyach*. (Pada.)

  Gen. Dual प्रतीचो: *pratích-oḥ*; base प्रतीच् *pratích*. (Bha.)

1. Unchangeable Bases.

Paradigm of a regular Noun with unchangeable Base.

§ 154. Bases ending in ण् *ṇ* and ल् *l* are not liable to any phonetic changes
before the terminations, except that in the Nom. Sing. the स् *s* of the termi-
nation is dropt (see § 114; 55); and that in the Loc. Plur. a ट् *ṭ* may be
inserted after the final ण् *ṇ*.

Base सुगण् *sugáṇ*, a ready reckoner, masc. fem. neut. (from सु *su*, well, and
root गण् *gaṇ*, to count.) (Accent, Pâṇ. vi. 1, 169.)

	SINGULAR. MASC. FEM.	DUAL. MASC. FEM.	PLURAL. MASC. FEM.
N.	सुगण् *sugáṇ*	सुगणौ *sugáṇ-au*	सुगणः *sugáṇ-aḥ*
A.	सुगणं *sugáṇ-am*		
I.	सुगणा *sugáṇ-á*		सुगणिभः *sugáṇ-bhiḥ*
D.	सुगणे *sugáṇ-e*	सुगणभ्यां *sugáṇ-bhyâm*	
Ab.	सुगणः *sugáṇ-aḥ*		सुगणभ्यः *sugáṇ-bhyaḥ*
G.		सुगणो: *sugáṇ-oḥ*	सुगणां *sugáṇ-âm*
L.	सुगणि *sugáṇ-i*		सुगणसु *sugáṇ-su* *
V.	सुगण् *súgaṇ*	सुगणौ *súgaṇ-au*	सुगणः *súgaṇ-aḥ*

	NEUTER.		
	SINGULAR.	DUAL.	PLURAL.
N. A. V.	सुगण् *sugáṇ* †	सुगणी *sugáṇ-i*	सुगणि *sugáṇ-i*.

* Or सुगण्ट्सु *sugáṇṭ-su*, § 74.

† As the accent in the vocative is always on the first syllable, it should be remembered,
nce for all, that wherever the nom. acc. and voc. are given together, the vocative is under-
:ood to have its proper accent on the first syllable. The vocative of the neuter *sugaṇ*
'ould therefore be, not *sugáṇ*, but *súgaṇ*.

§ 155. Bases ending in gutturals, क् *k*, ख् *kh*, ग् *g*, घ् *gh*.
These bases require no special rules.

Base सर्वेशक् *sarvaśák*, omnipotent, masc. fem. neut. (from सर्व *sarva*, all, and root शक् *śak*, to be able.)

	SINGULAR. MASC. FEM.	DUAL. MASC. FEM.	PLURAL. MASC. FEM.
N.V.	सर्वेशक् *sarvaśák*	सर्वेशकौ *sarvaśákau*	सर्वेशकः *sarvaśákah*
A.	सर्वेशकं *sarvaśákam*		
I.	सर्वेशका *sarvaśáká*		सर्वेशग्भिः *sarvaśágbhih*
D.	सर्वेशके *sarvaśáke*	सर्वेशग्भ्यां *sarvaśágbhyám*	सर्वेशग्भ्यः *sarvaśágbhyah*
Ab.	} सर्वेशकः *sarvaśákah*		
G.		सर्वेशको: *sarvaśákoh*	सर्वेशकां *sarvaśákám*
L.	सर्वेशकि *sarvaśáki*		सर्वेशक्षु *sarvaśákshu* *

NEUTER.

	SINGULAR.	DUAL.	PLURAL.
N.A.V.	सर्वेशक् *sarvaśák*	सर्वेशकी *sarvaśákí*	सर्वेशंकि *sarvaśáṅki*

All regular nouns ending in क् *k*, ख् *kh*, ग् *g*, घ् *gh*, ट् *t*, ठ् *th*, ड् *d*, ढ् *dh*, त् *t*, थ् *th*, द् *d*, ध् *dh*, प् *p*, फ् *ph*, ब् *b*, भ् *bh*, may be declined after the model of सर्वेशक् *sarvaśák*.

§ 156. Base ending in ख् *kh*. चित्रलिख् *chitralikh*, painter, (from चित्र *chitra*, picture, and root लिख् *likh*, to paint.)

	SINGULAR. MASC. FEM.	DUAL. MASC. FEM.	PLURAL. MASC. FEM.
N.V.	चित्रलिक् *chitralik†*	चित्रलिखौ *chitralikhau*	चित्रलिखः *chitralikhah*
A.	चित्रलिखं *chitralikham*		
I.	चित्रलिखा *chitralikhá*		चित्रलिग्भिः *chitraligbhih*
D.	चित्रलिखे *chitralikhe*	चित्रलिग्भ्यां *chitraligbhyám*	चित्रलिग्भ्यः *chitraligbhyah*
Ab.	} चित्रलिखः *chitralikhah*		
G.		चित्रलिखो: *chitralikhoh*	चित्रलिखां *chitralikhám*
L.	चित्रलिखि *chitralikhi*		चित्रलिक्षु *chitralikshu* *

NEUTER.

	SINGULAR.	DUAL.	PLURAL.
N.A.V.	चित्रलिक् *chitralik†*	चित्रलिखी *chitralikhí*	चित्रलिंखि *chitraliṅkhi*

Note—In the paradigms of regular nouns with unchangeable consonantal bases it will be sufficient to remember the Nom. Sing., Nom. Plur., Instr. Plur., Loc. Plur., and Nom.

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* On the change of सु *su* after क् *k*, see § 100.

† क् *k* instead of ख् *kh*, see § 113; 54. 1.

Plur. Neut. The Acc. Instr. Dat. Abl. Gen. Loc. Sing., Nom. Acc. Voc. Gen. Loc. Dual,
Acc. Gen. Plur., follow the Nom. Plur. The Instr. Dat. Abl. Dual, Dat. Abl. Plur., follow
the Instr. Plur. The Vocative is the same as the Nominative.

§ 157. Regular nouns to be declined like सर्वशक् *sarvasak.*

BASE.	NOM. S.	NOM. PL. M. F.	INSTR. PL.	LOC. PL.	NOM. PL. NEUT.
हरित् *harit*, green m. f. n.	हरित् *harit*	हरितः *haritah*	हरिद्भिः *haridbhih*	हरित्सु *haritsu*	हरिन्ति *harinti*
अग्निमथ् *agnimath*, fire-kindling m. f. n.	अग्निमत्* *agnimat**	अग्निमथः *agnimathah*	अग्निमद्भिः† *agnimadbhih†*	अग्निमत्सु‡ *agnimatsu‡*	अग्निमंथि *agnimanthi*
सुहृद् *suhrid*, friendly m. f. n.	सुहृत् *suhrit*	सुहृदः *suhridah*	सुहृद्भिः *suhridbhih*	सुहृत्सु *suhritsu*	सुहृंदि *suhrindi*
बुध् *budh*, knowing m. f. n.	भुत्‖ *bhut‖*	बुधः *budhah*	भुद्भिः *bhudbhih*	भुत्सु *bhutsu*	भुंधि *bundhi*
गुप् *gup*, guardian m. f. n.	गुप् *gup*	गुपः *gupah*	गुब्भिः *gubbhih*	गुप्सु *gupsu*	गुंपि *gumpi*
ककुभ् *kakubh*, region f.	ककुप् *kakup*	ककुभः *kakubhah*	ककुब्भिः *kakubbhih*	ककुप्सु *kakupsu*	°ककुंभि *-kakumbhi*

§ 158. Bases ending in palatals, च *ch*, छ *chh*, ज *j*, झ *jh*.

Bases ending in च *ch* change च *ch* into क *k*, or ग *g*, except when followed
by a termination beginning with a vowel.

Base जलमुच् *jalamuch*, masc. cloud (water-dropping).

	SINGULAR. MASC. FEM.	DUAL. MASC. FEM.	PLURAL. MASC. FEM.
N.V.	जलमुक् *jalamuk*	जलमुचौ *jalamuchau*	जलमुचः *jalamuchah*
A.	जलमुचं *jalamucham*		
I.	जलमुचा *jalamuchá*		जलमुग्भिः *jalamugbhih*
D.	जलमुचे *jalamuche*	जलमुग्भ्यां *jalamugbhyám*	जलमुग्भ्यः *jalamugbhyah*
Ab.			
G.	जलमुचः *jalamuchah*		जलमुचां *jalamuchám*
L.	जलमुचि *jalamuchi*	जलमुचोः *jalamuchoh*	जलमुक्षु *jalamukshu*

NEUTER.

SINGULAR.	DUAL.	PLURAL.
N. A. V.	जलमुक् *jalamuk*	जलमुची *jalamuchí*	जलमुंचि *jalamuñchi*

Decline like जलमुच् *jalamuch*,—वाच् *vách*, fem. speech; त्वच् *tvach*, fem.
skin; रुच् *ruch*, fem. light; स्रुच् *sruch*, fem. ladle.

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* च *th* final changed into त *t*. See § 113; 54. 1.   Final स *s* dropt, § 55.
† See § 66.   ‡ See § 54. 1.   ‖ See § 118.

§ 159. Special bases in **च** *ch*.

BASE.	NOM. S.	INSTR. PL.	LOC. PL.	NOM. PL.
कुंच् *kruñch**, moving crookedly, a curlew	कुङ् *krúṅ*	कुइभिः *krúṅbhiḥ*	कुंछु *krúṅkshu*	कुंचः *kruñchaḥ* (Accent, Pâṇ. VI. 1, 182)
प्रांच् *prâñch*, if it means worshipping	प्राङ् *prâṅ*	प्राइभिः *prâṅbhiḥ*	प्रांछु *prâṅkshu*	प्रांचः *prâñchaḥ* (Accent, Pâṇ. VI. 1, 182) (Acc. the same)
वृश्च् *vriśch*†, cutting	वृद् *vrít* ‡	वृइभिः *vriḍbhíḥ*	वृदसु *vritsú*	वृश्चः *vríśchaḥ* (Accent, Pâṇ. VI. 1, 168)

§ 160. Bases ending in **छ** *chh* change **छ** *chh* into **श** *ś*, which becomes **ट** *ṭ*, when final, and before consonants. (See § 125; 174. 6: Pâṇ. VI. 4, 19.)

BASE.	NOM. SING.	NOM. PL.	INSTR. PL.	LOC. PL.	NOM. PL. NEUT.
प्राछ् *prâchh*, an asker	प्राद् *prâṭ*	प्राशः *prâśaḥ*	प्राइभिः *prâḍbhíḥ*	प्रादसु *prâṭsú*	प्रांशि *prâṃśi*

§ 161. Bases ending in **ज** *j*, if regular, follow the example of nouns in **च** *ch*, except that they preserve **ज** *j* before vowels.

BASE.	NOM. SING.	NOM. PL.	INSTR. PL.	LOC. PL.	NOM. PL. NEUT
रुज् *ruj*, disease	रुक् *rúk*	रुजः *rújaḥ*	रुग्भिः *rugbhíḥ*	रुक्षु *rukshú*	रुंजि *rúñji*
ऊर्ज् *úrj*, strength	ऊर्क् *úrk* ‖	ऊर्जः *úrjaḥ*	ऊर्ग्भिः *úrgbhiḥ*	ऊर्क्षु *úrkshu*	ऊर्जि *úrji*

Other regular nouns in **ज** *j*,—**वणिज्** *vaṇij*, m. merchant; **भिषज्** *bhishaj*, m. physician; **ऋत्विज्** *ritvij*, m. priest; **स्रज्** *sraj*, f. garland; **असृज्** *asṛij*, n. blood. (On the optional forms of **असृज्** *asṛij*, see § 214.) **मज्ज्** *majj*, Nom. Sing. **मक्** *mak*, diving.

§ 162. Bases ending in **ज** *j* changeable to **ड** *ḍ*.

Some bases ending in **ज** *j* change **ज** *j* into **ट** *ṭ* or **ड** *ḍ* when final, and before terminations beginning with consonants.

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* Derived from the root **कुंच्** *kruñch*. The Nom. Sing. would have been **कुंक्** + **स्** *kruṅk* + *s*; **स्** *s* and **क्** *k* are dropt, see § 114.

† Derived from the root **व्रश्च्** *vrasch*, (in the Dhâtupâṭha, **ओव्रश्चू**), to cut. According to Sanskrit grammarians, the penultimate **स्** *s* or **श्** *ś* is dropt, and **च** *ch* before consonants or if final changed into **ट** *ṭ*. (See § 114.)

‡ The form **वृद्** *vrit* (not **वृद्** *vrat*) is confirmed by Siddhânta-Kaumudî (1863), vol. I. p. 182.

‖ On the two final consonants, see § 55. The Nom. Plur. Neut. would be **ऊर्जि** *úrji* or **ऊम्र्जि** *úmrji*. At the end of compounds the optional forms are **ऊर्जि** *úrji* or **ऊर्ञ्जि** *úrñji*. The latter form is confirmed by Colebrooke, the Siddhânta-Kaumudî, vol. I. p. 194, and the Prakriyâ-Kaumudî. The Prakriyâ-Kaumudî (p. 44 a) says: **ऊर्जि । शी नुद्यति केषित् । बहूर्जि नुम्रतिषेधः । बहूर्जि कुलानि । संयात्पूर्वे नुमिछंतेके । बहूर्ज्जि ।** (Pâṇ. VII. 1, 72, vârt.)

Base सम्राज् *samráj*, masc. sovereign.

	SINGULAR.	DUAL.	PLURAL.
	MASC. FEM.	MASC. FEM.	MASC. FEM.
N.V.	सम्राट् *samrát*	सम्राजौ *samrájau*	सम्राज: *samrájaḥ*
A.	सम्राजं *samrájam*		
I.	सम्राजा *samrájá*		सम्राड्भि: *samrádbhiḥ*
D.	सम्राजे *samráje*	सम्राड्भ्यां *samrádbhyám*	सम्राड्भ्य: *samrádbhyaḥ*
Ab.	सम्राज: *samrájaḥ*		
G.		सम्राजो: *samrájoḥ*	सम्राजां *samrájám*
L.	सम्राजि *samráji*		सम्राट्सु *samráṭsu* or सम्राड्त्सु *samráṭtsu**

The words which follow this declension are mostly nouns derived, without any suffix, from the roots भ्राज् *bhráj* (दुभ्राज्, not भ्राज्), to shine ; मृज् *mṛij*, to clean ; यज् *yaj* (except ऋत्विज् *ritvij*), to sacrifice ; राज् *ráj*, to shine, to rule ; सृज् *sṛij*, to dismiss, to create, (सृज् *sraj*, wreath, and असृज् *asṛij*, blood, are not derived from सृज् *sṛij*); भ्रज्ज् *bhrajj*, to roast (भ्रस्ज्).　Also परिव्राज् *parivráj*, a mendicant.

BASE.	NOM. SING.	NOM. PLUR.	INSTR. PLUR.	LOC. PLUR.
विभ्राज् *vibhráj*, resplen-dent	विभ्राट् *vibhráṭ*†	विभ्राज: *vibhrájaḥ*	विभ्राड्भि: *vibhrádbhiḥ*	विभ्राट्सु *vibhráṭsu*
देवेज् *devej*‡, worshipper of the gods	देवेट् *deveṭ*	देवेज: *devejaḥ*	देवेड्भि: *devedbhiḥ*	देवेट्सु *deveṭsu*
विश्वसृज् *viśvasṛij*, creator of the universe	विश्वसृट् *viśvasṛiṭ*	विश्वसृज: *viśvasṛijaḥ*	विश्वसृड्भि: *viśvasṛidbhiḥ*	विश्वसृट्सु *viśvasṛiṭsu*
परिव्राज् *parivráj*, a men-dicant	परिव्राट् *parivráṭ*	परिव्राज: *parivrájaḥ*	परिव्राड्भि: *parivrádbhiḥ*	परिव्राट्सु *parivráṭsu*
विश्वराज् *viśvaráj*‖, an universal monarch	विश्वाराट् *viśvárát*	विश्वराज: *viśvarájaḥ*	विश्वाराड्भि: *viśvárádbhiḥ*	विश्वाराट्सु *viśváráṭsu*
भृज्ज् *bhṛijj*, roasting	भृट् *bhṛíṭ*	भृज्ज: *bhṛíjjaḥ*	भृड्भि: *bhṛidbhíḥ*	भृट्सु *bhṛiṭsú*

§ 163. Irregular bases in ज् *j*.

BASE.	NOM. SING.	NOM. PLUR.	INSTR. PLUR.	LOC. PLUR.,
1. खञ्ज् *kháñj*¶, lame	खन् *khán*	खंज: *kháñjaḥ*	खन्भि: *khanbhiḥ*	खन्सु *khansú*

* Cf. § 76.

† From another root, विभ्राक् *vibhrák*, विभ्राग्भि: *vibhrágbhiḥ* &c. may be formed. (Siddh.-Kaum. vol. I. p. 165.)

‡ From देव *deva*, god, and यज् *yaj*, to sacrifice, contracted into इज् *ij*.

‖ The lengthening of the अ *a* in विश्व *viśva* takes place whenever ज् *j* is changed into a lingual. (Pân. VI. 3, 128.)

¶ See Siddh.-Kaum. ed. Târânâtha, vol. I. p. 165.

2. अवयाज् *avayáj*, name of a Vedic priest, has two bases. The Nom. Sing. is अवया: *avayáḥ*, and all the cases beginning with consonants (Pada cases) are formed from the same base, अवयस् *avayas*. The Voc. Sing., too, is irregular, being, against the rule of these bases, identical with the Nom. Sing. Some grammarians, however, allow हे अवय: *he avayaḥ*.

Base अवयस् *avayas* and अवयाज् *avayáj*.

	SINGULAR. MASC. FEM.	DUAL. MASC. FEM.	PLURAL. MASC. FEM.
N.	अवया: *avayáḥ*	अवयाजौ *avayájau*	अवयाज: *avayájaḥ*
A.	अवयाजं *avayájam*		
I.	अवयाजा *avayájá*		अवयोभि: *avayobhiḥ*
D.	अवयाजे *avayáje*	अवयोभ्यां *avayobhyám*	अवयोभ्य: *avayobhyaḥ*
Ab. G.	अवयाज: *avayájaḥ*	अवयाजो: *avayájoḥ*	अवयाजां *avayájám*
L.	अवयाजि *avayáji*		अवय:सु *avayaḥsu*
V.	अवया: *avayáḥ* or अवय: *avayaḥ*	like Nom.	like Nom.

§ 164. Bases ending in र *r*.

Bases ending in र *r* are regular, only इ *i* and उ *u*, preceding the र *r*, are lengthened, if the र *r* is final or followed by a consonant (§ 144). In the Loc. Plur. the final र *r* remains unchanged though followed by ष *sh*. (§ 90.)

Base गिर् *gir*, fem. voice.

	SINGULAR. MASC. FEM.	DUAL. MASC. FEM.	PLURAL. MASC. FEM.
N.V.	गी: *gíḥ*	गिरौ *gírau*	गिर: *gíraḥ*
A.	गिरं *gíram*		
I.	गिरा *girá*		गीर्भि: *gírbhíḥ*
D.	गिरे *giré*	गीर्भ्यां *gírbhyám*	गीर्भ्य: *gírbhyáḥ*
Ab. G.	गिर: *giráḥ*	गिरो: *giróḥ*	गिरां *girám*
L.	गिरि *girí*		गीर्षु *gírshú*

Base वार् *vár*, neut. water.

	SINGULAR.	NEUTER. DUAL.	PLURAL.
N.A.V.	वा: *váḥ*	वारी *várí**	वारि *vári*
I.	वारा *várá*	वार्भ्यां *várbhyám*	वार्भि: *várbhíḥ*, &c.

BASE.	NOM. SING.	NOM. PLUR.	INSTR. PLUR.	LOC. PLUR.
पुर् *pur*, f. town	पू: *púḥ*	पुर: *púraḥ*	पूर्भि: *púrbhíḥ*	पूर्षु *púrshú*
द्वार् *dvár*, f. door	द्वा: *dváḥ*	द्वार: *dváraḥ*	द्वार्भि: *dvárbhíḥ*	द्वार्षु *dvárshú*
किर् *kir*, m. f. n. scattering	की: *kíḥ*	किर: *kíraḥ*	कीर्भि: *kírbhíḥ*	कीर्षु *kírshú*†

* According to Páṇ. vi. 1, 168, *várí* would have the accent on the first, while *hridí* according to Páṇ. vi. 1, 171, would have it on the second syllable, because the Nom. and Acc. Dual in the neuter are not Tritíyádi, but are Asarvanâmasthâna.

† Siddh.-Kaum. vol. i. p. 125.

§ 165. Bases in स् *s.*

    (A.) Bases formed by the suffixes अस् *as,* इस् *is,* उस् *us.*

Bases ending in स् *s* change the स् *s* according to the general euphonic rules explained above. Thus

अस् *as,* if final, becomes आ: *aḥ.* (§ 83.)

अस् *as* followed by terminations beginning with vowels remains unchanged.

इस् and उस् *is* and *us* followed by terminations beginning with vowels are changed to इष् and उष् *ish* and *ush.* (See § 100.)

अस् *as* before भ् *bh* becomes ओ *o* (§ 84. 3); इस् *is* and उस् *us* before भ् *bh* become इर् *ir* and उर् *ur.* (§ 82.)

अस् *as* before सु *su* becomes अस् *as* or आ: *aḥ;* इस् *is* and उस् *us* before सु *su* become इष् *ish* or इ: *iḥ,* उष् *ush* or उ: *uḥ.*

Besides these general rules, the following special rules should be observed:

1. Nouns formed by the suffix अस् *as* lengthen their अ *a* in the Nom. Sing. masc. and fem., but not in the Vocative. Thus Nom. Sing. m. f. सुमना: *sumanâḥ,* well-minded (εὐμενής); Voc. सुमन: *sumanaḥ.*

2. Nouns formed by the suffixes इस् or उस् *is* or *us* do not lengthen their vowel in the Nom. Sing. masc. and fem. Hence Nom. Sing. m. f. सुज्योति: *sujyotiḥ,* having good light, from सु *su,* good, and ज्योति: *jyotiḥ,* n. light; सुचक्षु: *suchakshuḥ,* having good eyes, from सु *su,* good, and चक्षु: *chakshuḥ,* n. eye. (Pâṇ. v. 4, 133, com.)

3. Neuter nouns in अस् *as,* इस् *is,* उस् *us,* lengthen their vowel and nasalize it in the Nom. Acc. Voc. Plur. From मन: *manaḥ,* मनांसि *manâṁsi;* from ज्योति: *jyotiḥ,* ज्योतींषि *jyotîṁshi;* from चक्षु: *chakshuḥ,* चक्षूंषि *chakshûṁshi.*

Base सुमनस् *sumânas,* well-minded, masc. fem. neut. (from सु *su* and मनस् *mânas,* neut. mind.)

	SINGULAR. MASC. FEM.	DUAL. MASC. FEM.	PLURAL. MASC. FEM.
N.	सुमना: *sumánâḥ*	सुमनसौ *sumánasau*	सुमनस: *sumánasâḥ*
A.	सुमनसं *sumánasam*		
I.	सुमनसा *sumánasâ*		सुमनोभि: *sumánobhiḥ*
D.	सुमनसे *sumánase*	सुमनोभ्यां *sumánobhyâm*	सुमनोभ्य: *sumánobhyaḥ*
Ab.	सुमनस: *sumánasaḥ*		
G.		सुमनसो: *sumánasoḥ*	सुमनसां *sumánasâm*
L.	सुमनसि *sumánasi*		सुमन:सु *sumánaḥsu*
V.	सुमन: *súmanaḥ*	सुमनसौ *súmanasau*	सुमनस: *súmanasaḥ*

<div align="center">NEUTER.</div>

	SINGULAR.	DUAL.	PLURAL.
N. A. V.	सुमन: *súmanaḥ*	सुमनसी *sumánasî*	सुमनांसि *sumánâṁsi*

The rest like the masc. and fem.

Base सुज्योतिस् *sujyotis*, well-lighted, masc. fem. neut. (from सु *su* and ज्योतिस् *jyotis*, neut. light.)

SINGULAR.	DUAL.	PLURAL.
MASC. FEM.	MASC. FEM.	MASC. FEM.

	SINGULAR. MASC. FEM.	DUAL. MASC. FEM.	PLURAL. MASC. FEM.
N.V.	सुज्योतिः *sujyótiḥ*	सुज्योतिषौ *sujyótishau*	सुज्योतिषः *sujyótishaḥ*
A.	सुज्योतिषं *sujyótisham*		
I.	सुज्योतिषा *sujyótishá*	सुज्योतिर्भ्यां *sujyótirbhyám*	सुज्योतिर्भिः *sujyótirbhiḥ*
D.	सुज्योतिषे *sujyótishe*		सुज्योतिर्भ्यः *sujyótirbhyaḥ*
Ab.	सुज्योतिषः *sujyótishaḥ*		
G.		सुज्योतिषोः *sujyótishoḥ*	सुज्योतिषां *sujyótishám*
L.	सुज्योतिषि *sujyótishi*		सुज्योतिःषु *sujyótiḥshu*

NEUTER.

SINGULAR.	DUAL.	PLURAL.
N.A.V. सुज्योतिः *sujyótiḥ*	सुज्योतिषी *sujyótishí*	सुज्योतींषि *sujyótímshi*

The rest like the masc. and fem.

Decline after the model of सुमनस् *sumanas* and सुज्योतिस् *sujyotis* the following bases:

वेधस् *vedhas*, Nom. sing. वेधाः *vedháḥ*, m. wise. चंद्रमस् *chandramas*, N. s. चंद्रमाः *chandramáḥ*, m. moon. प्रचेतस् *prachetas*, N. s. प्रचेताः *prachetáḥ*, m., Nom. prop. of a lawgiver. दिवौकस् *divaukas*, N. s. दिवौकाः *divaukáḥ*, m. a deity. विहायस् *viháyas*, N. s. विहायाः *vihaáyáḥ*, m. bird. अप्सरस् *apsaras*, N. s. अप्सराः *apsaráḥ*, f. a nymph. महौजस् *mahaujas*, N. s. महौजाः *mahaujáḥ*, m. f. n. very mighty. पयस् *payas*, N. s. पयः *payaḥ*, n. milk. अयस् *ayas*, N. s. अयः *ayaḥ*, n. iron. यशस् *yaśas*, N. s. यशः *yaśaḥ*, n. praise. हविस् *havis*, N. s. हविः *haviḥ*, n. oblation. अर्चिस् *archis*, N. s. अर्चिः *archiḥ*, n. splendour. आयुस् *áyus*, N. s. आयुः *áyuḥ*, n. life, age. वपुस् *vapus*, N. s. वपुः *vapuḥ*, n. body *.

§ 166. जरा *jará*, old age, may be declined throughout regularly as a feminine. (See § 238.) There is, however, another base जरस् *jaras*, equally feminine†, and equally regular, except that it is defective in all cases the terminations of which begin with consonants.

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* Any of these neuter nouns may assume masc. and fem. terminations at the end of a compound; नष्टहविः *nashṭahaviḥ*, Nom. sing. masc. one whose oblation is destroyed.

† Boehtlingk (Declination im Sanskrit, p. 125) gave जरस् *jaras*, rightly as feminine; in the dictionary, though oxytone, it is by mistake put down as neuter.

Base जरा *jará.*　　　　　Base जरस् *jaras.*

SINGULAR.　　　　　SINGULAR.

N.	जरा *jará* *	deest; term. स् *s*
A.	जरां *jarám*	जरसं *jarás-am*
I.	जरया *jaráyá*	जरसा *jarás-á*
D.	जरायै *jaráyai*	जरसे *jarás-e*
Ab.	जराया: *jaráyáḥ*	जरस: *jarás-aḥ*
G.	जराया: *jaráyáḥ*	जरस: *jarás-aḥ*
L.	जरायां *jaráyám*	जरसि *jarás-i*
V.	जरे *járe*	deest

DUAL.　　　　　DUAL.

N.A.V.	जरे *jaré*	जरसौ *jarás-au*
I.D.Ab.	जराभ्यां *jarábhyám*	deest; term. भ्यां *bhyám*
G.L.	जरयो: *jaráyoḥ*	जरसो: *jarás-oḥ*

PLURAL.　　　　　PLURAL.

N.V.	जरा: *jaráḥ*	जरस: *jarás-aḥ*
A.	जरा: *jaráḥ*	जरस: *jarás-aḥ*
I.	जराभि: *jarábhiḥ*	deest; term. भि: *bhiḥ*
D.Ab.	जराभ्य: *jarábhyaḥ*	deest; term. भ्य: *bhyaḥ*
G.	जराणां *jaráṇám*	जरसां *jarás-ám*
L.	जरासु *jarásu*	deest; term. सु *su*

§ 167. In compositions, besides the regular forms from जरा *jará,* viz. निर्जर: *nirjaraḥ,* निर्जरा *nirjará,* निर्जरं *nirjaram,* (ageless,) grammarians allow the base in स् *s* to be used before all terminations beginning with vowels†.

SINGULAR.　　　　　SINGULAR.

MASC.　　　　　MASC. FEM.

N.	निर्जर: *nirjaraḥ* ‡	deest
A.	निर्जरं *nirjaram* or	निर्जरसं *nirjarasam*
I.	निर्जरेण *nirjareṇa* or	निर्जरसा *nirjarasá* (निर्जरसिन *nirjarasina,* masc.)
D.	निर्जराय *nirjaráya* or	निर्जरसे *nirjarase*
Ab.	निर्जरात् *nirjarát* or	निर्जरस: *nirjarasaḥ* (निर्जरसात् *nirjarasát,* masc.)
G.	निर्जरस्य *nirjarasya* or	निर्जरस: *nirjarasaḥ* (निर्जरसस्य *nirjarasasya,* masc.)
L.	निर्जरे *nirjare* or	निर्जरसि *nirjarasi*
V.	निर्जर *nirjara*	deest

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* The declension of जरा *jará,* as a regular fem. in आ *á,* is given here by anticipation for the sake of comparison with the defective जरस् *jarás.*

† By a pedantic adherence to the Sútras of Pánini some monstrous forms (included in brackets) have been deduced by certain native grammarians, but deservedly reprobated by others. (Siddh.-Kaum. vol. I. pp. 103, 141.)

‡ The declension of निर्जर: *nirjaraḥ,* as a regular masc. in अ *a,* is given by anticipation for the sake of comparison with the defective निर्जरस् *nirjaras.*

DUAL.	DUAL.
N.A.V. निर्जरौ *nirjarau* or	निर्जरसौ *nirjarasau*
I.D.Ab. निर्जराभ्यां *nirjarábhyám*	deest
G.L. निर्जरयो: *nirjarayoḥ* or	निर्जरसो: *nirjarasoḥ*

PLURAL.	PLURAL.
N.V. निर्जरा: *nirjaráḥ* or	निर्जरस: *nirjarasaḥ*
A. निर्जरान् *nirjarán* or	निर्जरस: *nirjarasaḥ*
I. निर्जरै: *nirjaraiḥ*	deest (निर्जरसै: *nirjarasaiḥ*, masc.)
D.Ab. निर्जरेभ्य: *nirjarebhyaḥ*	deest
G. निर्जराणां *nirjaráṇám* or	निर्जरसां *nirjarasám*
L. निर्जरेषु *nirjareshu*	deest

Fem. निर्जरा *nirjará*, like कांता *kántá*.
Neut. निर्जरं *nirjaram*, like कांतं *kántam*.

Neut. Sing. deest (निर्जरसं *nirjarasam*); Dual निर्जरसी *nirjarasí*; Plur. निर्जरांसि *nirjarámsi*.

§ 168. अनेहस् *anehas*, m. time, पुरुदंशस् *purudamśas*, m. name of Indra, form the Nom. Sing. अनेहा *anehá*, पुरुदंशा *purudamśá*, without final Visarga. The other cases are regular, like सुमनस् *sumanas*, m. Voc. हे अनेह: *he anehaḥ*.

§ 169. उशनस् *uśanas*, m. proper name, forms the Nom. Sing. उशना *uśaná* and the Voc. Sing. उशनन् *uśanan* or उशन: *uśanaḥ* or उशन *uśana*. (Sâr. 1. 9, 73.)

§ 170. (B.) Bases ending in radical स् *s*.

1. From पिंड *piṇḍa*, a lump, and ग्रस् *gras*, to swallow, a compound is formed, पिंड्ग्रस् *piṇḍa-gras*, a lump-eater.

From पिस् *pis*, to walk, and सु *su*, well, a compound is formed, सुपिस् *supis*, well-walking.

From तुस् *tus*, to sound, and सु *su*, well, a compound is formed, सुतुस् *sutus*, well-sounding.

2. In forming the Nom. Sing. m. f. (and neuter), the rules laid down before with regard to nouns in which अस् *as*, इस् *is*, उस् *us*, belong to a suffix, are simply inverted. Nouns in इस् *is* and उस् *us* lengthen the vowel, nouns in अस् *as* leave it short.

Ex. Nom. Sing. m. f. n. पिंड्ग्र: *piṇḍagraḥ*, सुपी: *supíḥ*, सुतू: *sutúḥ*.

3. In the Nom. Acc. Voc. Plur. of neuters, nouns in अस् *as*, इस् *is*, उस् *us*, nasalize their vowels, but do not lengthen them.

Ex. Nom. Acc. Voc. Plur. neut. पिंड्ग्रांसि *piṇḍagrámsi*, सुपिंसि *supimsi*, सुतुंसि *sutumsi*.

4. Nouns in इस् *is* and उस् *us* lengthen their vowels before all terminations beginning with consonants.

Ex. Instr. Plur. सुपीर्भि: *supírbhiḥ*, सुतूर्भि: *sutúrbhiḥ*, सुतू:षु *sutúḥshu*.

5. The radical स् *s* of nouns ending in इस् *is* and उस् *us*, though followed by vowels, is not liable to be changed into ष् *sh*. (See § 100, note.)

Base पिंडग्रस् *piṇḍagras*, eating a mouthful, masc. fem. neut.

	SINGULAR. MASC. FEM.	DUAL. MASC. FEM.	PLURAL. MASC. FEM.
N.V.	पिंडग्रः *piṇḍagraḥ*	पिंडग्रसौ *piṇḍagrasau*	पिंडग्रस: *piṇḍagrasaḥ*
A.	पिंडग्रसं *piṇḍagrasam*		
I.	पिंडग्रसा *piṇḍagrasá*		पिंडग्रोभिः *piṇḍagrobhiḥ*
D.	पिंडग्रसे *piṇḍagrase*	पिंडग्रोभ्यां *piṇḍagrobhyám*	
Ab.	पिंडग्रस: *piṇḍagrasaḥ*		पिंडग्रोभ्य: *piṇḍagrobhyaḥ*
G.			पिंडग्रसां *piṇḍagrasám*
L.	पिंडग्रसि *piṇḍagrasi*	पिंडग्रसो: *piṇḍagrasoḥ*	पिंडग्र:सु *piṇḍagraḥsu*

	NEUTER.		
	SINGULAR.	DUAL.	PLURAL.
N. A. V.	पिंडग्रः *piṇḍagraḥ*	पिंडग्रसी *piṇḍagrasí*	पिंडग्रंसि *piṇḍagraṁsi*

Base सुतुस् *sutus*, well-sounding, masc. fem. neut.

	SINGULAR. MASC. FEM.	DUAL. MASC. FEM.	PLURAL. MASC. FEM.
N.V.	सुतू: *sutúḥ*	सुतुसौ *sutusau*	सुतुस: *sutusaḥ*
A.	सुतुसं *sutusam*		
I.	सुतुसा *sutusá*		सुतूर्भिः *sutúrbhiḥ*
D.	सुतुसे *sutuse*	सुतूर्भ्यां *sutúrbhyám*	
Ab.	सुतुस: *sutusaḥ*		सुतूर्भ्य: *sutúrbhyaḥ*
G.			सुतुसां *sutusám*
L.	सुतुसि *sutusi*	सुतुसो: *sutusoḥ*	सुतू:षु *sutúḥshu* or सुतूष्षु *sutúshshu*

	NEUTER.		
	SINGULAR.	DUAL.	PLURAL.
N.A.V.	सुतू: *sutúḥ*	सुतुसी *sutusí*	सुतुंसि *sutuṁsi*

§ 171. Nouns derived from desiderative verbs change स् *s* into ष् *sh* when necessary.

Base पिपठिस् *pipaṭhis*, wishing to read, masc. fem. neut.

	SINGULAR. MASC. FEM.	DUAL. MASC. FEM.	PLURAL. MASC. FEM.
N.	पिपठी: *pipaṭhíḥ*	पिपठिषौ *pipaṭhishau*	पिपठिष: *pipaṭhishaḥ*
A.	पिपठिषं *pipaṭhisham*		
I.	पिपठिषा *pipaṭhishá*		पिपठीर्भिः *pipaṭhírbhiḥ*
D.	पिपठिषे *pipaṭhishe*	पिपठीर्भ्यां *pipaṭhírbhyám*	
Ab.	पिपठिष: *pipaṭhishaḥ*		पिपठीर्भ्य: *pipaṭhírbhyaḥ*
G.			पिपठिषां *pipaṭhishám*
L.	पिपठिषि *pipaṭhishi*	पिपठिषो: *pipaṭhishoḥ*	पिपठी:षु *pipaṭhíḥshu*

	NEUTER.		
	SINGULAR.	DUAL.	PLURAL.
N.A.V.	पिपठी: *pipaṭhíḥ*	पिपठिषी *pipaṭhishí*	पिपठिषि *pipaṭhishi* (see § 172)

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* Siddh.-Kaum. vol. i. p. 187. § 83.

§ 172. The nouns आशिस् *âsis*, fem. blessing, and सजुष् *sajush*, masc. a companion, are declined like पिपठिस् *pipathis*, except in the Nom. Acc. and Voc. Plur., if they should be used as neuters at the end of compounds*.

List of different Bases in स् s.

BASE.	NOM. SING.		NOM. PL.		INSTR. PL.	LOC. PL.
	MASC.FEM.	NEUT.	MASC.FEM.	NEUT.	NEUT.	
सुमनस् *sumanas*, kind, m.f.n.	सुमनाः *sumanâḥ*[1]	°नः -*naḥ*	सुमनसः *sumanasaḥ*	सुमनांसि *sumanâṁsi*	सुमनोभिः *sumanobhiḥ*	सुमनस्सु or °नःसु *sumanassu* or -*naḥsu*
सुज्योतिस् *sujyotis*, well-lighted, m.f.n.	सुज्योतिः *sujyotiḥ*	id.	सुज्योतिषः *sujyotishaḥ*	सुज्योतींषि *sujyotîṁshi*	सुज्योतिर्भिः *sujyotirbhiḥ*	सुज्योतिष्षु or °तिःषु *sujyotishshu* or -*tiḥs*
पिंडग्रस् *piṇḍagras*, lump-eating, m.f.n.	पिंडग्रः *piṇḍagraḥ*	id.	पिंडग्रसः *piṇḍagrasaḥ*	पिंडग्रंसि *piṇḍagraṁsi*	पिंडग्रोभिः *piṇḍagrobhiḥ*	पिंडग्रस्सु or °ग्रःसु *piṇḍagrassu* or -*graḥ*
चकास् *chakâs*, splendid, m.f.n.	चका: *chakâḥ*	id.	चकासः *chakâsaḥ*	चकांसि *chakâṁsi*	चकाभिः *chakâbhiḥ*	चकास्सु or चकाःसु *chakâssu* or *chakâḥ*
दोस् *dos*[2], arm, m.(n.) (Accent, P. vi. 1, 171)	दोः *doḥ*	id.	दोषः *dôshaḥ*	दोंषि *dôṁshi*	दोर्भिः *dôrbhiḥ*	दोष्षु or दोःषु *dôshshu* or *dôḥshu*
सुपिस् *supis*, well-going, m.f.n.	सुपीः *supîḥ*	id.[3]	सुपिसः *supisaḥ*[4]	सुपिंसि *supiṁsi*	सुपीर्भिः *supîrbhiḥ*	सुपीष्षु or सुपीःषु *supîshshu* or *supîḥs*
सुतुस् *sutus*, well-sounding, m.f.n.	सुतूः *sutûḥ*	id.	सुतुसः *sutusaḥ*	सुतूंसि *sutûṁsi*	सुतूर्भिः *sutûrbhiḥ*	सुतूष्षु or सुतूःषु *sutûshshu* or *sutûḥ*
पिपठिस् *pipathis*, desirous of reading, m.f.n.	पिपठीः *pipathîḥ*	id.[3]	पिपठिषः *pipathishaḥ*	पिपठिंषि *pipathiṁshi*[3]	पिपठीर्भिः *pipathîrbhiḥ*	पिपठीष्षु or °ठीःषु *pipathîshshu* or -*thî*
चिकीर्स् *chikîrs*, desirous of acting, m.f.n.	चिकीः *chikîḥ*	id.	चिकीर्षः *chikîrshaḥ*	चिकीर्षि *chikîrshi*[5]	चिकीर्भिः *chikîrbhiḥ*	चिकीर्षु *chikîrshu*
आशिस् *âsih*, blessing, f.	आशीः *âsîḥ* (Voc. id.)	id.	आशिषः *âsishaḥ*	आशींषि *âsîṁshi*	आशीर्भिः *âsîrbhiḥ*	आशीष्षु or आशीःषु *âsîshshu* or *âsîḥshu*
सजुस् *sajus*, companion, m.	सजूः *sajûḥ* (Voc. id.)	id.	सजुषः *sajushaḥ*	सजूंषि *sajûṁshi*	सजूर्भिः *sajûrbhiḥ*	सजूष्षु or सजूःषु *sajûshshu* or *sajûḥs*
सुहिंस् *suhiṁs*, one who strikes well, m.f.n.	सुहिन् *suhin*	id.	सुहिंसः *suhiṁsaḥ*	सुहिंसि *suhiṁsi*	सुहिन्भिः *suhinbhiḥ*	सुहिन्सु *suhinsu*[6]

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* Some grammarians do not allow the lengthening of the vowels in आशींषि *âsîṁshi* and सजूंषि *sajûṁshi*. (सांतेति सूत्रे । पा॰ ६. ४. १०. । महच्छव्ट्साहचर्येण प्रातिपदिकावयवसांतसंयोगस्यैव ग्रहणात् दीर्घाप्राप्तेः ॥ सजुपः पांतत्वेन सांतसंयोगस्याभावात्॥) This may be right according to the strict interpretation of Pâṇini, but the Prâtisâkhya (xiii. 7) gives the rule in a more general form, stating that every neuter ending in an Ûshman has a long vowel before the Anusvâra, the Anusvâra being followed by *si* or *shi*.

[1] The Vocative is सुमनः *sumanaḥ*. In the other paradigms it is the same as the Nominative.

[2] दोस् *dos* may be declined regularly throughout as a masculine. But it is likewise declined as a neuter. On its irregular or optional forms, see § 214.

[3] Siddh.-Kaum. vol. i. p. 197.   [4] स् *s* not changed into ष् *sh*; see § 100, note.

[5] Siddh.-Kaum. vol. i. p. 194.   [6] See § 75.

§ 173. ध्वस् *dhvas* (from ध्वंस् *dhvaṁs*, to fall) and स्रस् *sras* (from स्रंस् *sraṁs*, to fall), when used at the end of compounds, change their स् *s* into त् *t*, in the Nom. and Voc. Sing., and before terminations beginning with consonants.

N.V. पर्णध्वत् *parṇadhvat*   N.A.V. पर्णध्वसौ *parṇadhvasau*   N.A. पर्णध्वसः *parṇadhvasaḥ*

A. पर्णध्वसं *parṇadhvasam* I.D.Ab. पर्णध्वद्भ्यां *parṇadhvadbhyām* I. पर्णध्वद्भिः *parṇadhvadbhiḥ*

I. पर्णध्वसा *parṇadhvasá*   G.L. पर्णध्वसोः *parṇadhvasoḥ*   L. पर्णध्वत्सु *parṇadhvatsu*

§ 174. Bases ending in श् *ś*, ष् *sh*, छ् *chh*, क्ष् *ksh*, ह् *h*.

Bases ending in these consonants retain them unchanged before all terminations beginning with vowels. Before all other terminations and when final, their final consonants are treated either like त् *t* or like क् *k*.

1. Bases derived from दिश् *diś*, to show, दृश् *dṛiś*, to see, स्पृश् *spṛiś*, to touch, change श् *ś* into क् *k*. (§ 126.)

BASE.	NOM. SING.	NOM. PLUR.	NOM.PLUR.NEUT.	INSTR. PLUR.	LOC. PLUR.
दिश् *diś*, f. country	दिक् *dík*	दिशः *díśaḥ*	दिंशि *díṁsi*	दिग्भिः *digbhíḥ*	दिक्षु *dikshú*

2. Bases derived from नश् *naś*, to destroy, change श् *ś* into त् *t* or क् *k*.

BASE.	NOM. SING.	N. PL.	N.PL NEUT.	INSTR. PL.	LOC. PL.
जीवनश् *jívanaś*, m.f.n. life-destroying	जीवनद् or °नक् °*nak*	नशः *-naśaḥ*	°नंशि °*-naṁsi*	°नद्भिः or°नग्भिः °*-nadbhiḥ* or *-nagbhiḥ*	°नत्सु or°नक्षु °*-natsu* or *-nakshu*

3. All other bases in श् *ś* change their final into त् *t*.

BASE.	NOM. SING.	NOM. PL.	NOM.PL.NEUT.	INSTR. PL.	LOC. PL.
विश् *viś*, m. f. n. one who enters	विट् *víṭ*	विशः *víśaḥ*	विंशि *víṁsi*	विड्भिः *viḍbhíḥ*	विट्सु *viṭsú*

4. Bases derived from धृष् *dhṛish*, to dare, change ष् *sh* into क् *k*.

BASE.	NOM. SING.	NOM. PL.	NOM. PL. NEUT.	INSTR. PL.	LOC. PL.
दधृष् *dadhṛish*, m.f.n. bold	दधृक् *dadhṛik*	दधृषः *dadhṛishaḥ*	दधृंषि *dadhṛiṁshi*	दधृग्भिः *dadhṛigbhiḥ*	दधृक्षु *dadhṛikshu*

5. All other bases derived from verbs with final ष् *sh* change ष् *sh* into त् *t*.

BASE.	NOM. SING.	NOM. PL.	NOM. PL. NEUT.	INSTR. PL.	LOC. PL.
द्विष् *dvish*, m.f.n. hating	द्विट् *dvíṭ*	द्विषः *dvíshaḥ*	द्विंषि *dvíṁshi*	द्विड्भिः *dviḍbhíḥ*	द्विट्सु *dviṭsú*

6. Bases ending in छ् *chh* change छ् *chh* into त् *t*.

BASE.	NOM. SING.	NOM. PL.	NOM.PL.NEUT.	INSTR. PL.	LOC. PL.
प्राछ् *prắchh*,m.f.n. asking	प्राट् *práṭ*	प्राशः *práśaḥ*	प्रांशि *práṁsi*	प्राड्भिः *práḍbhíḥ*	प्राट्सु *práṭsú*

7. Bases ending in क्ष् *ksh* change क्ष् *ksh* into त् *t*.

BASE.	NOM. SING.	NOM. PL.	NOM. PL. NEUT.	INSTR. PL.	LOC. PL.
तक्ष् *taksh*, m.f.n. paring	तट् *táṭ**	तक्षः *tákshaḥ*	तंक्षि *táṁkshi*	तड्भिः *tadbhíḥ*	तट्सु *taṭsú*

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* If differently derived तक्ष् *taksh* may form its Nom. Sing. तक् *tak*. गोरक्ष् *goraksh*, cow-herd, which regularly forms its Nom. Sing. गोरट् *goraṭ*, may, according to a different derivation, form गोरक् *gorak*. (See Colebrooke, p. 90, note ; Siddh.-Kaum. vol. I. p. 187.) So पिपक् *pipak*, Nom. Dual पिपक्षौ *pipakshau*, desirous of maturing ; विवक् *vivak*, Nom. Dual विवक्षौ *vivakshau*, desirous of saying ; दिधक् *didhak*, Nom. Dual दिधक्षौ *didhakshau*, desirous of burning.

8. Most bases ending in ह *h* change ह *h* into ट् *ṭ*.

BASE.	NOM. SING.	NOM. PL.	NOM. PL. NEUT.	INSTR. PL.	LOC. PL.
लिह् *lih*, m.f.n. licking	लिट् *liṭ*	लिहः *líhaḥ*	लिंहि *límhi*	लिड्भिः *liḍbhíḥ*	लिट्सु *liṭsú*
गुह् *guh*, m.f.n. covering	घुट् *ghúṭ*	गुहः *gúhaḥ*	गुंहि *gúmhi*	घुड्भिः *ghuḍbhíḥ*	घुट्सु *ghuṭsú*

On the change of initial ग् *g* into घ *gh*, see § 93.

9. Bases derived from roots ending in ह *h*, and beginning with द् *d*, change ह *h* into क् *k*. Likewise उष्णिह् *ushṇih*, a metre.

BASE.	NOM. SING.	NOM. PL.	NOM. PL. NEUT.	INSTR. PL.	LOC. PL.
दुह् *duh*, m.f.n. milking	धुक् *dhúk*	दुहः *dúhaḥ*	दुंहि *dúmhi*	धुग्भिः *dhugbhíḥ*	धुक्षु *dhukshú*

10. Bases derived from the roots द्रुह् *druh*, to hate, मुह् *muh*, to confound, स्निह् *snih*, to love, स्नुह् *snuh*, to spue, may change the final ह *h* into ट् *ṭ* or क् *k*.

BASE.	NOM. SING.	NOM.PL.	N.PL.NEUT.	INSTR. PL.	LOC. PL.
द्रुह् *druh*, m.f.n. hating	धुट् or धुक् *dhrúṭ* or *dhrúk*	द्रुहः *drúhaḥ*	द्रुंहि *drúmhi*	धुड्भिः or धुग्भिः *dhruḍbhíḥ* or *dhrugbhíḥ*	धुट्सु or धुक्षु *dhruṭsú* or *dhrukshu*

11. Bases derived from नह् *nah*, to bind, change ह *h* into त् *t*.

BASE.	NOM. SING.	NOM. PL.	INSTR. PL.	LOC. PL.
उपानह् *upánah*, f. a shoe	उपानत् *upánat*	उपानहः *upánahaḥ*	उपानद्भिः *upánadbhiḥ*	उपानत्सु *upánatsu*

Decline विपाश् *vipáś*, f. the Beyah river in the Punjab. विष् *vish*, f. ordure. रुष् *rush*, f. anger. विप्रुष् *viprush*, f. drop of water. विविक्ष् *viviksh*, wishing to enter. स्निह् *snih*, loving. गोदुह् *goduh*, cow-milker. मधुलिह् *madhulih*, bee. त्विष् *tvish*, f. splendour. बहुत्विष् *bahutvish*, m. f. n. very splendid. रत्नमुष् *ratnamush*, a stealer of gems. ईदृश् *ídṛiś*, m. f. n. such. कीदृश् *kídṛiś*, m. f. n. Which? मर्मस्पृश् *marmaspṛiś*, giving pain.

§ 175. तुरासाह् *turásáh*, m. name of Indra, changes स् *s* into ष् *sh* whenever ह *h* is changed into ड् *ḍ* or ट् *ṭ*.

Nom. Sing. तुरासाट् *turásháṭ*. Nom. Dual तुरासाहौ *turásáhau*. Instr. Plur. तुरासाड्भिः *turásháḍbhiḥ*.

§ 176. पुरोडाश् *puroḍáś*, m. an offering, or a priest, is irregular. The Nom. Sing. is पुरोडाः *puroḍáḥ*, and all the cases beginning with consonants (Pada cases) are formed from a base पुरोडस् *puroḍas*. The Voc. Singular, too, is irregular, being identical with the Nom. Sing. (§ 152), though some grammarians allow हे पुरोडः *he puroḍaḥ*.

SINGULAR.	DUAL.	PLURAL.
N. पुरोडाः *puroḍáḥ*	पुरोडाशौ *puroḍásau*	पुरोडाशः *puroḍásaḥ*
A. पुरोडाशं *puroḍásam*	पुरोडाशौ *puroḍásau*	पुरोडाशः *puroḍásaḥ*
I. पुरोडाशा *puroḍásá*	पुरोडोभ्यां *puroḍobhyám*	पुरोडोभिः *puroḍobhiḥ*
D. पुरोडाशे *puroḍáse*	पुरोडोभ्यां *puroḍobhyám*	पुरोडोभ्यः *puroḍobhyaḥ*
Ab. पुरोडाशः *puroḍásaḥ*	पुरोडोभ्यां *puroḍobhyám*	पुरोडोभ्यः *puroḍobhyaḥ*
G. पुरोडाशः *puroḍásaḥ*	पुरोडाशोः *puroḍásoḥ*	पुरोडाशां *puroḍásám*
L. पुरोडाशि *puroḍási*	पुरोडाशोः *puroḍásoḥ*	पुरोडःसु *puroḍaḥsu*
V. पुरोडाः or °डः *puroḍáḥ* or *-ḍaḥ*	पुरोडाशौ *puroḍásau*	पुरोडाशः *puroḍásaḥ*

§ 177. Another word, **उक्थशास्** *ukthaśás*, a reciter of hymns, is declined like **पुरोडाश्** *puroḍáś*.

Nom. **उक्थशाः** *ukthaśáḥ*.　　Acc. Sing. **उक्थशासं** *ukthaśásam*.　　Instr. Plur. **उक्थशोभिः** *ukthaśobhiḥ*.　　Voc. Sing. **उक्थशाः** or **उक्थशः** *ukthaśáḥ* or *ukthaśaḥ*.

§ 178. Bases in **म्** *m*.

Bases ending in **म्** *m* retain **म्** *m* before all terminations beginning with vowels. Before all other terminations and when final, the **म्** *m* is changed into **न्** *n*.

Base **प्रशाम्** *praśám*, mild.

	SINGULAR.	DUAL.	PLURAL.
	MASC. FEM.	MASC. FEM.	MASC. FEM.
Nom. Voc.	प्रशान् *praśán*	प्रशामौ *praśámau*	प्रशामः *praśámaḥ*
Acc.	प्रशामं *praśámam*	प्रशामौ *praśámau*	प्रशामः *praśámaḥ*
Instr.	प्रशामा *praśámá*	प्रशाम्यां *praśánbhyám*	प्रशान्भिः *praśánbhiḥ*
Loc.	प्रशामि *praśámi*	प्रशामोः *praśámoḥ*	प्रशान्सु *praśánsu*

2. NOUNS WITH CHANGEABLE BASES.

A. Nouns with two Bases.

§ 179. Many nouns in Sanskrit have more than one base, or rather they modify their base according to rule before certain terminations.

Nouns with two bases, have one base for the

> Nom. Voc. and Acc. Sing. ⎫
> Nom. Voc. and Acc. Dual ⎬ of masc. nouns*;
> Nom. Voc (not Acc.) Plural ⎭
> 　Nom. Voc. and Acc. Plural of neuter nouns;

and a second base for all other cases.

The former base will be called the *Aṅga* base. Bopp calls it the strong base, and the terminations the weak terminations.

The second base will be called the *Pada* and *Bha* base. Bopp calls it the weak base, and the terminations the strong terminations.

The general rule is that the simple base, which appears in the Pada and Bha cases, is strengthened in the Aṅga cases. Thus the Pada and Bha base **प्राच्** *prách* becomes in the Aṅga cases **प्राञ्च्** *práñch*. The Pada base of the present participle **अदत्** *adat*, eating, becomes **अदन्त्** *adant* in the Aṅga

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* Most nouns with changeable bases form their feminines in **ई** *í*. A few, however, such as **दामन्** *dáman*, are said to be feminine without taking the **ई** *í*, and some of them occur as feminine at the end of compounds.

cases. This gives us the following system of terminations for words with
two bases:

	SINGULAR. MASC.	DUAL. MASC.	PLURAL. MASC.	
Nom.Voc. स् *s* (which is always dropt)		सौ *au*	स: *ah*	*
Acc. सं *am*		सौ *au*	स: *ah*	
Instr.	सा *á*	भ्यां *bhyám*	भि: *bhih*	
Dat.	ए *e*	भ्यां *bhyám*	भ्य: *bhyah*	
Abl.	स: *ah*	भ्यां *bhyám*	भ्य: *bhyah*	
Gen.	स: *ah*	ओ: *oh*	सां *ám*	
Loc.	इ *i*	ओ: *oh*	सु *su*	

	NEUTER.		
	SINGULAR.	DUAL.	PLURAL.
Nom. Acc.	——	ई *í*	इ *i* *

§ 180. Certain words derived from संच् *ańch*, to move, have two, others
three bases.

प्राच् *prách*, forward, eastern, has two bases, प्रांच् *práñch* for its Aṅga,
प्राच् *prách* for its Pada and Bha base, and is declined accordingly†.

	SINGULAR. MASC.	DUAL. MASC.	PLURAL. MASC.
N.V.	प्राङ् *práṅ* ‡	प्रांचौ *práñchau*	प्रांच: *práñchah*
A.	प्रांचं *práñcham*	प्रांचौ *práñchau*	प्राच: *práchah* ‖
I.	प्राचा *práchá*		प्राग्भि: *prágbhih*
D.	प्राचे *práche*	प्राग्भ्यां *prágbhyám*	प्राग्भ्य: *prágbhyah*
Ab.	प्राच: *práchah*		
G.		प्राचो: *práchoh*	प्राचां *práchám*
L.	प्राचि *práchi*		प्राक्षु *prákshu*

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* Aṅga base, or, according to Bopp, strong base with weak terminations. The termina-
tions are called in Sanskrit the *Sarvanâmasthâna* terminations.

† Compounds ending in अच् *ach* retain the accent on the preposition, except after
prepositions ending in इ *i* or उ *u*. This rule does not apply to नि *ní* and अपि *ádhi* (Pân.
vi. 2, 52–53). Hence पराच् *párách*, अवाच् *ávách*, प्राच् *prách*, उदच् *údach;* also न्यच् *nyách*,
अध्यच् *ádhyach;* समृच् *sadhryách*, विष्वच् *víshvach:* but प्रत्यच् *pratyách*, सम्यच् *samyách*,
अन्वच् *anvách*.

‡ प्राङ् *práṅ* stands for प्राङ्क् *práṅk;* this for प्रांच् *práñch* + स् *s*.

‖ In the declension of words ending in अच् *ach*, the rule is that if अच् *ach* has the Udâtta,
as in प्रत्यच् *pratyách*, सम्यच् *samyách*, अन्वच् *anvách* (§ 180, note), all terminations, except
the Sarvanâmasthânas, take the Udâtta (Pân. vi. 1, 169–170). The rule Pân. vi. 1, 182, refers
to अंच् *ańch*, not to अच् *ach*. The rule Pân. vi. 1, 222, is restricted in the Veda by vi. 1, 170.
प्राच् *prách* is treated as if the accent were on the preposition.

NEUTER.

SINGULAR.	DUAL.	PLURAL.
N. A.V. प्राङ् *prák*	प्राची *prácht*	प्रांचि *práñchi*
I. प्राचा *práchá*	same as masc.	

The feminine of प्राच् *prách* is प्राची *práchí*, declined like fem. in ई *í*.

Decline अवाच् *ávách*, downward, south. Strong base अवांच् *áváñch*.

B. *Nouns with three Bases.*

§ 181. Nouns with three bases have their *Anga* or strong base in the same cases as the nouns with two bases. In the other cases, however, they have one base, the Pada base, before all terminations beginning with consonants; and another base, the Bha base, before all terminations beginning with vowels.

In these nouns with three cases, Bopp calls Anga base the strong base; the Pada base the middle base; the Bha base the weakest base.

This gives us the following system of terminations for words with three bases:

	SINGULAR. MASC.	DUAL. MASC.	PLURAL. MASC.
Nom. Voc.	स् *s* (always dropt)	सौ *au*	स: *ah*
Acc.	सं *am*	सौ *au*	स: *ah*
Instr.	सा *á*	भ्यां *bhyám*	भि: *bhih*
Dat.	ए *e*	भ्यां *bhyám*	भ्य: *bhyah*
Abl.	स: *ah*	भ्यां *bhyám*	भ्य: *bhyah*
Gen.	स: *ah*	सो: *oh*	सां *ám*
Loc.	इ *i*	सो: *oh*	सु *su*

NEUTER.

	SINGULAR.	DUAL.	PLURAL.
Nom. Acc.	——	इ *i*	इ *i*.

Terminations included in two lines require Anga or strong base.

Terminations included in one line require Pada or middle base.

Terminations not included in lines require Bha or weakest base.

Words derived from अंच् *anch*, to move, with three bases.

प्रत्यच् *pratyach*, behind, has for its Anga or strongest base प्रत्यंच् *pratyañch*; for its Bha or weakest प्रतीच् *pratích*. The Pada or middle base is प्रत्यच् *pratyach*. Hence प्रत्यङ् *pratyan*, Nom. Sing. masc.; प्रत्यक् *pratyak*, Nom. Sing. neut.; प्रतीची *pratíchí*, Nom. Sing. fem.

	SINGULAR. MASC.	DUAL. MASC.	PLURAL. MASC.
N.V.	प्रत्यङ् *pratyán*	प्रत्यंची *pratyáñchau*	प्रत्यंच: *pratyáñchah*
A.	प्रत्यंचं *pratyáñcham*	प्रत्यंची *pratyáñchau*	प्रतीच: *pratícháh* *
I.	प्रतीचा *pratíchá*	प्रत्यग्भ्यां *pratyagbhyám*	प्रत्यग्भि: *pratyagbhíh*
D.	प्रतीचे *pratíché*	प्रत्यग्भ्यां *pratyagbhyám*	प्रत्यग्भ्य: *pratyagbhyáh*
Ab.	प्रतीच: *pratíncháh*	प्रत्यग्भ्यां *pratyagbhyám*	प्रत्यग्भ्य: *pratyagbhyáh*
G.	प्रतीच: *pratícháh*	प्रतीचो: *pratíchóh*	प्रतीचां *pratíchám*
L.	प्रतीचि *pratíchí*	प्रतीचो: *pratíchóh*	प्रत्यक्षु *pratyakshú*

	SINGULAR.	NEUTER. DUAL.	PLURAL.
N.A.	प्रत्यक् *pratyák*	प्रतीची *pratíchí*	प्रत्यंचि *pratyáñchi*

FEM.
SINGULAR.

N.	प्रतीची *pratíchí*.

The following words, derived from अंच् *añch*, to move, have three bases :

AṄGA OR STRONG BASE.	PADA OR MIDDLE BASE.	BHA OR WEAK BASE.
प्रत्यंच् *pratyáñch*, behind (Pân. VI. 2, 52)	प्रत्यच् *pratyach*	प्रतीच् *pratích*
सम्यंच् *samyáñch*, right (VI. 2, 52)	सम्यच् *samyach*	समीच् *samích*
न्यंच् *nyáñch*, low (VI. 2, 53)	न्यच् *nyach*	नीच् *ních*
सध्र्यंच् *sadhryáñch*, accompanying (VI. 3, 95)	सध्र्यच् *sadhryach*	सध्रीच् *sadhrích*
अन्वंच् *anváñch*, following (VI. 2, 52)	अन्वच् *anvach*	अनूच् *anúch*
विष्वंच् *víshvañch*, all-pervading	विष्वच् *víshvach*	विषूच् *víshúch*
उदंच् *údañch*, upward (VI. 2, 52)	उदच् *údach*	उदीच् *údích*
तिर्यंच् *tiryáñch*, tortuous	तिर्यच् *tiryach*	तिरश्च् *tirasch*

Bases in अत् *at* and अंत् *ant*.

1. *Participles Present.*

§ 182. Participles of the present have two bases, the Pada and Bha base in अत् *at*, the Aṅga base in अंत् *ant*. (Accent, Pân. VI. 1, 173.)

	SINGULAR. MASC.	DUAL. MASC.	PLURAL. MASC.
N.V.	सदन् *adán*	सदंतौ *adántau*	सदंत: *adántah*
A.	सदंतं *adántam*	सदंतौ *adántau*	सदत: *adatáh*
I.	सदता *adatá*		सदद्भि: *adádbhih*
D.	सदते *adaté*	सदद्भ्यां *adádbhyám*	सदद्भ्य: *adádbhyah*
Ab.	सदत: *adatáh*		
G.		सदतो: *adatóh*	सदतां *adatám*
L.	सदति *adatí*		सदत्सु *adátsu*

NEUTER.

SINGULAR.	DUAL.	PLURAL.
N. A. सदत् *adát*	सदती *adatí*	सदंति *adánti*

FEM.
SINGULAR.

N. सदती *adatí*, &c., like नदी *nadí.*

§ 183. There is a very difficult rule according to which certain participles keep the न् *n* in the Nom. and Acc. Dual of neuters, and before the ई *í* of the feminine. This rule can only be fully understood by those who are acquainted with the ten classes of conjugations. It is this,

I. Participles of verbs following the Bhû, Div, and Chur classes *must* preserve the न् *n*.

II. Participles of verbs following the Tud class *may* or *may not* preserve the न् *n*. The same applies to all participles of the future in स्यत् *syat*, and to the participles of verbs of the Ad class in आ *á*.

III. Participles of all other verbs *must* reject the न् *n*.

I. भवत् *bhávat.*	Nom. and Acc. Dual Neut. भवंती *bhávantí.*
दीव्यत् *dívyat.*	दीव्यंती *dívyantí.*
चोरयत् *choráyat.*	चोरयंती *choráyantí.*
II. तुदत् *tudát.*	तुदंती *tudántí* or तुदती *tudatí.*
भविष्यत् *bhavishyát* (fut.).	भविष्यंती *bhavishyántí* or भविष्यती *bhavishyatí.*
यात् *yát.*	यांती *yántí* or याती *yátí.*
III. सदत् *adát.*	Nom. and Acc. Dual Neut. सदती *adatí.*
जुह्वत् *júhvat.*	जुह्वती *júhvatí.*
सुन्वत् *sunvát.*	सुन्वती *sunvatí.*
रुंधत् *rundhát.*	रुंधती *rundhatí.*
तन्वत् *tanvát.*	तन्वती *tanvatí.*
क्रीणत् *kríṇát.*	क्रीणती *kríṇatí.*

The feminine base is throughout identical in form with the Nom. Dual Neut. Hence भवंती *bhávantí*, being, fem.; तुदंती *tudántí* or तुदती *tudatí*, striking, fem.; सदती *adatí*, eating, fem. The feminine base is declined regularly as a base in ई *í.*

§ 184. Another rule, which ought not to be mixed up with the preceding rule, prohibits the strengthening of the Aṅga base throughout in the participles present of reduplicated verbs, except in the Nom. Acc. Voc. Plur. Neut., where the insertion of न् *n* is optional. With this exception, these participles are therefore really declined like nouns in त् *t* with unchangeable bases.

Base ददत् *dádat*, giving, from दा *dá*, to give, ददामि *dádámi*, I give.

	SINGULAR.		DUAL.		PLURAL.	
	MASC.	NEUT.	MASC.	NEUT.	MASC.	NEUT.
N.V.	ददत् *dádat*	ददत् *dádat*	ददतौ *dádatau*	ददती *dádatí*	ददतः *dádataḥ*	ददति *dádati* *
A.	ददतं *dádatam*	ददत् *dádat*				
I.	ददता *dádatá*				ददद्भिः *dádadbhiḥ*	
D.	ददते *dádate*		ददद्भ्यां *dádadbhyám*		ददद्भ्यः *dádadbhyaḥ*	
Ab.	ददतः *dádataḥ*				ददतां *dádatám*	
G.						
L.	ददति *dádati*		ददतोः *dádatoḥ*		ददत्सु *dádatsu*	

* Or ददंति *dádanti.*

The same rule applies to the participles जक्षत् *jakshat*, eating; जाग्रत् *jágrat*, waking; दरिद्रत् *daridrat*, being poor; शासत् *sásat*, commanding; चकासत् *chakásat*, shining. But जगत् *jágat*, neut. the world, forms Nom. Plur. जगंति *jáganti*, only.

§ 185. वृहत् *brihát*, great, पृषत् *prishat*, m. a deer, n. a drop of water, are declined like participles of verbs of the Ad class.

	SINGULAR.	DUAL.	PLURAL.
	MASC.	MASC.	MASC.
N.V.	वृहन् *brihán*	वृहंतौ *brihántau*	वृहंत: *brihántah*
A.	वृहंतं *brihántam*	वृहंतौ *brihántau*	वृहत: *brihatáh*

	NEUTER.		
	SINGULAR.	DUAL.	PLURAL.
N.A.	वृहत् *brihát*	वृहती *brihatí*	वृहंति *brihánti*

FEM.
SINGULAR.
N. वृहती *brihatí*

§ 186. महत् *mahat*, great, likewise originally a participle of the Ad class, forms its Anga or strong base in मांत् *ánt*.

	SINGULAR.	DUAL.	PLURAL.
	MASC.	MASC.	MASC.
N.	महान् *mahán*	महांतौ *mahántau*	महांत: *mahántah*
A.	महांतं *mahántam*	महांतौ *mahántau*	महत: *mahatáh*
I.	महता *mahatá*		महद्भि: *mahádbhih*
D.	महते *mahaté*	महद्भ्यां *mahádbhyám*	
Ab.			महद्भ्य: *mahádbhyah*
G.	महत: *mahatáh*		
		महतो: *mahatóh*	महतां *mahatám*
L.	महति *mahatí*		महत्सु *mahátsu*
V.	महन् *máhan*		

	NEUTER.		
	SINGULAR.	DUAL.	PLURAL.
N.A.V.	महत् *mahát*	महती *mahatí*	महांति *mahánti*

The rest like the masculine.

FEM.
SINGULAR.
N. महती *mahatí*

Bases ending in the Suffixes मत् *mat and* वत् *vat, forming their Anga Bases in* मंत् *mant and* वंत् *vant.*

§ 187. The possessive suffixes मत् *mat* and वत् *vat* form their Anga or strong base in मंत् *mant* and वंत् *vant*. They lengthen their vowel in the Nom. Sing. Masc. These suffixes are of very frequent occurrence.

अग्निमत् *agnimat,* having fire.

	SINGULAR. MASC.	DUAL. MASC.	PLURAL. MASC.
N.	अग्निमान् *agnimán*	अग्निमंतौ *agnimantau*	अग्निमंतः *agnimantaḥ*
A.	अग्निमंतं *agnimantam*	अग्निमंतौ *agnimantau*	अग्निमतः *agnimataḥ*
V.	अग्निमन् *agniman*		

NEUTER.

	SINGULAR.	DUAL.	PLURAL.
N. V.	अग्निमत् *agnimat*	अग्निमती *agnimatí*	अग्निमंति *agnimanti*

FEM.
SINGULAR.

N.   अग्निमती *agnimatí*

वत् *vat* is used 1. after bases in अ *a* and आ *á.*

Ex. ज्ञानवत् *jñánavat,* having knowledge.   विद्यावत् *vidyávat,* having knowledge.

But अग्निमत् *agnimat,* having fire.   हनुमत् *hanumat,* having jaws.

2. After bases ending in nasals, semivowels, or sibilants, if preceded by अ *a* or आ *á.* (Pâṇ. VIII. 2, 10.)

Ex. पयस्वत् *payasvat,* having milk.   उदन्वत् *udanvat,* having water.

But ज्योतिष्मत् *jyotishmat,* having light.   गीर्वत् *gírvat,* having a voice.

3. After bases ending in any other consonants, by whatever vowel they may be preceded.

Ex. विद्युत्वत् *vidyutvat,* having lightning.

There are exceptions to these rules. (Pâṇ. VIII. 2, 9–16.)

§ 188. भवत् *bhavat,* Your Honour, which is frequently used in place of the pronoun of the second person, followed by the third person of the verb, is declined like a noun derived by वत् *vat.* Native grammarians derive it from भा *bhá,* with the suffix वत् *vat,* and keep it distinct from भवत् *bhavat,* being, the participle present of भू *bhú,* to be.

भवत् *bhavat,* Your Honour.

	SINGULAR. MASC.	DUAL. MASC.	PLURAL. MASC.
N.	भवान् *bhaván*	भवंतौ *bhavantau*	भवंतः *bhavantaḥ*
A.	भवंतं *bhavantam*	भवंतौ *bhavantau*	भवतः *bhavataḥ*
V.	भवन् *bhavan* or भोः *bhoḥ*		

NEUTER.

	SINGULAR.	DUAL.	PLURAL.
N. A. V.	भवत् *bhavat*	भवती *bhavatí*	भवंति *bhavanti*

FEM.
SINGULAR.

N.   भवती *bhavatí*

भवत् *bhavat*, being, part. present.

SINGULAR.	DUAL.	PLURAL.
MASC.	MASC.	MASC.
N. भवन् *bhavan*	भवंतौ *bhavantau*	भवंतः *bhavantaḥ*
A. भवंतं *bhavantam*	भवंतौ *bhavantau*	भवतः *bhavataḥ*
V. भवन् *bhavan*		

	NEUTER.	
SINGULAR.	DUAL.	PLURAL.
N.A.V. भवत् *bhavat*	भवंती *bhavantí*	भवंति *bhavanti*

FEM.

SINGULAR.

N.   भवंती *bhavantí*

§ 189. अर्वत् *arvat*, masc. horse, is declined regularly like nouns in वत् *vat*, except in the Nom. Sing., where it has अर्वा *arvá*. अर्वन् *arvan* in अनर्वन् *anarvan*, without a foe, is a totally different word, and declined like a noun in अन् *an;* Nom. Sing. अनर्वा *anarvá;* Nom. Dual अनर्वाणौ *anarvánau;* Acc. Sing. अनर्वाणं *anarvánam;* Instr. Sing. अनर्वणा *anarvaṇá;* Instr. Plur. अनर्वभिः *anarvabhiḥ.* The feminine of अर्वत् *arvat* is अर्वती *arvatí.*

§ 190. कियत् *kiyat*, How much ? इयत् *iyat*, so much, are declined like bases in मत् *mat*. Their feminines are कियती *kiyatí*, इयती *iyatí.*

SINGULAR.	DUAL.	PLURAL.
MASC.	MASC.	MASC.
N. कियान् *kíyán*	कियंतौ *kiyantau*	कियंतः *kíyantaḥ*
A. कियंतं *kíyantam*	कियंतौ *kiyantau*	कियतः *kíyataḥ*
I. कियता *kíyatá*	कियद्भ्यां *kíyadbhyám*	कियद्भिः *kíyadbhiḥ*
V. कियन् *kíyan*		

	NEUTER.	
SINGULAR.	DUAL.	PLURAL.
N.A.V. कियत् *kiyat*	कियती *kiyatí*	कियंति *kiyanti*

Bases in अन् an (अन् *an*, मन् *man*, वन् *van*.)

§ 191. Words in अन् *an* have three bases : their Anga or strong base is आन् *án;* their Bha or weakest base न् *n;* and their Pada or middle base अ *a*.

Mark besides,

1. That the Nom. Sing. masc. has आ *á*, not आन् *án(s)*.

2. That the Nom. Sing. neut. has अ *a*, not अन् *an*.

3. That the Voc. Sing. neut. may be either identical with the Nominative, or take न् *n*.

4. That words ending in मन् *man* and वन् *van* keep मन् *man* and वन् *van* as their Bha bases, without dropping the अ *a*, when there is a consonant immediately before the मन् *man* and वन् *van*. This is to avoid the concurrence of three consonants, such as पर्व्ण *parvn* from पर्वन् *parvan*,

or आत्म् *átmn* from आत्मन् *átman*. This rule applies only to words ending in मन् *man* and वन् *van*, not to words ending in simple अन् *an*. Thus तक्षन् *takshan* forms तक्ष्णा *takshṇá*; मूर्धन् *múrdhan*, मूर्ध्ना *múrdhná*, &c.

5. That in all other words the loss of the अ *a* is optional in the Loc. Sing., and in the Nom. Acc. Voc. Dual of neuters. The feminine, however, drops the अ *a*; thus राज्ञी *rájñí*.

राजन् *rájan*, m. king. Aṅga, राजान् *ráján*; Pada, राज *rája*; Bha, राज्ञ् *rájñ*.

MASCULINE.

SINGULAR.	DUAL.	PLURAL.
N. राजा *rájá*	राजानौ *rájánau*	राजान: *rájánaḥ*
A. राजानं *rájánam*	राजानौ *rájánau*	राज: *rájñaḥ*
V. राजन् *rájan*		
I. राज्ञा *rájñá*	राजभ्यां *rájabhyám*	राजभि: *rájabhiḥ*
D. राज्ञे *rájñe*	राजभ्यां *rájabhyám*	राजभ्य: *rájabhyaḥ*
Ab. राज्ञ: *rájñaḥ*	राजभ्यां *rájabhyám*	राजभ्य: *rájabhyaḥ*
G. राज्ञ: *rájñaḥ*	राज्ञो: *rájñoḥ*	राज्ञां *rájñám*
L. राज्ञि *rájñi* or राजनि *rájani*	राज्ञो: *rájñoḥ*	राजसु *rájasu*

नामन् *náman*, n. name. Aṅga, नामान् *námán*; Pada, नाम *náma*; Bha, नाम्न् *námn*.

NEUTER.

SINGULAR.	DUAL.	PLURAL.
N.A. नाम *náma*	नाम्नी *námní* or नामनी *námaní*	नामानि *námáni*
V. नाम *náma* or नामन् *náman*		
I. नाम्ना *námná*	नामभ्यां *námabhyám*	नामभि: *námabhiḥ*
D. नाम्ने *námne*	नामभ्यां *námabhyám*	नामभ्य: *námabhyaḥ*
Ab. नाम्न: *námnaḥ*	नामभ्यां *námabhyám*	नामभ्य: *námabhyaḥ*
G. नाम्न: *námnaḥ*	नाम्नो: *námnoḥ*	नाम्नां *námnám*
L. नाम्नि *námni* or नामनि *námani*	नाम्नो: *námnoḥ*	नामसु *námasu*

§ 192. Nouns in which the suffixes मन् *man* and वन् *van* are preceded by a consonant, such as ब्रह्मन् *brahman*, m. n. the creator, यज्वन् *yajvan*, m. sacrificer, पर्वन् *parvan*, n. joint, form their Bha base in मन् *man* and वन् *van*.

ब्रह्मन् *brahmán*, m. creator. Aṅga, ब्रह्मान् *brahmán*; Pada, ब्रह्म *brahmá*; Bha, ब्रह्मन् *brahmán*.

MASCULINE.

SINGULAR.	DUAL.	PLURAL.
N. ब्रह्मा *brahmá*	ब्रह्माणौ *brahmáṇau*	ब्रह्माणः *brahmáṇaḥ*
A. ब्रह्माणं *brahmáṇam*	ब्रह्माणौ *brahmáṇau* ·	ब्रह्मणः *brahmáṇaḥ*
V. ब्रह्मन् *bráhman*		
I. ब्रह्मणा *brahmáṇá*	ब्रह्मभ्यां *brahmábhyám*	ब्रह्मभिः *brahmábhiḥ*
D. ब्रह्मणे *brahmáṇe*	ब्रह्मभ्यां *brahmábhyám*	ब्रह्मभ्यः *brahmábhyaḥ*
Ab. ब्रह्मणः *brahmáṇaḥ*	ब्रह्मभ्यां *brahmábhyám*	ब्रह्मभ्यः *brahmábhyaḥ*
G. ब्रह्मणः *brahmáṇaḥ*	ब्रह्मणोः *brahmáṇoḥ*	ब्रह्मणां *brahmáṇám*
L. ब्रह्मणि *brahmáṇi*	ब्रह्मणोः *brahmáṇoḥ*	ब्रह्मसु *brahmásu*

NEUTER.

SINGULAR.	DUAL.	PLURAL.
N. A. ब्रह्म *bráhma*	ब्रह्मणी *bráhmaṇí*	ब्रह्माणि *bráhmáṇi*
V. ब्रह्म *bráhma* or ब्रह्मन् *bráhman*		

Decline यज्वन् *yajvan*, sacrificer; आत्मन् *átman*, self; सुधर्मन् *sudharman*, virtuous.

प्रतिदिवन् *pratidivan*, one who sports, from दिव् दीव्यति *div dívyati*, lengthens the दि *di* to दी *dí*, whenever the व् *v* is immediately followed by न् *n*. Nom. Sing. प्रतिदिवा *pratidivá*; Nom. Plur. प्रतिदिवानः *pratidívánaḥ*; Acc. Plur. प्रतिदीव्नः *pratidívnaḥ* (§ 143).

§ 193. Words in अन् *an*, like राजन् *rájan*, king, form their feminine in ई *í*, dropping the अ *a* before the न् *n*; राज्ञी *rájñí*, queen.

Words in वन् *van*, like धीवन् *dhívan*, fisherman, form their feminine in वरी *varí*; धीवरी *dhívarí*, wife of a fisherman. (See, however, Pân. IV. 1, 7, vârt.)

Words in मन् *man*, if feminine, are declined like masculines. दामन् *dáman*, fem. rope; Nom. Sing. दामा *dámá*, Acc. दामानं *dámánam*; but there is an optional base दामा *dámá*, Acc. Sing. दामां *dámám*. (Pân. IV. 1, 11; 13.)

§ 194. Nouns in अन् *an*, मन् *man*, वन् *van*, at the end of adjectival compounds, may either use their masculine forms as feminines, or form feminines in आ *á*. Those in अन् *an*, if in the Bha base they can drop the अ *a* before the न् *n*, may also take ई *í* (Pân. IV. 1, 28). Thus, Nom. Sing. masc. and fem. सुचर्मा *sucharmá*, having good leather, Nom. Dual सुचर्माणौ *sucharmáṇau*; सुपर्वा *suparvá*, सुपर्वाणौ *suparváṇau*: or, Nom. Sing. fem. सुचर्मा *sucharmá*, Nom. Dual सुचर्मे *sucharme*, Plur. सुचर्माः *sucharmáḥ*; सुपर्वा *suparvá*, सुपर्वे *suparve*, सुपर्वाः *suparváḥ*. Of बहुराजन् *bahurájan*, having many kings, the feminine may be,

1. बहुराजा *bahurájá*, Dual बहुराजानौ *bahurájánau*.
2. बहुराजा *bahurájá*, Dual बहुराजे *bahuráje*.
3. बहुराज्ञी *bahurájñí*, Dual बहुराज्ञ्यौ *bahurájñyau*.

द्विदाम्नी *dvidámní* (Pân. IV. 1, 27), having two ropes, is an exception.

Adjectives in वन् *van*, which form their fem. in वरी *varí*, धीवन् *dhívan*, a fisherman धीवरी *dhívarí*, पीवन् *pívan*, पीवरी *pívarí*, fat, may do the same at the end of compounds, o

take वा *vá.* बहुधीवरी *bahudhívarí* or बहुधीवा *bahudhívá,* Nom. Dual बहुधीवे *bahudhíve,* having many fishermen. (Siddh.-Kaum. vol. I. p. 209.)

§ 195. पथिन् *pathin,* m. path, has

for its Aṅga base पंथान् *pánthán* (like राजन् *ráján*);

for its Bha base पथ् *path;*

for its Pada base पथि *pathí.*

It is irregular in the Nom. and Voc. Sing., where it is पंथा: *pántháḥ.*

	SINGULAR.	DUAL.		PLURAL.
N.V.	पंथा: *pántháḥ*	पंथानौ *pánthánau*	N.	पंथान: *pánthánaḥ*
A.	पंथानं *pánthánam*	पंथानौ *pánthánau*	A.	पथ: *patháḥ*
I.	पथा *pathá*	पथिभ्यां *pathíbhyám*	I.	पथिभि: *pathíbhiḥ*

The terminations after पथ् *path* have the Udâtta, because they replace a lost Udâtta. (Pâṇ. VI. 1, 199.)

ऋभुक्षिन् *ṛibhukshín,* m. a name of Indra, and मथिन् *mathín,* m. a churning-stick, are declined in the same manner. The three bases are,

ऋभुक्षान् *ṛibhukshán*
मंथान् *mánthán* } Aṅga;

ऋभुक्ष *ṛibhuksh*
मथ् *math* } Bha;

ऋभुक्षि *ṛibhukshí*
मथि *mathí* } Pada.

The Nom. and Voc. Sing. are ऋभुक्षा: *ṛíbhuksháḥ* and मंथा: *mántháḥ.*

पथिन् *pathin,* ऋभुक्षिन् *ṛibhukshin,* and मथिन् *mathin* form their feminines पथी *pathí,* ऋभुक्षी *ṛibhukshí,* मथी *mathí.*

§ 196. A word of very frequent occurrence is अहन् *áhan,* n. day, which takes अहस् *áhas* as its Pada base. Otherwise it is declined like नामन् *náman.*

		SINGULAR.			DUAL.				PLURAL.
P.	N.A.V.	अह: *áhaḥ*	Bh.	N.A.V.	अह्नी *áhní**	Aṅ.	N.A.V.	अहानि *áh* áni
Bh.	I.	अह्ना *áhná*	P.	I.D.Ab.	अहोभ्यां *áhobhyám*	P.	I.	अहोभि: *áhobhiḥ*
Bh.	D.	अह्ने *áhne*	Bh.	G.L.	अह्नो: *áhnoḥ*	P.	D.Ab.	अहोभ्य: *áhobhyaḥ*
Bh.	Ab.G.	अह्न: *áhnaḥ*				Bh.	G.	अह्नां *áhnám*
Bh.	L.	अह्नि *áhni†*				P.	L.	अहस्सु *áhassu‡*

The Visarga in the Nominative Singular is treated like an original र *r* (§ 85). Hence अहरह: *ahar-ahaḥ,* day by day. In composition, too, the same rule applies ; अहर्गण: *ahargaṇaḥ,* a month (Pâṇ. VIII. 2, 69): though not always, अहोरात्र: *ahorátraḥ,* day and night. (See § 90.)

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* Or अह्नी *áhní.*   † Or अहनि *áhani.*   ‡ Or अह:सु *áhaḥsu.*

§ 197. At the end of a compound, too, **अहन्** *ahan* is irregular. Thus **दीर्घाहन्** *dírghâhan*, having long days, is declined:

SINGULAR.	DUAL.	PLURAL.
N. **दीर्घाहाः** *dírghâhâḥ* *	N.A.V. **दीर्घाहाणौ** *dírghâhâṇau*	N.V. **दीर्घाहाणः** *dírghâhâṇaḥ*
V. **दीर्घाहः** *dírghâhaḥ*		A. **दीर्घाह्नः** *dírghâhnaḥ*
A. **दीर्घाहाणं** *dírghâhâṇam*		I. **दीर्घाहोभिः** *dírghâhobhiḥ*, &c.

Feminine, **दीर्घाह्नी** *dírghâhnî* (Pâṇ. VIII. 4, 7).

§ 198. In derivative compounds with numerals, and with **वि** *vi* and **साय** *sáya*, **अह्न** *ahna* is substituted for **अहन्** *ahan:* but in the Loc. Sing. both forms are admitted; e. g. **द्व्यह्नः** *dvyahnaḥ*, produced in two days; Loc. Sing. **द्व्यह्ने** *dvyahne* or **द्व्यह्नि** *dvyahni* or **द्व्यहनि** *dvyahani*. (Pâṇ. VI. 3, 110.)

§ 199. **श्वन्** *śvan*, m. dog, **युवन्** *yuvan*, m. young, take **शुन्** *śun*, **यून्** *yún* as their Bha bases. For the rest, they are declined regularly, like **ब्रह्मन्** *brahman*, m. (Accent, Pâṇ. VI. 1, 182.)

SINGULAR.	DUAL.	PLURAL.
N. **श्वा** *śvá*	N.A.V. **श्वानौ** *śvánau*	N. **श्वानः** *śvánaḥ*
A. **श्वानं** *śvánam*		A. **शुनः** *śúnaḥ*
V. **श्वन्** *śván*		I. **श्वभिः** *śvábhiḥ*

The feminine of **श्वन्** *śvan* is **शुनी** *śuní*; of **युवन्** *yúvan*, **युवतिः** *yuvatíḥ*; according to some grammarians, **यूनी** *yúní*.

§ 200. **मघवन्** *maghavan*, the Mighty, a name of Indra, takes **मघोन्** *maghon* as its Bha base.

SINGULAR.	DUAL.	PLURAL.
N. **मघवा** *maghává*	N.A.V. **मघवानौ** *maghávánau*	N. **मघवानः** *maghávánaḥ*
A. **मघवानं** *maghávánam*		A. **मघोनः** *maghónaḥ*
V. **मघवन्** *mághavan*		I. **मघवभिः** *maghávabhiḥ* †

The same word may likewise be declined like a masculine with the suffix **वत्** *vat* or **मत्** *mat;* (see **अग्निमत्** *agnimat*.)

SINGULAR.	DUAL.	PLURAL.
N. **मघवान्** *maghaván*	N.A.V. **मघवंतौ** *maghávantau*	N. **मघवंतः** *maghávantaḥ*
A. **मघवंतं** *maghávantam*		A. **मघवतः** *maghávataḥ*
V. **मघवन्** *mághavan*		I. **मघवद्भिः** *maghávadbhiḥ*

The feminine is accordingly either **मघोनी** *maghóní* or **मघवती** *maghavatí*.

§ 201. **पूषन्** *púshán* and **अर्यमन्** *aryamán*, two names of Vedic deities, do not lengthen their vowel except in the Nom. Sing. and the Nom. Acc. Voc. neut.; (in this they follow the bases in **इन्** *in;* § 203.) For the rest, they are declined like nouns in **अन्** *an;* (see **राजन्** *rájan*.)

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* Pâṇ. VIII. 2, 69, vârt. 1; Siddh.-Kaum. vol. 1. p. 194; but Colebrooke, p. 83, has **दीर्घाहा** *dírghâhá* as Nom. Sing.

† Colebrooke, Sanskrit Grammar, p. 81.

BASE.	NOM. SING.	NOM. PL.	ACC. PL.	INSTR. PL.	NOM. PL. NEUT.
पूषन्, पूष, पूष्ण्	पूषा	पूषणः	पूष्णः	पूषभिः	पूषाणि
púshan, púsha, púshṇ	*púshá*	*púshánah*	*púshṇáh*	*púshábhih*	*púsháṇi*
सर्यमन्, सर्यम, सर्यम्ण्	सर्यमा	सर्यमणः	सर्यम्णः	सर्यमभिः	सर्यमाणि
aryaman, aryama, aryamṇ	*aryamá*	*aryamánah*	*aryamṇáh*	*aryamábhih*	*aryamáṇi*

Loc. Sing. पूष्णि *púshṇí* or पूषणि *púsháṇi*; or, according to some, पूषि *púshi*. (Sâr. 1. 9, 31.)

§ 202. The root हन् *han*, to kill, if used as a noun, follows the same rule; only that when the vowel between ह *h* and न् *n* is dropt, ह *h* becomes घ् *gh*.

BASE.	NOM. SING.	NOM. PL.	ACC. PL.	INSTR. PL.	NOM. PL. NEUT.
हन् *han*, ह *ha*, घ् *ghn*	हा *há*	हनः *hanah*	घ्नः *ghnah*	हभिः *habhih*	हानि *háni*
ब्रह्महन्, ह, घ्	ब्रह्महा	ब्रह्महणः	ब्रह्मघ्नः	ब्रह्महभिः	ब्रह्महाणि
brahmahan, ha, ghn	*brahmahá*	*brahmahánah*	*brahmaghnáh*	*brahmahábhih*	*brahmaháṇi*

Loc. Sing. ब्रह्मघ्नि *brahmaghní* or ब्रह्महणि *brahmaháni*.

Bases in इन् *in*.

§ 203. Words in इन् *in* are almost regular; it is to be observed that
1. They drop the न् *n* at the end of the Pada base.
2. They form the Nom. Sing. masc. in ई *í*; the Nom. Acc. Sing. neut. in इ *i*; and the Nom. Acc. Plur. neut. in ईनि *íni*.

MASCULINE.

SINGULAR.	DUAL.	PLURAL.
N. धनी *dhaní*	धनिनौ *dhanínau*	धनिनः *dhanínah*
A. धनिनं *dhanínam*	धनिनौ *dhanínau*	धनिनः *dhanínah*
I. धनिना *dhaníná*	धनिभ्यां *dhaníbhyám*	धनिभिः *dhaníbhih*
D. धनिने *dhaníne*	धनिभ्यां *dhaníbhyám*	धनिभ्यः *dhaníbhyah*
Ab. धनिनः *dhanínah*	धनिभ्यां *dhaníbhyám*	धनिभ्यः *dhaníbhyah*
G. धनिनः *dhanínah*	धनिनोः *dhanínoh*	धनिनां *dhanínám*
L. धनिनि *dhaníni*	धनिनोः *dhanínoh*	धनिषु *dhaníshu*
V. धनिन् *dhánin*	धनिनौ *dháninau*	धनिनः *dhánínah*

NEUTER.

SINGULAR.	DUAL.	PLURAL.
N.A. धनि *dhaní*	धनिनी *dhaníní*	धनीनि *dhaníni*
V. धनि *dháni* or धनिन् *dhánin*		

FEM.
SINGULAR.
N.   धनिनी *dhaniní*

Decline मेधाविन् *medhávin*, wise; यशस्विन् *yaśasvin*, glorious; वाग्मिन् *vágmin*, loquacious; कारिन् *kárin*, doing.

Note—These nouns in इन् *in*, (etymologically a shortened form of अन् *an*,) follow the analogy of nouns in अन् *an* (like राजन् *rájan*, नामन् *náman*) in the Nom. Sing. masc. and neut., and in the Voc. Sing. and in the Nom. Acc. Plur. neut. They might be ranged, in fact, with the nouns having unchangeable bases; for the lengthening of the vowel in the Nom. and Acc. Plur. neut. is but a compensation for the absence of the nasal which is inserted in these cases in all bases except those ending in nasals and semivowels.

Participles in वस् *vas.*

§ 204. Participles of the reduplicated perfect in वस् *vas* have three bases; वांस् *váṁs* as the Aṅga, उष् *ush* as the Bha, and वस् *vas* as the Pada base. According to Sanskrit grammarians, they change the स् *s* of वस् *vas* into त् *t*, if the स् *s* is final, or if it is followed by terminations beginning with भ् *bh* and स् *s*; (see § 173, 131.) But the fact is, that the Pada base is really वत् *vat*, not वस् *vas*.

Aṅga, ररुद्वांस् *rurudváṁs*; Pada, ररुद्वस् *rurudvas*; Bha, ररुदुष् *rurudush*.

<center>MASCULINE.</center>

	SINGULAR.	DUAL.	PLURAL.
N.	ररुद्वान् *rurudván*	ररुद्वांसौ *rurudváṁsau*	ररुद्वांस: *rurudváṁsaḥ*
A.	ररुद्वांसं *rurudváṁsam*	ररुद्वांसौ *rurudváṁsau*	ररुदुष: *rurudúshaḥ*
V.	ररुद्वन् *rúrudvan*		
I.	ररुदुषा *rurudúshá*	ररुद्वद्भ्यां *rurudvádbhyám*	ररुद्भि: *rurudvádbhiḥ*
D.	ररुदुषे *rurudúshe*	ररुद्वद्भ्यां *rurudvádbhyám*	ररुद्वद्भ्य: *rurudvádbhyaḥ*
Ab.	ररुदुष: *rurudúshaḥ*	ररुद्वद्भ्यां *rurudvádbhyám*	ररुद्वद्भ्य: *rurudvádbhyaḥ*
G.	ररुदुष: *rurudúshaḥ*	ररुदुषो: *rurudúshoḥ*	ररुदुषां *rurudúshám*
L.	ररुदुषि *rurudúshi*	ररुदुषो: *rurudúshoḥ*	ररुद्वत्सु *rurudvátsu*

<center>NEUTER.</center>

	SINGULAR.	DUAL.	PLURAL.
N.	ररुद्वत् *rurudvát*	ररुदुषी *rurudúshí*	ररुद्वांसि *rurudváṁsi*

<center>FEM.</center>

SINGULAR,

N. ररुदुषी *rurudushí*

§ 205. Participles in वस् *vas* which insert an इ *i* between the reduplicated root and the termination, drop the इ *i* whenever the termination वस् *vas* is changed into उष् *ush*. Thus

तस्थिवान् *tasthiván*, from स्था *sthá*, to stand, forms the fem. तस्थुषी *tasthushí*. पेचिवान् *pechiván*, from पच् *pach*, to cook, forms the fem. पेचुषी *pechushí*.

A very common word following this declension is विद्वान् *vidván*, wise, (for विविद्वान् *vividván*); fem. विदुषी *vidúshí*.

If the root ends in इ *i* or ई *í*, this radical vowel is never dropt before उष् *ush*, the contracted form of वस् *vas*. Hence from नी *ní*, निनीवान् *niníván*; Instr. निन्युषा *ninyushá*; fem. निन्युषी *ninyushí*.

Decline the following participles:

PADA BASE.	NOM. SING.	NOM. PLUR.	ACC. PLUR.	INSTR. PLUR.
शुश्रुवस् *śuśruvas*	शुश्रुवान् *śuśruván*	शुश्रुवांसः *śuśruváṁsaḥ*	शुश्रुवुषः *śuśruvushaḥ*	शुश्रुवद्भिः *śuśruvadbhiḥ*
पेचिवस् *pechivas*	पेचिवान् *pechiván*	पेचिवांसः *pechiváṁsaḥ*	पेचुषः *pechushaḥ*	पेचिवद्भिः *pechivadbhiḥ*
जग्मिवस् *jagmivas*	जग्मिवान् *jagmiván*	जग्मिवांसः *jagmiváṁsaḥ*	जग्मुषः *jagmushaḥ*	जग्मिवद्भिः *jagmivadbhiḥ*
जगन्वस्* *jaganvas*	जगन्वान् *jaganván*	जगन्वांसः *jaganváṁsaḥ*	जग्मुषः *jagmushaḥ*	जगन्वद्भिः *jaganvadbhiḥ*
जघ्निवस् *jaghnivas*	जघ्निवान् *jaghniván*	जघ्निवांसः *jaghniváṁsaḥ*	जघ्नुषः *jaghnushaḥ*	जघ्निवद्भिः *jaghnivadbhiḥ*
जघन्वस् *jaghanvas*	जघन्वान् *jaghanván*	जघन्वांसः *jaghanváṁsaḥ*	जघ्नुषः *jaghnushaḥ*	जघन्वद्भिः *jaghanvadbhiḥ*

Bases in ईयस् *îyas.*

§ 206. Bases in ईयस् *íyas* (termination of the comparative) form their Aṅga base in ईयांस् *íyâṁs.*

Pada and Bha base गरीयस् *garíyas,* heavier; Aṅga base गरीयांस् *garíyâṁs.*

MASCULINE.

	SINGULAR.	DUAL.	PLURAL.
N.	गरीयान् *garíyán*	गरीयांसौ *garíyáṁsau*	गरीयांसः *garíyáṁsaḥ*
A.	गरीयांसं *garíyáṁsam*	गरीयांसौ *garíyáṁsau*	गरीयसः *garíyasaḥ*
V.	गरीयन् *garíyan*		
I.	गरीयसा *garíyasá*	गरीयोभ्यां *garíyobhyâm*	गरीयोभिः *garíyobhiḥ,* &c.

NEUTER.

	SINGULAR.	DUAL.	PLURAL.
N.	गरीयः *garíyaḥ*	गरीयसी *garíyasí*	गरीयांसि *garíyâṁsi*

FEM.

	SINGULAR.
N.	गरीयसी *garíyasí*

Miscellaneous Nouns with changeable Consonantal Bases.

§ 207. Words ending in पाद् *pád,* foot, retain पाद् *pád* as Aṅga and Pada base, but shorten it to पद् *pad* as Bha base.

	SINGULAR.	DUAL.	PLURAL.	
N.V.	सुपाद् *supád*	सुपादौ *supádau*	सुपादः *supádaḥ*	(Aṅga)
A.	सुपादं *supádam*	सुपादौ *supádau*	सुपदः *supadaḥ*	(Bha)
I.			सुपाद्भिः *supádbhiḥ*	(Pada)

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* म् *m* changed into न् *n* according to § 136.

The feminine is either सुपाद् *supád* or सुपदी *supadí* (Pân. IV. 1, 8); but a metre consisting of two feet is called द्विपदा *dvipadá*.

§ 208. Words ending in वाह् *váh*, carrying, retain वाह् *váh* as Anga and Pada base, but shorten it to जह् *úh* as Bha base. The fem. is जही *úhí*.

Final ह् *h* is interchangeable with ढ् *ḍh*, इ ḍ, ट् *ṭ*. (See § 128; 174, 8.)

The ज *u* of जह् *úh* forms Vṛiddhi with a preceding व *a* or वा *á* (§ 46). Thus विश्ववाह् *viśvaváh*, upholder of the universe. (Accent, Pân. VI. 1, 171.)

	SINGULAR.	DUAL.	PLURAL.
N.V.	विश्ववाद् *viśvavát*	विश्ववाहौ *viśvaváhau*	विश्ववाह: *viśvaváhaḥ*
A.	विश्ववाहं *viśvaváham*	विश्ववाहौ *viśvaváhau*	विश्वौह: *viśvauháḥ*
			I. विश्ववाइभि: *viśvavádbhíḥ*

§ 209. श्वेतवाह् *śvetaváh* is further irregular, forming its Pada base in वस् *vas*, and retaining it in the Nom. and Voc. Sing.; e.g. Nom.Voc. श्वेतवा: *śvetaváḥ*; Acc. श्वेतवाहं *śvetaváham*; Instr. श्वेतौहा *śvetauhá*; Instr.Plur. श्वेतवोभि: *śvetavobhíḥ*, &c.; Loc. Plur. श्वेतव:सु *śvetavaḥsú*.

Some grammarians allow श्वेतवाह् *śvetaváh*, instead of श्वेतौह् *śvetauh*, in all the Bha cases (Sâr. 1. 9, 14), and likewise श्वेतव: *śvétavaḥ* in Voc. Sing.

§ 210. A more important compound with वाह् *váh* is अनड़ुह् *anaḍuh*, an ox, (i.e. a cart-drawer.) It has three bases: 1. The Anga base अनड़ाह् *anaḍváh*; 2. The Pada base अनड़ुद् *anaḍud*; 3. The Bha base अनड़ुह् *anaḍuh*.

It is irregular besides in the Nom. and Voc. Sing.

SINGULAR.		DUAL.		PLURAL.	
N. अनड़ान् *anaḍván*	N.A.V. अनड़ाहौ *anaḍváhau*		N. अनड़ाह: *anaḍváhaḥ*	
V. अनड़न् *anaḍvan*	I.D.Ab. अनड़ुब्ग्रां *anaḍudbhyám*		A. अनड़ुह: *anaḍuhaḥ*	
A. अनड़ाहं *anaḍváham*	G.L. अनड़ुहो: *anaḍuhoḥ*		I. अनड़ुभि: *anaḍudbhiḥ*	
I. अनड़ुहा *anaḍuhá*			L. अनड़ुत्सु *anaḍutsu*	

If used as a neuter, at the end of a compound, it forms

SINGULAR.	DUAL.	PLURAL.
N.A.V. अनड़ुद् *anaḍud*	अनड़ुही *anaḍuhí*	अनड़ांहि *anaḍváṁhi*

The rest like the masculine.

The feminine is अनड़ुही *anaḍuhí* or अनड़ाही *anaḍváhí* (Pân. VII. 1, 98, vârt.).

§ 211. अप् *ap*, water, is invariably plural, and makes its व *a* long in the Anga base, and substitutes त् *t* for प् *p* before an affix beginning with भ *bh*.

Plural: Nom. आप: *ápaḥ*, Acc. अप: * apáḥ*, Instr. अद्भि: *adbhíḥ*, Loc. अप्सु *apsú*. (Accent, Pân. VI. 1, 171.)

In composition अप् *ap* is said to form स्वाप् *sváp*, Nom. Sing. masc. and fem., having good water; Acc. स्वापं *svápam*; Instr. स्वपा *svapá*, &c. Nom. Plur. स्वाप: *svápaḥ*; Acc. स्वप: *svapaḥ*; Instr. स्वद्भि: *svadbhíḥ*, &c. The neuter forms the Nom. Sing. स्वप् *svap*; Nom. Plur. स्वंपि *svampi* or स्वांपि *svámpi*, according to different interpretations of Pânini. (Colebrooke, p. 101, note.) The Sârasvatî (1. 9, 62) gives स्वांपि तडागानि *svámpi taḍágáni*, tanks with good water.

§ 212. पुंस् *puṁs*, man, has three bases: 1. The Aṅga base पुमांस् *pumáṁs*; 2. The Pada base पुम् *pum*; 3. The Bha base पुंस् *puṁs*. (Accent, Pâṇ. VI. 1, 171.)

SINGULAR.	DUAL.	PLURAL.
N. पुमान् *pumán*	N.A.V. पुमांसौ *pumáṁsau*	N. पुमांस: *pumáṁsaḥ*
V. पुमन् *púman*	I.D.Ab. पुंभ्यां *pumbhyám*	A. पुंस: *puṁsáḥ*
A. पुमांसं *pumáṁsam*	G.L. पुंसो: *puṁsóḥ*	I. पुंभि: *pumbhíḥ*
I. पुंसा *puṁsá*		L. पुंसु *puṁsú*

The Loc. Plur. is written पुंसु *puṁsú*, not पुंषु *puṁshú* or पुन्सु *punsú* (§ 100, note). The Sârasvatî gives पुंक्षु *puṅkshú* (1. 9, 70). Pâṇini (VIII. 3, 58) says that नुं *num* only, not Anusvâra in general, does not prevent the change of स् *s* into ष् *sh;* and therefore that change does not take place in सुहिन्सु *suhinsu* and पुंसु *pumsu*. In the first, न् *n* is radical, not inserted; in the second, the Anusvâra represents an original म् *m*. Cf. Siddh.-Kaum. vol. I. p. 186: सुहिन्सु पुंक्षितादावनुस्वारस्खेऽपि तस्य नुमस्यानिकत्वाभावात्र पत्वमिति भाव: ।

In composition it is ·declined in the same manner if used in the masc. or fem. gender. As a neuter it is, Nom. Sing. सुपुम् *supum*, Nom. Dual सुपुंसी *supuṁsí*, Nom. Plur. सुपुमांसि *supumáṁsi*.

§ 213. दिव् *div* or द्यु *dyu*, f. sky, is declined as follows, (Accent, Pâṇ. VI. 1, 171; 183): Base दिव् *div*, द्यु *dyu*. (See § 219.)

SINGULAR.	DUAL.	PLURAL.
N. द्यौ: *dyaúḥ*	N.A.V. दिवौ *dívau*	N. दिव: *dívaḥ*
A. दिवं *dívam*	I.D.Ab. द्युभ्यां *dyúbhyám*	A. दिव: *diváḥ*
I. दिवा *divá*	G.L. दिवो: *divóḥ*	I. द्युभि: *dyúbhiḥ*
D. दिवे *divé*		D.Ab. द्युभ्य: *dyúbhyaḥ*
Ab.G. दिव: *diváḥ*		G. दिवां *divám*
L. दिवि *diví*		L. द्युषु *dyúshu*
V. द्यौ: *dyaúḥ*		

Another base द्यो *dyo* is declined as a base ending in a vowel, and follows the paradigm of गो *go*, § 219. (See Siddh.-Kaum. vol. I. p. 138.)

Compounds like सुदिव् *sudiv*, having a good sky, are declined in the masc. and fem. like दिव् *div*. Hence सुद्यौ: *sudyauḥ*, सुदिवं *sudivam*, &c.

In the neuter they form Nom. Acc. Voc. Sing. सुद्यु *sudyu*, having a good sky; Dual सुदिवी *sudiví*; Plur. सुदिवि *sudivi*.

§ 214: A number of words in Sanskrit are what Greek grammarians would call *Metaplasta*, i. e. they exist under two forms, each following a different declension, but one being deficient in the Sarvanâmasthâna cases, i. e. Nom. Voc. Acc. Sing. and Dual, Nom. Voc. Plur., and Nom. Voc. Acc. Plur. of neuters. (Pâṇ. VI. 1, 63.) Thus

DEFECTIVE BASE:	BASE DECLINED THROUGHOUT:
*1. असन् *asan*, n. blood;	असृज् *asṛij*, n.
*2. आसन् *ásan*, n. face;	आस्य *ásya*, n.
*3. उदन् *udan*, n. water;	उदक *udaka*, n.
4. दत् *dat*, m. tooth; Acc. Pl. दत: *datáḥ;*	दंत *danta*, m.

* No accent on Vibhakti. (Pâṇ. VI. 1, 171.)

*5. दोषन् *doshan*, (m.) n. arm ;   दोस् *dos*, m. n.

6. नस् *nas*, f. nose ; Acc. Pl. नस: *nasáḥ ;*   नासिका *násiká*, f.

7. निश् *niś*, f. night ; Acc. Pl. निश: *niśáḥ ;*   निशा *niśá*, f.

8. पद् *pad*, m. foot ; Acc. Pl. पद: *padáḥ ;*   पाद *páda*, m.

9. पृत् *prit*, f. army † ; Loc. Pl. पृत्सु *pritsú ;*   पृतना *pritaná*, f.

10. मांस् *máṁs*, n. meat ‡ ;   मांस *máṁsa*, n.

11. मास् *más*, m. month ‖ ; मास: *másáḥ ;*   मास *mása*, m.

*12. यकन् *yakan*, n. liver ¶ ;   यकृत् *yakrit*, n.

*13. यूषन् *yúshan*, m. pea-soup ;   यूष *yúsha*, m.

*14. शकन् *śakan*, n. ordure ;   शकृत् *śakrit*, n.

15. स्नु *snu*, n. ridge ;   सानु *sánu*, n.

16. हृद् *hrid*, n. (m.); Gen. Sing. हृद: *hridáḥ ;*   हृदय *hridaya*, n.

Hence in

No. 1. N.V.A. Sing. is असृक् *asrik* only ;   ⎧ A. Plur. असृंजि *asriñji* or असानि *asáni.*

N.V.A. Dual is असृजी *asriji* only ;   but ⎨ I. Sing. असृजा *asrijá* or सस्ना *asná.*

N.V. Plur. is असृंजि *asriñji* only ;   ⎩ I. Du. असृग्भ्यां *asrigbhyám* or ससभ्यां *asabhy*

No. 4. N.A.V. Sing.is दंत:,°तं,°त *dantaḥ,am,a,* only ;   ⎧ A. Plur. दंतान् *dantán* or दत: *dataḥ.*

N.V.A. Dual is दंतौ *dantau* only ;   but ⎨ I. Sing. दंतेन *dantena* or दता *datá.*

N.V. Plur. is दंता: *dantáḥ* only ;   ⎩ I. Dual दंताभ्यां *dantábhyám* or दझां *dadbhy*

No. 11. N.A.V. Sing.is मास:,°सं,°स *másaḥ,am,a,* only ;   ⎧ A. Plur. मासान् *másán* or मास: *másaḥ.*

N.V.A. Dual is मासौ *másau* only ;   but ⎨ I. Sing. मासेन *másena* or मासा *másá.*

N.V. Plur. is मासा: *másáḥ* only ;   ⎩ I. Dual मासाभ्यां *másábhyám* or माभ्यां *mábhy*

No. 13. N.A.V. Sing.is यूष:,°षं,°ष *yúshaḥ,am,a,* only ;   ⎧ A. Plur. यूषान् *yúshán* or यूषा: *yúshaḥ.*

N.A.V. Dual is यूषौ *yúshau* only ;   but ⎨ I. Sing. यूषेण *yúsheṇa* or यूष्णा *yúshṇá.*

N.V. Plur. is यूषा: *yúsháḥ* only ;   ⎨ I. Du. यूषाभ्यां *yúshábhyám* or °षभ्यां *-shabhyá*

                                                ⎩ L. Sing. यूषे *yúshe* or °षणि *-shaṇi* or °णि *-sh*

Grammarians differ on the exact meaning of Pâṇini's rule ; and forms such as दोषणी *doshaṇí*, Nom. Dual Neut., would seem to show that in the Nom. Acc. Voc. Dual the base दोषन् *doshan* may be used. (See Siddh.-Kaum. vol. I. pp. 107, 131, 141, 144.) By some the rule is restricted to the Veda.

2. *Bases ending in Vowels.*

§ 215. Bases ending in vowels may be subdivided into two classes :

1. Bases ending in any vowels, except derivative अ *a* and आ *á*.

2. Bases ending in derivative अ *a* and आ *á*.

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* No accent on Vibhakti. (Pâṇ. vi. 1, 171.)   † Siddh.-Kaum. vol. i. p. 131.

‡ Siddh.-Kaum.vol. i. p. 141.   ‖ The Sârasvatî gives all cases of मास् *más* (i. 6, 35).

¶ Pâṇ. vi. 1, 63.

1. *Bases ending in any Vowels, except derivative* च a *and* चा â.

§ 216. Instead of attempting to learn, either according to the system
followed by native grammarians, or according to the more correct views
of comparative philologists, how the terminations appended to consonantal
bases are changed when appended to bases ending in vowels, it will be far
easier to learn by heart the paradigms such as they are, without entering
at all into the question whether there was originally but one set of termi-
nations for all nouns, or whether, from the beginning, different terminations
were used after bases ending in consonants and after bases ending in
vowels.

Bases in ए ai *and* औ au.

§ 217. These bases are, with few exceptions, declined like bases ending
in consonants. The principal rules to be observed are that before consonants
ए ai becomes आ â, while औ au remains unchanged; and that before vowels
both ए ai and औ au become आय् ây and आव् âv.

Base रै rai, राय् rây, m. wealth; (Accent, Pân. vi. 1, 171.) नौ nau, नाव् nâv,
f. ship; (Accent, Pân. vi. 1, 168.)

SINGULAR.		DUAL.		PLURAL.	
N.V. रा: râ-ḥ	नौ: naú-ḥ	रायौ râу-au	नावौ nâv-au	राय: râу-aḥ	नाव: nâv-aḥ
A. रायं râу-am	नावं nâv-am			राय: râу-âḥ *	नाव: nâv-aḥ
I. राया râу-â	नावा nâv-â			राभि: râ-bhíḥ	नौभि: nau-bhíḥ
D. राये râу-é	नावे nâv-é	रायां râ-bhyâm नौभ्यां nau-bhyâm		राभ्य: râ-bhyâḥ नौभ्य: nau-bhyâḥ	
Ab. G. राय: râу-âḥ नाव: nâv-âḥ					
		रायो: râу-óḥ नावो: nâv-óḥ		रायां râу-âm	नावां nâv-âm
L. रायि râу-í	नावि nâv-í			रासु râ-sú	नौषु nau-shú

Decline ग्लौ: glauḥ, m. the moon.

Bases in ओ o.

§ 218. The only noun of importance is गो go, a bull or cow. It is slightly
irregular in Nom. Acc. Abl. and Gen. Sing. and in the Acc. Plur. (Accent,
Pân. vi. 1, 182.)

	SINGULAR.		DUAL.		PLURAL.
N.V.	गो: gaú-ḥ	गावौ gâv-au			गाव: gâv-aḥ
A.	गां gấ-m				गा: gấ-ḥ
I.	गवा gâv-â				गोभि: gó-bhiḥ
D.	गवे gâv-e	गोभ्यां gó-bhyâm			गोभ्य: gó-bhyaḥ
Ab. G.	गो: gó-ḥ				गवां gâv-âm
L.	गवि gâv-i	गवो: gâv-oḥ			गोषु gó-shu

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* In the Veda the Acc. Plur. of रै rai occurs both as râyaḥ (Rv. I. 68, 5; 98, 3; VII. 34, 22;
VIII. 52, 10; x. 140, 4) and râyâḥ (Rv. I. 113, 4; III. 2, 15).

If bases in ऐ *ai*, ओ *o*, औ *au* are to be declined as neuters at the end of compounds, they shorten ऐ *ai* to इ *i*, and ओ *o* and औ *au* to उ *u*, and are then declined like neuters in इ *i* and उ *u*. The masculine forms, however, are equally allowed (if the base is masculine) in all cases except the Nom. Acc. Voc. Sing. Dual and Plural. Hence Instr. Sing. neut. सुरिणा *suriṇá* or सुराया *suráyá;* but only सुनुना *sununá.*

§ 219. द्यो *dyo,* fem. heaven, is declined like गो *go.* It coincides in the Nom. and Voc. Sing. with दिव् *div,* sky, but differs from it in all other cases. (§ 213.)

SINGULAR.	DUAL.	PLURAL.
N. द्यौः *dyaúḥ*	द्यावौ *dyávau*	द्याव: *dyávaḥ*
A. द्यां *dyám**		द्या: *dyáḥ**
I. द्यवा *dyává*		द्योभि: *dyóbhiḥ*
D. द्यवे *dyáve*	द्योभ्यां *dyóbhyám*	द्योभ्य: *dyóbhyaḥ*
Ab. ⎫ द्यो: *dyóḥ*		द्यवां *dyávám*
G. ⎭		
L. द्यवि *dyávi*	द्यवो: *dyávoḥ*	द्योषु *dyóshu*
V. द्यौ: *dyaúḥ*		

Forms of *dyu* which occur in the Rig-veda :

Sing. N. *dyaús ;* A. *dívam, dyám;* I. *divá (dívá,* by day*);* D. *divé;* G. *diváḥ, dyóḥ;* L. *diví, dyávi;* V. *dyaús* (Rv. VI. 51, 5). Plur. N. *dyávaḥ;* A. *dyún;* I. *dyúbhiḥ.* Dual N. *dyává.*

Being used at the end of a compound द्यो *dyo* forms its neuter base as द्यु *dyu;* e.g. प्रद्यु *pradyu,* eminently celestial, Dual प्रद्युनी *pradyuní,* Plur. प्रद्यूनि *pradyúni* (Siddh.-Kaum. vol. I. pp. 144, 145); while from दिव् *div* the neuter adjective was, as we saw, सुद्यु *sudyu,* having a good sky, Dual सुदिवी *sudiví,* Plur. सुदीवि *sudívi* (Colebr. pp. 67, 73). प्रद्यु *pradyu,* as a neuter, cannot take the optional masculine cases (Siddh.-Kaum. vol. I. p. 145).

Note—There are no real nouns ending in ए *e,* though grammarians imagine such words as ए: *eḥ,* the sun, उद्यदे: *udyadeḥ,* the rising sun ; Nom. Dual उद्यदयौ *udyadayau,* Nom. Plur. उद्यदय: *udyadayaḥ.*

Bases in इ *i* and उ *ú.*

1. *Monosyllabic Bases in* इ î *and* उ û, *being both Masculine and Feminine.*

(A.) By themselves.

§ 220. Monosyllabic bases, derived from verbs without any suffix, like धी *dhí,* thinking, क्री *krí,* buying, लू *lú,* cutting, take the same terminations as consonantal bases. They remain unchanged before terminations beginning with consonants, but change final इ *í* and उ *ú* into इय् *iy* and उव् *uv,* before vowels. (Pâṇ. VI. 4, 82, 83.) Their Vocative is the same as their Nominative.

(B.) At the end of compounds.

§ 221. These monosyllabic bases rarely occur except at the end of compounds. Her

* Kâśikâ VI. 1, 93.

they may either change ई *i* and ऊ *û* into इय् *iy* and उव् *uv*, or into य् *y* and व् *v*. They change it

1. Into इय् *iy* and उव् *uv*:

   a. If the first member of the compound forms the predicate of the second, and the second maintains its nominal character. Thus परमनी: *paramanî*, the best leader, Acc. Sing. परमनियं *paramaniyam*. Here नी: *nîḥ* is treated as a noun, and seems to have lost its verbal character. शुद्धधी: *śuddhadhîḥ*, a pure thinker, a man of pure thought, Acc. Sing. शुद्धधियं *śuddhadhiyam*; कुधी: *kudhîḥ*, a man of bad thought, Acc. Sing. कुधियं *kudhiyam*. (Sâr.)

   b. If ई *i* and ऊ *û* are preceded by two radical initial consonants. जलक्री: *jalakrîḥ*, a buyer of water, makes Acc. Sing. जलक्रियं *jalakriyam*. सुश्री: *suśrîḥ*, well faring, Acc. Sing. सुश्रियं *suśriyam*. (Siddh.-Kaum. vol. 1. p. 119.) This is a merely phonetic change, intended to facilitate pronunciation. (Pân. VI. 4, 82.)

2. Into य् *y* and व् *v*, under all other circumstances, i. e. wherever the monosyllabic bases retain their verbal character. ग्रामणी: *grâmaṇî*, leader of a village, Acc. Sing. ग्रामण्यं *grâmaṇyam*; here ग्राम *grâma* is not the predicate of नी: *nîḥ*, but is governed by नी: *nîḥ*, which retains so far its verbal character. प्रधी: *pradhîḥ*, thinking in a high degree, Acc. Sing. प्रध्यं *pradhyam*; here प्र *pra* is a preposition belonging to धी *dhî*, which retains its verbal nature. उन्नी: *unnîḥ*, leading out, Acc. Sing. उन्न्यं *unnyam*; here उद् *ud* is a preposition belonging to नी *nî*. Though ई *i* is preceded by two consonants, one only belongs to the root. शुद्धधी: *śuddhadhîḥ* (if a Tatpurusha compound), thinking pure things, would form the Acc. Sing. शुद्धध्यं *śuddhadhyam*, and thus be distinguished from शुद्धधी: *śuddhadhîḥ* (as a Karmadhâraya compound), a pure thinker, or as a Bahuvrîhi compound, a man possessed of pure thoughts (Siddh.-Kaum. vol. 1. p. 119), which both have शुद्धधियं *śuddhadhiyam* for their accusative. The general idea which suggested the distinction between bases changing their final ई *i* and ऊ *û* either into इय् *iy* and उव् *uv*, or into य् *y* and व् *v*, seems to have been that the former were treated as real monosyllabic nouns that might be used by themselves (धी: *dhîḥ*, a thinker), or in such compounds as a noun admits of (सुधी: *sudhîḥ**, a good thinker; शुद्धधी: *śuddhadhîḥ*, a pure thinker or pure thoughted); while the latter always retained somewhat of their verbal character, and could therefore not be used by themselves, but only at the end of compounds, preceded either by a preposition (प्रधी: *pradhîḥ*, providens) or by a noun which was governed by them. The nouns in which ई *i* and ऊ *û* stand after two radical consonants form an exception to this general rule, which exception admits, however, of a phonetic explanation (§ 330), so that the only real exception would be in the case of certain compounds ending in भू *bhû*. Thus भू *bhû* becomes भुव् *bhuv* before vowels, whether it be verbal or nominal. (Pân. VI. 4, 85.) Ex. स्वयंभू: *svayambhûḥ*, self-existing, Acc. Sing. स्वयंभुवं *svayambhuvam*. (Sâr. 1. 6, 61. Siddh.-Kaum. vol. 1. p. 119.) Not, however, in वर्षाभू: *varshâbhûḥ*, frog, Acc. Sing. वर्षाभ्वं *varshâbhvam* (Pân. VI. 4, 84), and in some other compounds, such as करभू: *karabhûḥ* or कारभू: *kârabhûḥ*, nail, पुनर्भू: *punarbhûḥ*, re-born, दृन्भू: *dṛinbhûḥ*, thunder-bolt. (Pân. VI. 4, 84, vârt.)

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* सुधी: *sudhîḥ* is never to be treated as a verbal compound, but always forms Acc. Sing. सुधियं *sudhiyam*, &c., as if it were a Karmadhâraya compound. (Pân. VI. 4, 85.)

2. *Polysyllabic Bases in* ई *î and* ऊ *û.*

§ 222. Polysyllabic bases in ई *î* and ऊ *û* being both masculine and feminine, such as
पपी: *papîḥ*, protector, the sun, ययी: *yayîḥ*, road, and नृतू: *nṛitûḥ*, dancer, are declined like
the verbal compounds प्रधी: *pradhîḥ* and वृक्षलू: *vṛikshalûḥ*, except that

    1. they form the Acc. Sing. in ई *îm* and ऊ *ûm;*

    2. they form the Acc. Plur. in ईन् *în* and ऊन् *ûn.*

Remember also, that those in ई *î* form the Loc. Sing. in ई *î*, not in यि *yi.*

वातप्रमी: *vâtapramîḥ*, antelope, may be declined like पपी: *papîḥ;* but if derived by क्षिप्
kvip, it may entirely follow the verbal प्रधी: *pradhîḥ* (Siddh.-Kaum. vol. I. p. 116). The same
applies to nouns like सुती: *sutîḥ*, wishing for a son; सुखी: *sukhîḥ*, wishing for pleasure.
They follow the verbal प्रधी: *pradhîḥ* throughout, but they have their Gen. and Abl. Sing.
in उ: *uḥ;* सुत्यु: *sutyuḥ* (Siddh.-Kaum. vol. I. p. 120). If the final long ई *î* is preceded by
two consonants, it is changed before vowels into इय् *iy*. Ex. शुष्की: *śushkîḥ*, शुष्कियौ
śushkiyau, &c.

| | Monosyllabic, masc. and fem. | The same, at the end of compounds, used as a noun, masc. and fem. | The same, at the end of compounds, with initial double consonants, masc. and fem. | The same, in composition with prepositions, masc. and fem. | The same, in composition with a governed noun, masc. and fem. | Polysyllabic, masc. and fem. |
| | thinking. | a pure thinker. | water-buyer. | high-thinking. | village-leader. | sun. |
	SINGULAR.	SINGULAR.	SINGULAR.	SINGULAR.	SINGULAR.	SINGULAR.
N.	धीः *dhīḥ*	शुद्धधीः *śuddhadhīḥ*	जलक्रीः *jalakrīḥ*	प्रधीः *pradhīḥ*	ग्रामणीः *grāmaṇīḥ*	पपीः *papīḥ*
A.	धियं *dhiyam*	शुद्धधियं *śuddhadhiyam*	जलक्रियं *jalakriyam*	प्रध्यं *pradhyam*	ग्रामण्यं *grāmaṇyam*	पपीं *papīm*
I.	धिया *dhiyā*	शुद्धधिया *śuddhadhiyā*	जलक्रिया *jalakriyā*	प्रध्या *pradhyā*	ग्रामण्या *grāmaṇyā*	पप्या *papyā*
D.	धिये *dhiye*	शुद्धधिये *śuddhadhiye*	जलक्रिये *jalakriye*	प्रध्ये *pradhye*	ग्रामण्ये *grāmaṇye*	पप्ये *papye*
b.G.	धियः *dhiyaḥ*	शुद्धधियः *śuddhadhiyaḥ*	जलक्रियः *jalakriyaḥ*	प्रध्यः *pradhyaḥ*	ग्रामण्यः *grāmaṇyaḥ*	पप्यः *papyaḥ*
L.	धियि *dhiyi*	शुद्धधियि *śuddhadhiyi*	जलक्रियि *jalakriyi*	प्रध्यि *pradhyi*	ग्रामण्यां *grāmaṇyām* *	पपी *papī*
V.	धीः *dhīḥ*	शुद्धधीः *śuddhadhīḥ*	जलक्रीः *jalakrīḥ*	प्रधीः *pradhīḥ*	ग्रामणीः *grāmaṇīḥ*	पपीः *papīḥ*
	DUAL.	DUAL.	DUAL.	DUAL.	DUAL.	DUAL.
A.V.	धियौ *dhiyau*	शुद्धधियौ *śuddhadhiyau*	जलक्रियौ *jalakriyau*	प्रध्यौ *pradhyau*	ग्रामण्यौ *grāmaṇyau*	पप्यौ *papyau*
D.Ab.	धीभ्यां *dhībhyām*	शुद्धधीभ्यां *śuddhadhībhyām*	जलक्रीभ्यां *jalakrībhyām*	प्रधीभ्यां *pradhībhyām*	ग्रामणीभ्यां *grāmaṇībhyām*	पपीभ्यां *papībhyām*
G.L.	धियोः *dhiyoḥ*	शुद्धधियोः *śuddhadhiyoḥ*	जलक्रियोः *jalakriyoḥ*	प्रध्योः *pradhyoḥ*	ग्रामण्योः *grāmaṇyoḥ*	पप्योः *papyoḥ*
	PLURAL.	PLURAL.	PLURAL.	PLURAL.	PLURAL.	PLURAL.
N.	धियः *dhiyaḥ*	शुद्धधियः *śuddhadhiyaḥ*	जलक्रियः *jalakriyaḥ*	प्रध्यः *pradhyaḥ*	ग्रामण्यः *grāmaṇyaḥ*	पप्यः *papyaḥ*
A.	धियः *dhiyaḥ*	शुद्धधियः *śuddhadhiyaḥ*	जलक्रियः *jalakriyaḥ*	प्रध्यः *pradhyaḥ*	ग्रामण्यः *grāmaṇyaḥ*	पपीन् *papīn* पपीः‡
I.	धीभिः *dhībhiḥ*	शुद्धधीभिः *śuddhadhībhiḥ*	जलक्रीभिः *jalakrībhiḥ*	प्रधीभिः *pradhībhiḥ*	ग्रामणीभिः *grāmaṇībhiḥ*	पपीभिः *papībhiḥ*
D.Ab.	धीभ्यः *dhībhyaḥ*	शुद्धधीभ्यः *śuddhadhībhyaḥ*	जलक्रीभ्यः *jalakrībhyaḥ*	प्रधीभ्यः *pradhībhyaḥ*	ग्रामणीभ्यः *grāmaṇībhyaḥ*	पपीभ्यः *papībhyaḥ*
G.	धियां *dhiyām*	शुद्धधियां *śuddhadhiyām*	जलक्रियां *jalakriyām*	प्रध्यां *pradhyām*	ग्रामण्यां *grāmaṇyām* †	पप्यां *papyām* ‖
L.	धीषु *dhīshu*	शुद्धधीषु *śuddhadhīshu*	जलक्रीषु *jalakrīshu*	प्रधीषु *pradhīshu*	ग्रामणीषु *grāmaṇīshu*	पपीषु *papīshu*

* Words ending in नी *nī*, leader, form their Loc. Sing. in यां *ām*. (Sār.)　　† Or ग्रामण्यां *grāmaṇyā÷*.　　Words of the Senāni class take वां *ām*
नां *nām*. (Sār. 1, 6, 62.)　・　‡ पपीः *papīḥ*, at the end of a fem. comp.; Rūpāvali, p. 9 b.　　‖ It does not take नां *nām*. (Siddh.-Kaum. vol. I. p. 116.)

	Monosyllabic, masc. and fem. — **cutter.**	The same, at the end of compounds, used as a noun, masc. and fem. — **best cutter.**	The same, at the end of compounds, with mutual double consonants, masc. and fem. — **dice-player.**	The same, in composition with prepositions, masc. and fem. — **cutting asunder.**	The same, in composition with a governed noun, masc. and fem. — **corn-cutter.**	Polysyllabic, masc. and fem. — **dancer.**
	Singular.	**Singular.**	**Singular.**	**Singular.**	**Singular.**	**Singular.**
N.	लूः *lūḥ*	परमलूः *paramalūḥ*	कटप्रूः *kaṭaprūḥ*	विलूः *vilūḥ*	यवलूः *yavalūḥ*	नृतूः *nṛitūḥ*
A.	लुवं *luvam*	परमलुवं *paramaluvam*	कटप्रुवं *kaṭapruvam*	विल्वं *vilvam*	यवल्वं *yavalvam*	नृतूं *nṛitūm*
I.	लुवा *luvā*	परमलुवा *paramaluvā*	कटप्रुवा *kaṭapruvā*	विल्वा *vilvā*	यवल्वा *yavalvā*	नृत्वा *nṛitvā*
D.	लुवे *luve*	परमलुवे *paramaluve*	कटप्रुवे *kaṭapruve*	विल्वे *vilve*	यवल्वे *yavalve*	नृत्वे *nṛitve*
Ab.G.	लुवः *luvaḥ*	परमलुवः *paramaluvaḥ*	कटप्रुवः *kaṭapruvaḥ*	विल्वः *vilvaḥ*	यवल्वः *yavalvaḥ*	नृत्वः *nṛitvaḥ*
L.	लुवि *luvi*	परमलुवि *paramaluvi*	कटप्रुवि *kaṭapruvi*	विल्वि *vilvi*	यवल्वि *yavalvi*	नृत्वि *nṛitvi*
V.	लूः *lūḥ*	परमलूः *paramalūḥ*	कटप्रूः *kaṭaprūḥ*	विलूः *vilūḥ*	यवलूः *yavalūḥ*	नृतूः *nṛitūḥ*
	Dual.	**Dual.**	**Dual.**	**Dual.**	**Dual.**	**Dual.**
N.A.V.	लुवौ *luvau*	परमलुवौ *paramaluvau*	कटप्रुवौ *kaṭapruvau*	विल्वौ *vilvau*	यवल्वौ *yavalvau*	नृत्वौ *nṛitvau*
I.D.Ab.	लूभ्यां *lūbhyām*	परमलूभ्यां *paramalūbhyām*	कटप्रूभ्यां *kaṭaprūbhyām*	विलूभ्यां *vilūbhyām*	यवलूभ्यां *yavalūbhyām*	नृतूभ्यां *nṛitūbhyām*
G.L.	लुवोः *luvoḥ*	परमलुवोः *paramaluvoḥ*	कटप्रुवोः *kaṭapruvoḥ*	विल्वोः *vilvoḥ*	यवल्वोः *yavalvoḥ*	नृत्वोः *nṛitvoḥ*
	Plural.	**Plural.**	**Plural.**	**Plural.**	**Plural.**	**Plural.**
N.	लुवः *luvaḥ*	परमलुवः *paramaluvaḥ*	कटप्रुवः *kaṭapruvaḥ*	विल्वः *vilvaḥ*	यवल्वः *yavalvaḥ*	नृत्वः *nṛitvaḥ*
A.	लुवः *luvaḥ*	परमलुवः *paramaluvaḥ*	कटप्रुवः *kaṭapruvaḥ*	विल्वः *vilvaḥ*	यवल्वः *yavalvaḥ*	नृतिन् *nṛitin* †
I.	लूभिः *lūbhiḥ*	परमलूभिः *paramalūbhiḥ*	कटप्रूभिः *kaṭaprūbhiḥ*	विलूभिः *vilūbhiḥ*	यवलूभिः *yavalūbhiḥ*	नृतूभिः *nṛitūbhiḥ*
D.Ab.	लूभ्यः *lūbhyaḥ*	परमलूभ्यः *paramalūbhyaḥ*	कटप्रूभ्यः *kaṭaprūbhyaḥ*	विलूभ्यः *vilūbhyaḥ*	यवलूभ्यः *yavalūbhyaḥ*	नृतूभ्यः *nṛitūbhyaḥ*
G.	लुवां *luvām*	परमलुवां *paramaluvām*	कटप्रुवां *kaṭapruvām*	विल्वां *vilvām*	यवल्वां *yavalvām* *	नृतूं *nṛitūm*
L.	लूषु *lūshu*	परमलूषु *paramalūshu*	कटप्रूषु *kaṭaprūshu*	विलूषु *vilūshu*	यवलूषु *yavalūshu*	नृतूषु *nṛitūshu*

* The Sâr. gives also यवलूनां *yavalūnām.* † नृतूः *nṛitūḥ,* at the end of a fem. comp.

§ 223. All these compounds may be used without any change, whether they refer to nouns in the masculine or in the feminine gender. If the head-borough or the sweeper should be of the female sex, the Dat. Sing. would still be ग्रामण्ये स्त्रिये *grâmaṇye striyai*, खलप्वे स्त्रिये *khalapve striyai* (Kâśikâ I. 4, 3). Sometimes, however, if the meaning of a compound is such that it may by itself be applied to a woman as well as to a man, e.g. प्रधीः *pradhîḥ*, thinking, some grammarians allow such compounds to be declined in the feminine, like लक्ष्मीः *lakshmîḥ*, except in the Acc. Sing. and Plur., where they take षं *am* and षः *aḥ*; प्रध्यं *pradhyam*, प्रध्यः *pradhyaḥ*, not प्रधीं *pradhîm* or प्रधीः *pradhîḥ* (Siddh.-Kaum. vol. I. p. 136). A similar argument is applied to पुनर्भूः *punarbhûḥ*, if it means a woman married a second time. It may then form its Vocative हे पुनर्भु *he punarbhu* (Siddh.-Kaum. vol. I. p. 138), and take the *five fuller feminine terminations* (§ 224).

	MASC. AND FEM.		FEM. ONLY.
	SINGULAR.		SINGULAR.
N.	प्रधीः *pradhîḥ*		प्रधीः *pradhîḥ*
A.	प्रध्यं *pradhyam*		प्रध्यं *pradhyam*
I.	प्रध्या *pradhyá*		प्रध्या *pradhyá*
D.	प्रध्ये *pradhye*	or	प्रध्यै *pradhyai*
Ab.	प्रध्यः *pradhyaḥ*	or	प्रध्याः *pradhyáḥ*
G.	प्रध्यः *pradhyaḥ*	or	प्रध्याः *pradhyáḥ*
L.	प्रध्यि *pradhyi*	or	प्रध्यां *pradhyám*
V.	प्रधीः *pradhîḥ*	or	प्रधि *pradhi*
	DUAL.		DUAL.
N.A.V.	प्रध्यौ *pradhyau*		प्रध्यौ *pradhyau*
I.D.Ab.	प्रधीभ्यां *pradhîbhyâm*		प्रधीभ्यां *pradhîbhyâm*
G.L.	प्रध्योः *pradhyoḥ*		प्रध्योः *pradhyoḥ*
	PLURAL.		PLURAL.
N.	प्रध्यः *pradhyaḥ*		प्रध्यः *pradhyaḥ*
A.	प्रध्यः *pradhyaḥ*		प्रध्यः *pradhyaḥ*
I.	प्रधीभिः *pradhîbhiḥ*		प्रधीभिः *pradhîbhiḥ*
D.Ab.	प्रधीभ्यः *pradhîbhyaḥ*		प्रधीभ्यः *pradhîbhyaḥ*
G.	प्रध्यां *pradhyám*	or	प्रधीनां *pradhînám*
L.	प्रधीषु *pradhîshu*		प्रधीषु *pradhîshu*

I. *Monosyllabic Bases in* इ *î and* ऊ *û, being Feminine only.*

§ 224. Bases like धी *dhî*, intellect, श्री *śrî*, happiness, ह्री *hrî*, shame, भी *bhî*, fear, and भ्रू *bhrû*, brow, may be declined throughout exactly like the monosyllabic bases in इ *î* and ऊ *û*, such as लू *lû*, a cutter. Their only peculiarity consists in their admitting a number of optional forms in the Dat. Abl. Gen. and Loc. Sing. and Gen. Plur. These may be called the *five fuller feminine terminations* in ऐ *ai*, आः *áḥ*, आः *áḥ*, आं *ám*, and नां *nám*.

	Monosyllabic, fem. only.	Optional fuller forms.	Monosyllabic, fem. only.	Optional fuller forms.
	thought.		earth.	
	SINGULAR.		SINGULAR.	
N.	धी: *dhíḥ*		भू: *bhúḥ*	
A.	धियं *dhíyam*		भुवं *bhúvam*	
I.	धिया *dhiyá*		भुवा *bhuvá*	
D.	धिये *dhiyé*	धियै *dhiyaí*	भुवे *bhuvé*	भुवै *bhuvaí*
Ab.	धिय: *dhiyáḥ*	धिया: *dhiyáḥ*	भुव: *bhuváḥ*	भुवा: *bhuváḥ*
G.	धिय: *dhiyáḥ*	धिया: *dhiyáḥ*	भुव: *bhuváḥ*	भुवा: *bhuváḥ*
L.	धियि *dhiyí*	धियां *dhiyám*	भुवि *bhuví*	भुवां *bhuvám*
V.	धी: *dhíḥ*		भू: *bhúḥ*	
	DUAL.		DUAL.	
N.A.V.	धियौ *dhíyau*		भुवौ *bhúvau*	
I.D.Ab.	धीभ्यां *dhíbhyám*		भूभ्यां *bhúbhyám*	
G.L.	धियो: *dhiyóḥ*		भुवो: *bhuvóḥ*	
	PLURAL.		PLURAL.	
N.	धिय: *dhíyaḥ*		भुव: *bhúvaḥ*	
A.	धिय: *dhíyaḥ*		भुव: *bhúvaḥ*	
I.	धीभि: *dhíbhíḥ*		भूभि: *bhúbhíḥ*	
D.Ab.	धीभ्य: *dhíbhyáḥ*		भूभ्य: *bhúbhyáḥ*	
G.	धियां *dhiyám*	धीनां *dhínám*	भुवां *bhuvám*	भूनां *bhúnám*
L.	धीषु *dhíshú*		भूषु *bhúshú*	

2. *Polysyllabic Bases in* ई *î and* ऋ *û, being Feminine only.*

§ 225. (1) These bases always take the full feminine terminations.

(2) They change their final ई *í* and ऋ *ú* into य् *y* and व् *v* before terminations beginning with vowels.

(3) They take म् *m* and स् *s* as the terminations of the Acc. Sing. and Plural.

(4) They shorten their final ई *í* and ऋ *ú* in the Vocative Singular.

(5) Remember that most nouns in ई *í* have no स् *s* in the Nom. Sing., while those in ऋ *ú* have it.

Note—Some nouns in ई *í* take स् *s* in the Nom. Sing.: अवी: *avíḥ*, not desiring (applied to women); लक्ष्मी: *lakshmíḥ*, goddess of prosperity; तरी: *taríḥ*, boat; तंत्री: *tantríḥ*, lute.

Versus memorialis: अवीलक्ष्मीतरीतंत्रीधीह्रीश्रीणामुदाहृत: समानामेव शब्दानां सिलोपो न कदाचन॥ (Sâr. p. 18 a.)

Base नदी *nadí* and नद्य् *nady.*   Base वधू *vadhú* and वध्व् *vadhv.*

	SINGULAR.		SINGULAR.	
	FEM.		FEM.	
N.	नदी *nadí*		वधू: *vadhú-ḥ*	
A.	नदीं *nadí-m*		वधूं *vadhú-m*	
I.	नद्या *nady-á*		वध्वा *vadhv-á*	

D.	नद्यै *nady-aí*	D.	वध्वै *vadhv-aí*
Ab.	नद्याः *nady-áḥ*	Ab.	वध्वाः *vadhv-áḥ*
G.	नद्याः *nady-áḥ*	G.	वध्वाः *vadhv-áḥ*
L.	नद्यां *nady-ám*	L.	वध्वां *vadhv-ám*
V.	नदि *nádi*	V.	वधु *vádhu*

DUAL.   DUAL.

N.A.V.	नद्यौ *nady-aú*	N.A.V.	वध्वौ *vadhv-aú*
I.D.Ab.	नदीभ्यां *nadí-bhyám*	I.D.Ab.	वधूभ्यां *vadhú-bhyám*
G.L.	नद्योः *nady-óḥ*	G.L.	वध्वोः *vadhv-óḥ*

PLURAL.   PLURAL.

N.V.	नद्यः *nady-áḥ*	N.V.	वध्वः *vadhv-áḥ*
A.	नदीः *nadí-ḥ*	A.	वधूः *vadhú-ḥ*
I.	नदीभिः *nadí-bhiḥ*	I.	वधूभिः *vadhú-bhiḥ*
D.	नदीभ्यः *nadí-bhyaḥ*	D.	वधूभ्यः *vadhú-bhyaḥ*
Ab.	नदीभ्यः *nadí-bhyaḥ*	Ab.	वधूभ्यः *vadhú-bhyaḥ*
G.	नदीनां *nadí-nám*	G.	वधूनां *vadhú-nám*
L.	नदीषु *nadí-shu*	L.	वधूषु *vadhú-shu*

Compounds ending in Monosyllabic Feminine Bases in ई *í and* ऊ *ú.*

§ 226. Compounds the last member of which is a monosyllabic feminine base in ई *í* or ऊ *ú*, are declined alike in the masculine and feminine. Thus सुधीः *sudhíḥ*, masc. and fem.* if it means a good mind, or having a good mind, is declined exactly like धीः *dhíḥ*. सुभ्रूः *subhrúḥ*, masc. and fem. having a good brow, is declined exactly like भ्रूः *bhrúḥ*†, without

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* The following rule is taken from the Siddh.-Kaum. vol. i. p. 136. If धीः *dhíḥ*, intellect, stands at the end of the Karmadhâraya compound like प्रधीः *pradhíḥ*, eminent intellect, or if it is used as a Bahuvrîhi compound in the feminine, such as प्रधीः *pradhíḥ*, possessed of eminent intellect, it is in both cases declined like लक्ष्मीः *lakshmíḥ*. It would thus become identical with प्रधीः *pradhíḥ*, thinking eminently, when it takes exceptionally the feminine terminations (§ 223). The Acc. Sing. and Plur., however, take वं *am* and वः *aḥ*. The difference, therefore, would be the substitution of य् *y* for इय् *iy* before vowels, the obligation of using the fuller fem. terminations only, and the Vocative in इ *i*, these being the only points of difference between the declension of लक्ष्मीः *lakshmíḥ* and धीः *dhíḥ*, fem. The Siddhânta-Kaumudî, while giving these rules for प्रधीः *pradhíḥ*, agrees with the rules given above with regard to सुधीः *sudhíḥ*, &c.

† The Voc. Sing. सुभ्रु *subhru* is used by Bhatti, in a passage where Râma in great grief exclaims, हा पितः क्वासि हे सुभ्रु *há pitaḥ kvási he subhru*, Oh father, where art thou, Oh thou fine-browed (wife)! Some grammarians admit this Vocative as correct; others call it a mistake of Bhatti; others, again, while admitting that it is a mistake, consider that Bhatti made Râma intentionally commit it as a token of his distracted mind. (Siddh.-Kaum. vol. i. p. 137.)

excluding the fuller terminations (ऐ *ai*, आः *âh*, आं *âm*, नां *nâm*)* for the masculine, or the simple terminations (ए *e*, षः *ah*, षः *ah*, इ *i*, आं *âm*) for the feminine. The same applies to the compound सुधी: *sudhîh*, when used as a substantive, good intellect.

If the same compounds are used as neuters, they shorten the final ई *î* or ऊ *û* of their base, and are declined like वारि *vâri* and मृदु *mṛidu*, with this difference, however, that in the Inst. Dat. Abl. Gen. Loc. Sing. Dual and Plural they may optionally take the masculine forms.

Masc. and Fem.	Optional fuller forms	Optional forms for neuters, except Nom. Acc. Voc.
good-thoughted. SINGULAR.	SINGULAR.	SINGULAR.
N. सुधी: *sudhîh*		सुधि *sudhi*
A. सुधियं *sudhiyam*		सुधि *sudhi*
I. सुधिया *sudhiyâ*		or सुधिना *sudhinâ*
D. सुधिये *sudhiye*	सुधियै *sudhiyai*	or सुधिने *sudhine*
Ab. सुधिय: *sudhiyah*	सुधिया: *sudhiyâh*	or सुधिन: *sudhinah*
G. सुधिय: *sudhiyah*	सुधिया: *sudhiyâh*	or सुधिन: *sudhinah*
L. सुधिय *sudhiyi*	सुधियां *sudhiyâm*	or सुधिनि *sudhini*
V. सुधी: *sudhîh*		सुधि *sudhi* or सुधे *sudhe*
DUAL.	DUAL.	DUAL.
N. A. V. सुधियौ *sudhiyau*		सुधिनी *sudhinî*
I. D. Ab. सुधीभ्यां *sudhîbhyâm*		or सुधिभ्यां *sudhibhyâm*
G. L. सुधियो: *sudhiyoh*		or सुधिनो: *sudhinoh*
PLURAL.	PLURAL.	PLURAL.
N. V. सुधिय: *sudhiyah*		सुधीनि *sudhîni*
A. सुधिय: *sudhiyah*		सुधीनि *sudhîni*
I. सुधीभि: *sudhîbhih*		or सुधिभि: *sudhibhih*
D. सुधीभ्य: *sudhîbhyah*		or सुधिभ्य: *sudhibhyah*
Ab. सुधीभ्य: *sudhîbhyah*		or सुधिभ्य: *sudhibhyah*
G. सुधियां *sudhiyâm*	सुधीनां *sudhînâm*	or सुधीनां *sudhînâm*
L. सुधीषु *sudhîshu*		or सुधिषु *sudhishu*

* I can find no authority by which these fuller terminations are excluded. In बहुश्रेयसी *bahuśreyasî*, the feminine श्रेयसी *śreyasî* retains its feminine character (*nadîtva*) throughout (Siddh.-Kaum. vol. i. p. 116); and the same is distinctly maintained for the compound प्रधी: *pradhîh*, possessed of distinguished intellect, if used as a masculine (Siddh.-Kaum. vol. i. p. 119).

Masc. and Fem.	Optional fuller forms.	Optional forms for neuters, except Nom. Acc. Voc.
with beautiful brows. SINGULAR.	SINGULAR.	SINGULAR.
N. सुभ्रूः *subhrúḥ*		सुभ्रु *subhru*
A. सुभ्रुवं *subhruvam*		सुभ्रु *subhru*
I. सुभ्रुवा *subhruvá*		or सुभ्रुणा *subhruṇá*
D. सुभ्रुवे *subhruve*	सुभ्रुवै *subhruvai*	or सुभ्रुणे *subhruṇe*
Ab. सुभ्रुवः *subhruvaḥ*	सुभ्रुवाः *subhruváḥ*	or सुभ्रुणः *subhruṇaḥ*
G. सुभ्रुवः *subhruvaḥ*	सुभ्रुवाः *subhruváḥ*	or सुभ्रुणः *subhruṇaḥ*
L. सुभ्रुवि *subhruvi*	सुभ्रुवां *subhruvám*	or सुभ्रुणि *subhruṇi*
V. सुभ्रूः *subhrúḥ*		सुभ्रु *subhru* or °भ्रो *-bhro*
DUAL.	DUAL.	DUAL.
N.A.V. सुभ्रुवौ *subhruvau*		सुभ्रुणी *subhruṇí*
I.D.Ab. सुभ्रूभ्यां *subhrúbhyám*		or सुभ्रूभ्यां *subhrubhyám*
G.L. सुभ्रुवोः *subhruvoḥ*		or सुभ्रुणोः *subhruṇoḥ*
PLURAL.	PLURAL.	PLURAL.
N.V. सुभ्रुवः *subhruvaḥ*		सुभ्रूणि *subhrúṇi*
A. सुभ्रुवः *subhruvaḥ*		सुभ्रूणि *subhrúṇi*
I. सुभ्रूभिः *subhrúbhiḥ*		or सुभ्रुभिः *subhrubhiḥ*
D. सुभ्रूभ्यः *subhrúbhyaḥ*		or सुभ्रुभ्यः *subhrubhyaḥ*
Ab. सुभ्रूभ्यः *subhrúbhyaḥ*		or सुभ्रुभ्यः *subhrubhyaḥ*
G. सुभ्रुवां *subhruvám*	सुभ्रूणां *subhrúṇâm*	or सुभ्रूणां *subhrúṇâm*
L. सुभ्रूषु *subhrúshu*		or सुभ्रुषु *subhrushu*

Compounds ending in Polysyllabic Feminine Bases in ई *î and* ऊ *û.*

§ 227. Feminine nouns like नदी *nadí* and चमू *chamú* may form the last portion of compounds which are used in the masculine gender. Thus बहुश्रेयसी *bahuśreyasí*, a man who has many auspicious qualities (Siddh.-Kaum. vol. I. pp. 116, 117), and अतिचमू *atichamú*, one who is better than an army (Siddh.-Kaum. vol. I. p. 123), are declined in the masculine and feminine:

	SINGULAR.	DUAL.	PLURAL.
N.	बहुश्रेयसी *bahuśreyasí* *	बहुश्रेयस्यौ *bahuśreyasyau*	बहुश्रेयसः *bahuśreyasyaḥ*
A.	बहुश्रेयसीं *bahuśreyasím*	बहुश्रेयस्यौ *bahuśreyasyau*	बहुश्रेयसीन् *bahuśreyasín*
I.	बहुश्रेयस्या *bahuśreyasyá*	बहुश्रेयसीभ्यां *bahuśreyasíbhyám*	बहुश्रेयसीभिः *bahuśreyasíbhiḥ*
D.	बहुश्रेयस्यै *bahuśreyasyai*	बहुश्रेयसीभ्यां *bahuśreyasíbhyám*	बहुश्रेयसीभ्यः *bahuśreyasíbhyaḥ*
Ab.	बहुश्रेयस्याः *bahuśreyasyáḥ*	बहुश्रेयसीभ्यां *bahuśreyasíbhyám*	बहुश्रेयसीभ्यः *bahuśreyasíbhyaḥ*
G.	बहुश्रेयस्याः *bahuśreyasyáḥ*	बहुश्रेयस्योः *bahuśreyasyoḥ*	बहुश्रेयसीनां *bahuśreyasínâm*
L.	बहुश्रेयस्यां *bahuśreyasyám*	बहुश्रेयस्योः *bahuśreyasyoḥ*	बहुश्रेयसीषु *bahuśreyasíshu*
V.	बहुश्रेयसि *bahuśreyasi*	बहुश्रेयस्यौ *bahuśreyasyau*	बहुश्रेयसः *bahuśreyasyaḥ*

* From लक्ष्मीः *lakshmíḥ*, the Nom. Sing. would be अतिलक्ष्मीः *atilakshmíḥ*.

P 2

SINGULAR.	DUAL.	PLURAL.
N. अतिचमूः *atichamúḥ*	अतिचम्वौ *atichamvau*	अतिचम्वः *atichamvaḥ*
A. अतिचमूं *atichamúm*	अतिचम्वौ *atichamvau*	अतिचमून् *atichamún*
I. अतिचम्वा *atichamvá*	अतिचमूभ्यां *atichamúbhyám*	अतिचमूभिः *atichamúbhiḥ*
D. अतिचम्वै *atichamvai*	अतिचमूभ्यां *atichamúbhyám*	अतिचमूभ्यः *atichamúbhyaḥ*
Ab. अतिचम्वाः *atichamváḥ*	अतिचमूभ्यां *atichamúbhyám*	अतिचमूभ्यः *atichamúbhyaḥ*
G. अतिचम्वाः *atichamváḥ*	अतिचम्वोः *atichamvoḥ*	अतिचमूनां *atichamúnám*
L. अतिचम्वां *atichamvám*	अतिचम्वोः *atichamvoḥ*	अतिचमूषु *atichamúshu*
V. अतिचमु *atichamu*	अतिचम्वौ *atichamvau*	अतिचम्वः *atichamvaḥ* *

Nouns like कुमारी *kumárí*, a man who behaves like a girl, are declined like बहुश्रेयसी *bahuśreyasí*, except in the Acc. Sing. and Plur., where they form कुमार्यं *kumáryam* and कुमार्यः *kumáryaḥ*. (Siddh.-Kaum. vol. I. pp. 118, 119.)

§ 228. स्त्री *strí*, woman, is declined like नदी *nadí*, only that the accumulation of four consonants is avoided by the regular insertion of an इ *i*, e.g. स्त्रिया *striyá*, and not स्त्र्या *stryá*. Remember also two optional forms in the Acc. Sing. and Plur.

Base स्त्री *strí* and स्त्रिय् *striy*. (Accent, Pâṇ. VI. 1, 168.)

SINGULAR.	DUAL.	PLURAL.
N. स्त्री *strí*	N.A.V. स्त्रियौ *stríyau*	N. स्त्रियः *stríyaḥ*
A. स्त्रीं *strím* or स्त्रियं *stríyam*	I.D.Ab. स्त्रीभ्यां *stríbhyám*	A. स्त्रीः *stríḥ* or स्त्रियः *stríyaḥ*
I. स्त्रिया *striyá*	G.L. स्त्रियोः *striyóḥ*	I. स्त्रीभिः *stríbhíḥ*
D. स्त्रियै *striyaí*		D.Ab. स्त्रीभ्यः *stríbhyáḥ*
Ab.G. स्त्रियाः *striyáḥ*		G. स्त्रीणां *stríṇám* (Pâṇ. I. 4, 5)
L. स्त्रियां *striyám*		L. स्त्रीषु *stríshú*
V. स्त्रि *strí* (Pâṇ. I. 4, 4)		

§ 229. When स्त्री *strí* forms the last portion of a compound, and has to be treated as a masculine, feminine, and neuter, the following forms occur :

SINGULAR.

	MASC.	FEM.	NEUT.
N.	अतिस्त्रिः *atistriḥ*	अतिस्त्रिः *atistriḥ*	अतिस्त्रि *atistri*
A.	अतिस्त्रिं *atistrim* or अतिस्त्रियं *atistriyam*	अतिस्त्रिं *atistrim* or अतिस्त्रियं *atistriyam*	अतिस्त्रि *atistri*
I.	अतिस्त्रिणा *atistriṇá*	अतिस्त्रिया *atistriyá*	अतिस्त्रिणा *atistriṇá*
D.	अतिस्त्रये *atistraye*	अतिस्त्रियै *atistriyai* or अतिस्त्रये *atistraye*	अतिस्त्रिणे *atistriṇe* or अतिस्त्रये *atistraye*
Ab.G.	अतिस्त्रेः *atistreḥ*	अतिस्त्रियाः *atistriyáḥ* or अतिस्त्रेः *atistreḥ*	अतिस्त्रिणः *atistriṇaḥ* or अतिस्त्रेः *atistreḥ*
L.	अतिस्त्रौ *atistrau*	अतिस्त्रियां *atistriyám* or अतिस्त्रौ *atistrau*	अतिस्त्रिणि *atistriṇi* or अतिस्त्रौ *atistrau*
V.	अतिस्त्रे *atistre*	अतिस्त्रे *atistre*	अतिस्त्रे *atistre*

* The neuter is said to be N.A.V. Sing. बहुश्रेयसी *bahuśreyasí*, N.A.V. Dual बहुश्रेयसिनी *bahuśreyasíní*, N.A.V. Plur. बहुश्रेयसीनि *bahuśreyasíni*, Dat. Sing. बहुश्रेयस्यै (°स्ये ?) or °सीने *bahuśreyasyai* (-*sye* ?) or -*síne*, &c.

DUAL.

	MASC.	FEM.	NEUT.
N.A.V.	अतिस्त्रियौ *atistriyau*	अतिस्त्रियौ *atistriyau*	अतिस्त्रिणी *atistriṇi*
I.D.Ab.	अतिस्त्रिभ्यां *atistribhyâm*	अतिस्त्रिभ्यां *atistribhyâm*	अतिस्त्रिभ्यां *atistribhyâm*
G.L.	अतिस्त्रियो: *atistriyoḥ*	अतिस्त्रियो: *atistriyoḥ*	अतिस्त्रिणो: *atistriṇoḥ*

PLURAL.

	MASC.	FEM.	NEUT.
N.V.	अतिस्त्रय: *atistrayaḥ*	अतिस्त्रय: *atistrayaḥ*	अतिस्त्रीणि *atistrîṇi*
A.	अतिस्त्रीन् *atistrîn* or अतिस्त्रिय: *atistriyaḥ*	अतिस्त्री: *atistrîḥ* or अतिस्त्रिय: *atistriyaḥ*	अतिस्त्रीणि *atistrîṇi*
I.	अतिस्त्रिभि: *atistribhiḥ*	अतिस्त्रिभि: *atistribhiḥ*	अतिस्त्रिभि: *atistribhiḥ*
D. Ab.	अतिस्त्रिभ्य: *atistribhyaḥ*	अतिस्त्रिभ्य: *atistribhyaḥ*	अतिस्त्रिभ्य: *atistribhyaḥ*
G.	अतिस्त्रीणां *atistrîṇâm*	अतिस्त्रीणां *atistrîṇâm*	अतिस्त्रीणां *atistrîṇâm*
L.	अतिस्त्रिषु *atistrishu*	अतिस्त्रिषु *atistrishu*	अतिस्त्रिषु *atistrishu*

In the masculine final ई *î* is shortened to इ *i*, and the compound declined like कवि: *kaviḥ*, except in the Nom. Acc. Voc. and Gen. Loc. Dual. In the Acc. Sing. and Plur. optional forms are admitted. (Siddh.-Kaum. vol. I. p. 134.)

The feminine may be the same as the masculine, except in the Instr. Sing. and Acc. Plur., but it may likewise be declined like स्त्री *strî* in the Dat. Abl. Gen. Loc. Sing.

The neuter has the usual optional forms.

Bases in इ i *and* उ u, *Masculine, Feminine, Neuter.*

§ 230. There are masculine, feminine, and neuter bases in इ *i* and उ *u*. They are of frequent occurrence, and should be carefully committed to memory.

Adjectives in इ *i* are declined like substantives, only that the masculine may optionally be substituted for the neuter in all cases except the Nom. and Acc. Sing.; Nom. Acc. and Voc. Dual and Plur. Ex. शुचि: *śuchiḥ*, masc. bright; शुचि: *śuchiḥ*, fem.; शुचि *śuchi*, neut.

The same applies to adjectives in उ *u*, except that they may form their feminine either without any change, or by adding ई *î*. Thus लघु: *laghuḥ*, light, is in the fem. either लघु: *laghuḥ*, to be declined as a feminine, or लघ्वी *laghvî*, to be declined like नदी *nadî*.

If the final उ *u* is preceded by more than one consonant, the fem. does not take ई *î*. Thus पांडु *pâṇḍu*, pale; fem. पांडु: *pâṇḍuḥ*.

Some adjectives in उ *u* lengthen their vowel in the fem., and are then declined like वधू: *vadhûḥ*. Thus पंगु: *paṅguḥ*, lame; fem. पंगू: *paṅgûḥ*. Likewise कुरु: *kuruḥ*, a Kuru; fem. कुरू: *kurûḥ*: some compounds ending in ऊरु: *ûruḥ*, thigh, such as वामोरु: *vâmoruḥ*, with handsome thighs, fem. वामोरू: *vâmorûḥ*.

Bases in इ *i.*   Bases in उ *u.*

SINGULAR.

	MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
Base	कवि	मति	वारि	मृदु	मृदु	मृदु
	kaví, poet	*matí,* thought	*vári,* water	*mridú,* soft	*mridú,* soft	*mridú,* soft
N.	कविः	मतिः	वारि	मृदुः	मृदुः	मृदु
	kaví-ḥ	*matí-ḥ*	*vári*	*mridú-ḥ*	*mridú-ḥ*	*mridú*
A.	कविं	मतिं	वारि	मृदुं	मृदुं	मृदु
	kaví-m	*matí-m*	*vári*	*mridú-m*	*mridú-m*	*mridú*
I.	कविना	मत्या	वारिणा	मृदुना	मृद्वा	मृदुना
	kaví-nâ	*maty-ấ*	*vári-ṇâ*	*mridú-nâ*	*mridv-ấ*	*mridú-nâ*
D.	कवये	मतये *matáy-e* or वारिणे	मृदवे	मृद्वे *mridáv-e* or मृदुने *mridú-ne* or	
	kaváy-e	मत्यै *maty-aí*	*vári-ṇe*	*mridáv-e*	मृद्वै *mridv-aí*	मृद्वे *mridáv-e*
Ab.G.	कवेः	मतेः *maté-ḥ* or वारिणः	मृदोः	मृदोः *mridó-ḥ* or मृदुनः *mridú-naḥ*	
	kavé-ḥ	मत्याः *maty-âḥ*	*vári-ṇaḥ*	*mridó-ḥ*	मृद्वाः *mridv-âḥ*	मृदोः *mridó-ḥ*
L.	कवौ	मतौ *mataí* or वारिणि	मृदौ	मृद्वौ *mridau* or मृदुनि *mridú-ni* or	
	kavaí	मत्यां *maty-âm*	*vári-ṇi*	*mridaú*	मृद्वां *mridv-âm*	मृदौ *mridaú*
V.	कवे	मते	वारि *vári* or मृदो	मृदो	मृदु *mrídu* or	
	káve	*máte*	चारे *váre**	*mrído*	*mrído*	मृदो *mrído**

DUAL.

N.A.V.	कवी	मती	वारिणी	मृदू	मृदू	मृदुनी
	kaví	*matí*	*vári-ṇí*	*mridú*	*mridú*	*mridú-ní*
I.D.Ab.	कविभ्यां	मतिभ्यां	वारिभ्यां	मृदुभ्यां	मृदुभ्यां	मृदुभ्यां
	kaví-bhyâm	*matí-bhyâm*	*vári-bhyâm*	*mridú-bhyâm*	*mridú-bhyâm*	*mridú-bhyâm*
G.L.	कव्योः	मत्योः	वारिणोः	मृद्वोः	मृद्वोः	मृदुनोः *mridú-noḥ*
	kavy-óḥ	*maty-óḥ*	*vári-ṇoḥ*	*mridv-óḥ*	*mridv-óḥ*	मृद्वोः *mridv-óḥ*

PLURAL.

N.V.	कवयः	मतयः	वारीणि	मृदवः	मृदवः	मृदूनि
	kaváy-aḥ	*matáy-aḥ*	*vári-ṇi*	*mridáv-aḥ*	*mridáv-aḥ*	*mridú-ni*
A.	कवीन्	मतीः	वारीणि	मृदून्	मृदूः	मृदूनि
	kaví-n	*matí-ḥ*	*vári-ṇi*	*mridú-n*	*mridú-ḥ*	*mridú-ni*
I.	कविभिः	मतिभिः	वारिभिः	मृदुभिः	मृदुभिः	मृदुभिः
	kaví-bhiḥ	*matí-bhiḥ*	*vári-bhiḥ*	*mridú-bhiḥ*	*mridú-bhiḥ*	*mridú-bhiḥ*
D.Ab.	कविभ्यः	मतिभ्यः	वारिभ्यः	मृदुभ्यः	मृदुभ्यः	मृदुभ्यः
	kaví-bhyaḥ	*matí-bhyaḥ*	*vári-bhyaḥ*	*mridú-bhyaḥ*	*mridú-bhyaḥ*	*mridú-bhyaḥ*
G.	कवीनां	मतीनां †	वारीयां	मृदूनां	मृदूनां	मृदूनां
	kaví-nâm	*matí-nâm*	*vári-ṇâm*	*mridú-nâm*	*mridú-nâm*	*mridú-nâm*
L.	कविषु	मतिषु	वारिषु	मृदुषु	मृदुषु	मृदुषु ‡
	kaví-shu	*matí-shu*	*vári-shu*	*mridú-shu*	*mridú-shu*	*mridú-shu*

* The Guṇa in the Voc. Sing. of neuters in इ *i,* उ *u,* ऋ *ri,* is approved by Mâdhyandim Vyâghrapâd, as may be seen from the following verse: संबोधने तूशनसस्त्रिरूपं सांतं तथा नांतमथाप्यदंतं। मार्ध्यंदिनिर्वेष्टि गुणं त्त्रिगंते नपुंसके व्याघ्रपदां वरिष्ठ॥

† Nouns ending in short इ *i,* उ *u,* ऋ *ri,* and अ *a,* and having the accent on these vowels, *may* throw the accent on नां *nâm* in the Gen. Plur. (Pâṇ. VI. 1, 177). Hence *matínâm,* or, more usually, *matínâm.*

‡ The lines of separation placed in the transcribed paradigms are not intended to divide

§ 231. कति *kati*, how many, यति *yati*, as many (relat.), and तति *tati*, so many, are used in the Plural only, and take no terminations in the Nom. and Acc. Plural. For the rest, they are declined like कवि *kavi*, and without distinction of gender.

Nom. Voc.	कति	*káti*
Acc.	कति	*káti*
Instr.	कतिभिः	*kátibhih*
Dat.	कतिभ्य:	*kátibhyah*
Abl.	कतिभ्य:	*kátibhyah*
Gen.	कतीनां	*kátínám*
Loc.	कतिषु	*kátishu*

§ 232. सखि *sákhi*, friend, has two bases:

सखाय् *sákháy* for the Aṅga, i. e. the strong base.

सखि *sákhi* for the Pada and Bha base.

It is irregular in some of its cases.

	SINGULAR.	DUAL.	PLURAL.
N.	सखा *sákhá*	सखायौ *sákháyau*	सखाय: *sákháyah*
A.	सखायं *sákháyam*	सखायौ *sákháyau*	सखीन् *sákhín*
I.	सख्या *sákhyá*	सखिभ्यां *sákhibhyám*	सखिभि: *sákhibhih*
D.	सख्ये *sákhye*	सखिभ्यां *sákhibhyám*	सखिभ्य: *sákhibhyah*
Ab.	सख्यु: *sákhyuh*	सखिभ्यां *sákhibhyám*	सखिभ्य: *sákhibhyah*
G.	सख्यु: *sákhyuh*	सख्यो: *sákhyoh*	सखीनां *sákhínám*
L.	सख्यौ *sákhyau*	सख्यो: *sákhyoh*	सखिषु *sákhishu*
V.	सखे *sákhe*	like Nom.	like Nom.

The feminine सखी *sakhí* is regular, like नदी *nadí*.

At the end of compounds, we find सखि *sakhi*, masc. declined as follows:

Base सुसखि *susakhi*, a good friend, masc.

	SINGULAR.	DUAL.	PLURAL.
N.	सुसखा *susakhá*	सुसखायौ *susakháyau*	सुसखाय: *susakháyah**
A.	सुसखायं *susakháyam*	सुसखायौ *susakháyau*	सुसखीन् *susakhín*
I.	सुसखिना *susakhiná*	सुसखिभ्यां *susakhibhyám*	सुसखिभि: *susakhibhih*
D.	सुसखये *susakhaye*	सुसखिभ्यां *susakhibhyám*	सुसखिभ्य: *susakhibhyah*
Ab.	सुसखे: *susakheh*	सुसखिभ्यां *susakhibhyám*	सुसखिभ्य: *susakhibhyah*
G.	सुसखे: *susakheh*	सुसख्यो: *susakhyoh*	सुसखीनां *susakhínám*
L.	सुसखौ *susakhau*	सुसख्यो: *susakhyoh*	सुसखिषु *susakhishu*
V.	सुसखे *susakhe*	सुसखायौ *susakháyau*	सुसखाय: *susakháyah*

At the end of a neuter compound सखि *sakhi* is declined like वारि *vári* (§ 230).

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the real terminations from the real base, but only to facilitate the learning by heart of these nouns. Masculine nouns in short उ *u* are भानु *bhánu*, sun, वायु *váyu*, wind, विष्णु *vishnu*, nom. prop. पीलु *pílu*, as masc., is the name of a tree; as neuter, the name of its fruit (Sár. 1. 8, 17). Feminine nouns in short उ *u* are धेनु: *dhenuh*, cow, रज्जु: *rajjuh*, rope, तनु: *tanuh*, body.

* Siddh.-Kaum. vol. 1. p. 112.

§ 233. पति *pati*, lord, is irregular :

SINGULAR.	DUAL.	PLURAL.
N. पति: *pátiḥ*	N. A. V. पती *pátí*	N. पतय: *pátayaḥ*
A. पतिं *pátim*	I. D. Ab. पतिभ्यां *pátibhyām*	A. पतीन् *pátín*
I. पत्या *pátyá*	G. L. पत्यो: *pátyoḥ*	I. पतिभि: *pátibhiḥ*
D. पत्ये *pátye*		D. Ab. पतिभ्य: *pátibhyaḥ*
Ab. G. पत्यु: *pátyuḥ*		G. पतीनां *pátínám*
L. पत्यौ *pátyau*		L. पतिषु *pátishu*
V. पते *páte*		V. पतय: *pátayaḥ*

पति *pati* at the end of compounds, e. g. भूपति *bhúpati*, lord of the earth, प्रजापति *prajápati*, lord of creatures, is regular, like कवि *kavi*. The feminine of पति *pati* is पत्नी *patní*, wife, i. e. legitimate wife, she who takes part in the sacrifices of her husband. (Pân. IV. 1, 33.)

§ 234. The neuter bases अक्षि *akshi*, eye, अस्थि *asthi*, bone, दधि *dadhi*, curds, सक्थि *sakthi*, thigh, are declined regularly like वारि *vâri;* but in the Bha cases they substitute the bases अक्ष्ण् *akshṇ*, अस्थ्न् *asthn*, दध्न् *dadhn*, सक्थ्न् *sakthn*. In these cases they are declined, in fact, like neuters in अन् *an*, such as नामन् *náman.* (See note to § 203.)

Aṅga and Pada base अक्षि *akshi*, Bha base अक्ष्ण् *akshṇ*.

SINGULAR.	DUAL.	PLURAL.
N. A. अक्षि *ákshi*	N. A. V. अक्षिणी *ákshiṇí*	N. A. V. अक्षीणि *ákshíṇi*
I. अक्ष्णा *akshṇá*	I. D. Ab. अक्षिभ्यां *ákshibhyâm*	I. अक्षिभि: *ákshibhiḥ*
D. अक्ष्णे *akshṇé*	G. L. अक्ष्णो: *akshṇóḥ*	D. Ab. अक्षिभ्य: *ákshibhyaḥ*
Ab. G. अक्ष्ण: *akshṇáḥ*		G. अक्ष्णां *akshṇám*
L. अक्ष्णि *akshṇi* and अक्षणि *aksháṇi*		L. अक्षिषु *ákshishu*
V. अक्षे *ákshe* (or अक्षि *ákshi*)		

Bases in ऋ *ṛi*, Masculine, Feminine, Neuter.

§ 235. These bases are declined after two models :

	SINGULAR.		
I.	MASC.	FEM.	NEUT.
Base	नप्तृ *náptṛi*, grandson	स्वसृ *svásṛi*, sister	धातृ *dhátṛí*, providence
N.	नप्ता *náptá*	स्वसा *svásá*	धातृ *dhátṛí*
A.	नप्तारं *náptár-am*	स्वसारं *svásár-am*	धातृ *dhátṛí*
I.	नप्त्रा *náptr-á*	स्वस्रा *svásr-á*	धातृणा *dhátṛí-ná* or धात्रा *dhátrá**
D.	नप्त्रे *náptr-e*	स्वस्रे *svásr-e*	धातृणे *dhátṛí-ne* or धात्रे *dhátré*
Ab. G.	नप्तु: *náptuḥ*	स्वसु: *svásuḥ*	धातृण: *dhátṛí-ṇaḥ* or धातु: *dhátúḥ*
L.	नप्तरि *náptar-i*	स्वसरि *svásar-i*	धातृणि *dhátṛí-ṇi* or धातरि *dhátári*
V.	नप्त: *náptaḥ(r)*	स्वस: *svásaḥ(r)*	धातृ *dhátṛi* or धात: *dhátaḥ(r)*

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* If ऋ *ṛi* has Udâtta and becomes र् *r* and is preceded by a consonant, the feminine and the Ajâdi Asarvanâmasthâna cases have the Udâtta.

PLURAL.

N.	नप्तार: *náptár-aḥ*	खसार: *svásár-aḥ*	धातृणि *dhátṛí-ṇi*
A.	नप्तून् *náptṛi-n*	खसृः *svásṛí-ḥ*	धातृणि *dhátṛí-ṇi*
I.	नप्तृभि: *náptṛi-bhiḥ*	खसृभि: *svásṛi-bhiḥ*	धातृभि: *dhátṛí-bhiḥ*
D.	नप्तृभ्य: *náptṛi-bhyaḥ*	खसृभ्य: *svásṛi-bhyaḥ*	धातृभ्य: *dhátṛí-bhyaḥ*
Ab.	नप्तृभ्य: *náptṛi-bhyaḥ*	खसृभ्य: *svásṛi-bhyaḥ*	धातृभ्य: *dhátṛí-bhyaḥ*
G.	नप्तृणां *náptṛí-ṇám*	खसृणां *svásṛí-ṇám* (Ved. *svásrám*)	धातृणां *dhátṛí-ṇám*
L.	नप्तृषु *náptṛi-shu*	खसृषु *svásṛi-shu*	धातृषु *dhátṛí-shu*

DUAL.

N. A. V.	नप्तारौ *náptár-au*	खसारौ *svásár-au*	धातृणी *dhátṛí-ṇí*
I. D. Ab.	नप्तृभ्यां *náptṛi-bhyám*	खसृभ्यां *svásṛi-bhyám*	धातृभ्यां *dhátṛí-bhyám*
G. L.	नप्त्रो: *náptr-oḥ*	खस्रो: *svásr-oḥ*	धातृणो: *dhátṛí-ṇoḥ*

2. The second model differs from the first in the Acc. Sing., Nom. Acc. Voc. Dual, and Nom. Plur., by not lengthening the अ *a* before the र् *r*.

Base पितृ *pitṛí*, मातृ *mátṛí*.

	SINGULAR.		DUAL.		PLURAL.	
	MASC.	FEM.	MASC.	FEM.	MASC.	FEM.
N.	पिता *pitá*	माता *mátá*	पितरौ *pitár-au*	मातरौ *mátár-au*	पितर: *pitár-aḥ*	मातर: *mátár-aḥ*
A.	पितरं *pitár-am*	मातरं *mátár-am*			पितून् *pitṛí-n*	मातृः *mátṛí-ḥ*
I.	पित्रा *pitr-á*	मात्रा *mátr-á*	पितृभ्यां *pitṛí-bhyám*	मातृभ्यां *mátṛí-bhyám*	पितृभि: *pitṛí-bhiḥ*	मातृभि: *mátṛí-bhiḥ*
D.	पित्रे *pitr-é*	मात्रे *mátr-é*			पितृभ्य: *pitṛí-bhyaḥ*	मातृभ्य: *mátṛí-bhyaḥ*
Ab.	पितु: *pitúḥ*	मातु: *mátúḥ*				
G.	पितु: *pitúḥ*	मातु: *mátúḥ*	पित्रो: *pitr-óḥ*	मात्रो: *mátr-óḥ*	पितृणां *pitṛí-ṇám*	मातृणां *mátṛí-ṇám*
L.	पितरि *pitár-i*	मातरि *mátár-i*			पितृषु *pitṛí-shu*	मातृषु *mátṛí-shu*
V.	पित: *pítaḥ(r)*	मात: *mátaḥ(r)*	पितरौ *pítarau*	मातरौ *mátarau*	पितर: *pítaraḥ*	मातर: *mátaraḥ*

After the first model are declined most *nomina actoris* derived from verbs by the suffix तृ *tṛi* : दातृ *dátṛí*, giver; कर्तृ *kartṛí*, doer; त्वष्टृ *tváshtṛi*, carpenter; होतृ *hótṛi*, sacrificer; भर्तृ *bhartṛí*, husband.

After the second model are declined masculines, such as धातृ *bhrátṛí*, brother; जामातृ *jámátṛí*, son-in-law; देवृ *devṛí*, husband's brother; सव्येष्टृ *savyeshṭhṛi*, a charioteer: and feminines, such as दुहितृ *duhitṛí*, daughter; ननांदृ *nánandṛí* or नानांदृ *nánandṛí*, husband's sister; यातृ *yátṛi*, husband's brother's wife. Most terms of relationship in च़ *ṛi* (except खस़ *svásṛi*, sister, and नप्तृ *náptṛi*, grandson) do not lengthen their अर् *ar*.

Note—If words in च़ *ṛi* are used as adjectives, the masculine forms may be used for the neuter also, except in the Nom. and Acc. Sing. and Nom. Acc. Voc. Dual and Plural. The feminine is formed by ई *í*; कर्तृ *kartṛi*, fem. कर्त्री *kartṛí*, like नदी *nadí*.

§ 236. क्रोष्टु *króshṭu*, a jackal, is irregular; but most of its irregularities may be explained by admitting two bases, क्रोष्टु *króshṭu* (like मृदु *mṛidu*) and क्रोष्टृ *kroshṭṛí* (like नप्तृ *náptṛi*).

	SINGULAR.		DUAL.		PLURAL.
N.	क्रोष्टा *kroshṭá*	N.A.V.	क्रोष्टारौ *kroshṭárau*	N.	क्रोष्टारः *kroshṭáraḥ*
A.	क्रोष्टारं *kroshṭáram*			A.	क्रोष्टून् *kroshṭún*
I.	{ क्रोष्टुना *kroshṭuná* { क्रोष्ट्रा *kroshṭrá*	I.D.Ab.	क्रोष्टुभ्यां *kroshṭubhyám*	I.	क्रोष्टुभिः *kroshṭubhíḥ*
D.	{ क्रोष्टवे *kroshṭave* { क्रोष्ट्रे *kroshṭre*			D.Ab.	क्रोष्टुभ्यः *kroshṭubhyaḥ*
Ab.G.	{ क्रोष्टोः *kroshṭoḥ* { क्रोष्टुः *kroshṭuḥ*	G.L.	{ क्रोष्ट्वोः *kroshṭvoḥ* { क्रोष्ट्रोः *kroshṭroḥ*	G.	क्रोष्टूनां *kroshṭúnām*
L.	{ क्रोष्टौ *kroshṭau* { क्रोष्टरि *kroshṭari*			L.	क्रोष्टुषु *kroshṭushu*
V.	क्रोष्टो *kroshṭo*				

The base क्रोष्टृ *kroshṭri* is the only one admissible as Aṅga, i. e. in the strong cases, excepting the Vocative. (हे क्रोष्टः *he kroshṭaḥ* is, I believe, wrongly admitted by Wilson.)

The base क्रोष्टु *kroshṭu* is the only one admissible as Pada, i. e. before terminations beginning with consonants.

The other cases may be formed from both bases, but the Acc. Plur. is क्रोष्टून् *kroshṭún* only. (Pâṇ. VII. 1, 95–97.)

Those who admit क्रोष्टॄन् *kroshṭṝn* as Acc. Plur. likewise admit क्रोष्टुं *kroshṭum* as Acc. Sing. (Sâr. 1. 6, 70.)

The feminine is क्रोष्ट्री *kroshṭrí*, declined like नदी *nadí*.

§ 237. नृ *nṛi*, man, a word of frequent occurrence, though, for convenience sake, often replaced by नर *nara*, is declined regularly like पितृ *pitṛi*, except in the Gen. Plural, where it may be either नॄणां *nṛíṇ ām* or नृणां *nṛiṇ ām*. (Pâṇ. VI. 4, 6.)

	SINGULAR.	DUAL.	PLURAL.
N.	ना *ná*	नरौ *nárau*	नरः *náraḥ*
A.	नरं *náram*	नरौ *nárau*	नॄन् *nṛín*
I.	ना *nrá*	नृभ्यां *nṛíbhyám* *	नृभिः *nṛíbhíḥ*
D.	ने *nré* (Ved. *náre*)	नृभ्यां *nṛíbhyám*	नृभ्यः *nṛibhyáḥ*
Ab.	नुः *núḥ*	नृभ्यां *nṛíbhyám*	नृभ्यः *nṛibhyáḥ*
G.	नुः *núḥ* (Ved. *náraḥ*)	न्रोः *nróḥ*	नॄणां *nṛiṇ ām* or नृणां *nṛíṇ ām* (Ved. *nar ām*)
L.	नरि *nári*	न्रोः *nróḥ*	नृषु *nṛíshú*
V.	नः *náḥ*	नरौ *nárau*	नरः *náraḥ*

The feminine is नारी *nárí*.

2. *Bases ending in* अ a *and* आ â.

§ 238. This class is the most numerous and most important in Sanskrit, like the corresponding classes of nouns and adjectives in *us, a, um* in Latin,

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* The accent may be on the first or on the second syllables in the Pada cases beginning with भ *bh* and स *s*. (Pâṇ. VI. 1, 184.)

and *os, η, ον* in Greek. The case-terminations are peculiar, and it is best to learn कांत: *kántaḥ*, कांता *kántá*, कांत *kántam* by heart in the same manner as we learn *bonus, bona, bonum*, without asking any questions as to the origin of the case-terminations, or their relation to the terminations appended to bases ending in consonants.

SINGULAR.

	MASC.	FEM.	NEUT.
Base	कांत *kántá*	कांता *kántá*	कांत *kántá*
N.	कांत: *kántáḥ*	कांता *kántá*	कांत *kántám*
A.	कांतं *kántám*	कांतां *kántám*	कांत *kántám*
I.	कांतेन *kánténa*	कांतया *kántáyá*	कांतेन *kánténa*
D.	कांताय *kántáya*	कांतयै *kántáyai*	कांताय *kántáya*
Ab.	कांतात् *kántát*	कांताया: *kántáyáḥ*	कांतात् *kántát*
G.	कांतस्य *kántásya*	कांताया: *kántáyáḥ*	कांतस्य *kántásya*
L.	कांते *kánté*	कांतायां *kántáyám*	कांते *kánté*
V.	कांत *kánta*	कांते *kánte* *	कांत *kánta*

DUAL.

N.A.V.	कांतौ *kántaú*	कांते *kánté*	कांते *kánté*
I.D.Ab.	कांताभ्यां *kántábhyám*	कांताभ्यां *kántábhyám*	कांताभ्यां *kántábhyám*
G.L.	कांतयो: *kántáyoḥ*	कांतयो: *kántáyoḥ*	कांतयो: *kántáyoḥ*

PLURAL.

N.V.	कांता: *kántáḥ*	कांता: *kántáḥ*	कांतानि *kántáni*
A.	कांतान् *kántán*	कांता: *kántáḥ*	कांतानि *kántáni*
I.	कांतै: *kántaiḥ*	कांताभि: *kántábhiḥ*	कांतै: *kántaiḥ*
D.Ab.	कांतेभ्य: *kántébhyaḥ*	कांताभ्य: *kántábhyaḥ*	कांतेभ्य: *kántébhyaḥ*
G.	कांतानां *kántánám*	कांतानां *kántánám*	कांतानां *kántánám*
L.	कांतेषु *kántéshu*	कांतासु *kántásu*	कांतेषु *kántéshu*

Note—Certain adjectives in स: *aḥ*, सा *á*, सं *am*, which follow the ancient pronominal declension, will be explained in the chapter on Pronouns (§ 278).

Bases in सा *á*, *Masculine and Feminine*.

§ 239. These bases are derived immediately from verbs ending in सा *á*, such as पा *pá*, ध्मा *dhmá*. They are declined in the same way in the masculine and feminine gender. In the neuter the final सा *á* is shortened, and the word declined like कांत *kántam*.

Aṅga and Pada base विश्वपा *visvapá*, Bha base विश्वप् *visvap*, all-preserving, (masc. and fem.) The neuter is declined like कांत *kántam* (§ 238).

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* Bases in सा *á*, meaning mother, form their Vocative in स *a ;* e. g. सक्क *akka*, संब *amba*, सल्ल *alla!* But संबाडा *ambádá*, संबाला *ambálá*, and संबिका *ambiká* form the regular Vocatives संबाडे *ambáde*, संबाले *ambále*, संबिके *ambike*.

MASCULINE AND FEMININE.

	SINGULAR.	DUAL.	PLURAL.
N. V.	विश्वपाः *viśvapá-ḥ*	विश्वपौ *viśvapau*	विश्वपाः *viśvapá-ḥ*
A.	विश्वपां *viśvapá-m*	विश्वपौ *viśvapau*	विश्वप: *viśvap-aḥ*
I.	विश्वपा *viśvap-á*	विश्वपाभ्यां *viśvapá-bhyám*	विश्वपाभिः *viśvapá-bhiḥ*
D.	विश्वपे *viśvap-e*	विश्वपाभ्यां *viśvapá-bhyám*	विश्वपाभ्यः *viśvapá-bhyaḥ*
Ab.	विश्वप: *viśvap-aḥ*	विश्वपाभ्यां *viśvapá-bhyám*	विश्वपाभ्यः *viśvapá-bhyaḥ*
G.	विश्वप: *viśvap-aḥ*	विश्वपो: *viśvap-oḥ*	विश्वपां *viśvap-ám*
L.	विश्वपि *viśvap-i*	विश्वपो: *viśvap-oḥ*	विश्वपासु *viśvapá-su*

NEUTER.

N.	विश्वपं *viśvapam*	विश्वपे *viśvape*	विश्वपानि *viśvapáni,* &c.

Decline सोमपाः *somapáḥ,* Soma drinker; शंखध्माः *śaṅkhadhmáḥ,* shell-blower; धनदाः *dhanadáḥ,* wealth giver.

§ 240. Masculines in आ *á,* not being derived by a Kṛit suffix from verbal roots, are declined as follows:

Base हाहा *háhá.*

	SINGULAR.	DUAL.	PLURAL.
N.V.	हाहाः *háháḥ*	हाहौ *háhau*	हाहाः *háháḥ*
A.	हाहां *hahám*	हाहौ *háhau*	हाहान् *hahán* *
I.	हाहा *háhá*	हाहाभ्यां *hahábhyám*	हाहाभिः *hahábhiḥ*
D.	हाहै *háhai*	हाहाभ्यां *hahábhyám*	हाहाभ्यः *hahábhyaḥ*
Ab.	हाहाः *háháḥ*	हाहाभ्यां *hahábhyám*	हाहाभ्यः *hahábhyaḥ*
G.	हाहाः *háháḥ*	हाहौः *háhauḥ*	हाहां *hahám*
L.	हाहे *háhe*	हाहौः *háhauḥ*	हाहासु *hahásu*

CHAPTER IV.

DECLENSION OF ADJECTIVES.

§ 241. As every noun in Sanskrit may, at the end of a compound, form the final portion of an adjective, all the essential rules for the declension of such compound adjectives had to be given in the preceding chapter. Thus in the declension of neuter nouns in अस् *as,* like मनस् *mánas,* mind, the declension of सुमनस् *sumánas,* as an adjective masc. fem. and neut., was exhibited at the same time (§ 165). In the declension of nouns ending in consonants, and admitting of no distinction between masculine and feminine terminations, (this applies to

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* The Sâr. 1. 6, 38, gives the optional form हाहा: *háháḥ* in the masculine. At the end of a feminine compound the same form is sanctioned in the Rûpâvali, p. 9 b.

all nouns with unchangeable bases,) the special forms of the neuter in Nom. Acc. Voc. Sing. Dual and Plur. had to be exhibited. See § 158, जलमुक् *jalamuk*, जलमुची *jalamuchí*, जलमुंचि *jalamuñchi*. In the declension of nouns with changeable bases, the more important feminine and neuter forms were separately mentioned; and in the declension of nouns ending in vowels, all necessary rules with regard to the same subject were fully stated.

§ 242. The chief difficulty which remains with regard to the declension of adjectives is the exact formation of the feminine base, and the rules on this subject are often so complicated that they have to be learnt by practice rather than by rule. The feminine bases, however, once given, there can be no doubt as to their declension, as they follow exactly the declension of the corresponding feminine nouns. A few observations on this point must suffice.

§ 243. Adjectives* in अ *a* form their feminines in आ *á*. Ex. प्रिय *priya*, dear, masc. प्रिय: *priyah*, fem. प्रिया *priyá*, neut. प्रियं *priyam*, to be declined like कांत *kánta* (§ 238).

§ 244. Certain adjectives derived by अक *aka* form their feminines in इका *iká*. Ex. पाचक *páchaka*, cooking, masc. पाचक: *páchakah*, fem. पाचिका *páchiká*, neut. पाचकं *páchakam*. Likewise masc. सर्वक: *sarvakah*, fem. सर्विका *sarviká*, every; कारक: *kárakah*, doing, कारिका *káriká;* इहत्यक: *ihatyakah*, present here, इहत्यिका *ihatyiká*. But क्षिपका *kshipaká*, fem. one who sends; कन्यका *kanyaká*, fem. maiden; चटका *chaṭaká*, fem. sparrow; तारका *táraká*, fem. star. Sometimes both forms occur; अजका *ajaká* and अजिका *ajiká*, a she-goat.

§ 245. Bases in ऋ *ṛi* and in न् *n* take ई *í* as the sign of the feminine: कर्तृ *kartṛi*, doer, कर्त्री *kartrí* (§ 235); दंडिन् *dandin*, a mendicant, दंडिनी *dandiní* (§ 203). Likewise most bases ending in consonants, if they admit of a separate feminine base: प्राच् *prách*, प्राची *práchí* (§ 181); श्वन् *svan*, dog, शुनी *suní* (§ 199); भवत् *bhavat*, भवती *bhavatí* (§ 188). Some adjectives in वन् *van* form their feminine base in वरी *varí:* पीवन् *pívan*, fat, पीवरी *pívarí* (§ 193).

§ 246. Many adjectives in अ *a* form their feminine base in ई *í* (§ 225), instead of आ *á:* तृणमय: *tṛinamayah*, made of grass, तृणमयी *tṛinamayí;* देव: *devah*, god, divine, देवी *deví;* तरुण: *taruṇah* or तलुन: *talunah*, a youth, तरुणी *taruṇí;* कुमार: *kumárah*, a boy, कुमारी *kumárí;* गोप: *gopah*, cowherd, गोपी *gopí*, his wife, but गोपा *gopá*, a female shepherd; नर्तक: *nartakah*, actor, नर्तकी *nartakí;* मृग: *mṛigah*, a deer, मृगी *mṛigí*, a doe; सूकर: *súkarah*, boar, सूकरी *súkarí;* कुंभकार: *kumbhakárah*, a potter, कुंभकारी *kumbhakárí*. It will be observed, however, that many of these words are substantives rather than adjectives. Thus मत्स्य: *matsyah*, fish, forms मत्सी *matsí* (य *ya* being expunged before ई *í*); मनुष्य: *manushyah*, man, मनुषी *manushí*.

§ 247. Certain adjectives in त: *tah*, expressive of colour, form their feminine either in ता *tá* or in नी *ní:* श्येत: *syetah*, white, श्येता *syetá*, श्येनी *syení;* एत: *etah*, variegated, एता *etá* or एनी *ení;* रोहित: *rohitah*, red, रोहिता *rohitá* or रोहिणी *rohiṇí*, but श्वेत: *svetah*, white, श्वेता *svetá;* असिता *asitá*, white; पलिता *palitá*, grey-haired.

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* गुणवचन *guṇavachana*, the name for adjective, occurs in Pân. v. 3, 58.

§ 248. The formation of feminine substantives must be learnt from the dictionary. Thus अजः *ajaḥ*, goat, forms अजा *ajá.* अश्वः *aśvaḥ*, horse, forms अश्वा *aśvá.*

बालः *bálaḥ*, boy, forms बाला *bálá.*

शूद्रः *śúdraḥ*, a S'údra, forms { शूद्रा *śúdrá*, a woman of the S'údra caste.
{ शूद्री *śúdrí*, the wife of a S'údra.

मातुलः *mátulaḥ*, maternal uncle, forms मातुली *mátulí* or मातुलानी *mátuláni*, an uncle's wife.

आचार्यः *ácháryaḥ*, teacher, forms आचार्यानी *ácháryání**, wife of the teacher; but आचार्या *ácháryá*, a female teacher.

पतिः *patiḥ*, lord, forms पत्नी *patní*, wife, &c.

Degrees of Comparison.

§ 249. The Comparative is formed by तर *tara*, or ईयस् *íyas* (§ 206); the Superlative by तम *tama*, or इष्ठ *ishṭha†*. These terminations तर *tara* and तम *tama* are not restricted in Sanskrit to adjectives. Substantives such as नृ *nṛi*, man, form नृतमः *nṛitamaḥ*, a thorough man; स्त्री *strí*, woman, स्त्रीतरा *strítará‡*, more of a woman. Even after case-terminations or personal terminations, तर *tara* and तम *tama* may be used. Thus from पूर्वाह्णे *púrváhṇe*, in the forenoon, पूर्वाह्णेतरे *púrváhṇetare*, earlier in the forenoon (Pâṇ. vi. 3, 17). From पचति *pachati*, he cooks, पचतितराम् *pachatitarám*, he cooks better (Pâṇ. v. 3, 57), पचतितमाम् *pachatitamám*, he cooks best (Pâṇ. v. 3, 56).

§ 250. तर *tara* and तम *tama*, if added to changeable bases, require the Pada base. Thus from प्राच् *prách* (§ 180), प्राक्तर *práktara*; from धनिन् *dhanin* (§ 203), धनितर *dhanitara*; from धनवत् *dhanavat* (§ 187), धनवत्तर *dhanavattara*; from विद्वस् *vidvas* (§ 204), विद्वत्तम *vidvattama*; from प्रत्यच् *pratyach* (§ 181), प्रत्यक्तर *pratyaktara*. There are, however, a few exceptions, such as दस्युहन्तमः *dasyuhantamaḥ*, from दस्युहन् *dasyuhan*, demon-killer; सुपथिन्तरः *supathintaraḥ*, from सुपथिन् *supathin*, with good roads.

§ 251. ईयस् *íyas* and इष्ठ *ishṭha* are never added to the secondary suffixes तृ *tṛi*, मत् *mat*, वत् *vat*, वल *vala*, विन् *vin*, इन् *in*. If adjectives ending in these suffixes require ईयः *íyaḥ* and इष्ठ *ishṭha*, the suffixes are dropt, and the ईयः *íyaḥ* and इष्ठ *ishṭha* added to the last consonant of the original base. बलवान् *balaván*, strong, बलीयस् *bal-íyas*, बलिष्ठ *bal-ishṭha*. दोग्धृ *dogdhṛi*, milking, दोहीयस् *doh-íyas*, दोहिष्ठ *doh-ishṭha*. स्रग्विन् *sragvin*, garlanded, स्रजीयस् *sraj-íyas*, more profusely garlanded. मतिमान् *matimán*, wise, मतीयस् *mat-íyas*, मतिष्ठ *mat-ishṭha*.

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* On the dental न *n*, see Gaṇa Kshubhnâdi in the Kâś.-Vṛitti.

† Before तर *tara* and तम *tama* adjectives retain their accent; before ईयस् *íyas* and इष्ठ *ishṭha* they throw it on their first syllable (Pâṇ. iii. 1, 4; vi. 1, 197). There are a few exceptions.

‡ Feminines in ई *í*, derived from masculines, must shorten the ई *í* before तर *tara* and तम *tama;* ब्राह्मणी *bráhmaṇí* forms ब्राह्मणितरा *bráhmaṇitará*. Other feminines in ई *í* or ऊ *ú* may or may not shorten their vowels; स्त्री *strí* forms स्त्रीतरा *strítará* or स्त्रितरा *stritará.* Also श्रेयसीतरा *śreyasítará* or श्रेयसितरा *śreyasitará;* विदुषीतरा *vidushítará* or विदुषितरा *vidushitará* (Pâṇ. vi. 3, 43-45).

§ 252. Other adjectives, too, lose their derivative elements before ईयस् *íyas* and इष्ठ *ishṭha*, or are otherwise irregular by substituting new bases for the Comparative and Superlative. पाप: *pâpaḥ*, bad ; पापीयस् *pâp-íyas*, worse ; पापिष्ठ *pâp-ishṭha*, worst.

	SECOND BASE.	COMPARATIVE.	SUPERLATIVE.
1. अंतिक *antika*, near	नेद् *ned*	नेदीयस् *nedíyas*	नेदिष्ठ *nedishṭha*
2. अल्प *alpa*, small	कन् *kan*	कनीयस् *kaníyas*	कनिष्ठ *kanishṭha*
		or अल्पीयस् *alpíyas*	अल्पिष्ठ *alpishṭha*
3. उरु *uru*, wide	वर् *var*	वरीयस् *varíyas*	वरिष्ठ *varishṭha*
4. ऋजु *ṛiju*, straight	ऋज् *ṛij*	ऋजीयस् *ṛijíyas*	ऋजिष्ठ *ṛijishṭha* *
		Vedic रजीयस् *rajíyas*	रजिष्ठ *rajishṭha* *
5. कृश *kṛiśa*, lean	क्रश् *kraś*	क्रशीयस् *krasíyas*	क्रशिष्ठ *krasishṭha*
6. क्षिप्र *kshipra*, quick	क्षेप् *kshep*	क्षेपीयस् *kshepíyas*	क्षेपिष्ठ *kshepishṭha*
7. क्षुद्र *kshudra*, mean	क्षोद् *kshod*	क्षोदीयस् *kshodíyas*	क्षोदिष्ठ *kshodishṭha*
8. गुरु *guru*, heavy	गर् *gar*	गरीयस् *garíyas*	गरिष्ठ *garishṭha*
9. तृप्र *tṛipra*, satisfied	त्रप् *trap*	त्रपीयस् *trapíyas*	त्रपिष्ठ *trapishṭha*
10. दीर्घ *dírgha*, long	द्राघ् *drâgh*	द्राघीयस् *drâghíyas*	द्राघिष्ठ *drâghishṭha*
11. दूर *dúra*, far	दव् *dav*	दवीयस् *davíyas*	दविष्ठ *davishṭha*
12. दृढ *dṛiḍha*, firm	द्रढ् *draḍh*	द्रढीयस् *draḍhíyas*	द्रढिष्ठ *draḍhishṭha*
13. परिवृढ *parivṛiḍha*, exalted	परिवरढ् *parivraḍh*	परिवरढीयस् *parivraḍhíyas*	परिवरढिष्ठ *parivraḍhishṭha*
14. पृथु *pṛithu*, broad	प्रथ् *prath*	प्रथीयस् *prathíyas*	प्रथिष्ठ *prathishṭha*
15. प्रशस्य *praśasya*, praiseworthy	श्र *śra*	श्रेयस् *śreyas*	श्रेष्ठ *śreshṭha*
	or ज्य *jya*	ज्यायस् *jyâyas*	ज्येष्ठ *jyeshṭha* †
16. प्रिय *priya*, dear	प्र *pra*	प्रेयस् *preyas*	प्रेष्ठ *preshṭha*
17. बहु *bahu*, many	भू *bhú*	भूयस् *bhúyas*	भूयिष्ठ *bhúyishṭha*
18. बहुल *bahula*, frequent	बंह् *baṁh*	बंहीयस् *baṁhíyas*	बंहिष्ठ *baṁhishṭha* †
19. भृश *bhṛiśa*, excessive	भ्रश् *bhraś*	भ्रशीयस् *bhrasíyas*	भ्रशिष्ठ *bhrasishṭha*
20. मृदु *mṛidu*, soft	म्रद् *mrad*	म्रदीयस् *mradíyas*	म्रदिष्ठ *mradishṭha*
21. युवन् *yuvan*, young	यव् *yav*	यवीयस् *yavíyas*	यविष्ठ *yavishṭha*
	or कन् *kan*	कनीयस् *kaníyas*	कनिष्ठ *kanishṭha* †
22. वाढ *vâḍha*, firm	साध् *sâdh*	साधीयस् *sâdhíyas*	साधिष्ठ *sâdhishṭha* ‡
23. वृद्ध *vṛiddha*, old	वर्ष् *varsh*	वर्षीयस् *varshíyas*	वर्षिष्ठ *varshishṭha*
	or ज्य *jya*	ज्यायस् *jyâyas*	ज्येष्ठ *jyeshṭha*
24. वृंदारक *vṛindâraka*, beautiful	वृंद् *vṛind*	वृंदीयस् *vṛindíyas*	वृंदिष्ठ *vṛindishṭha*
25. स्थिर *sthira*, firm	स्थ *stha*	स्थेयस् *stheyas*	स्थेष्ठ *stheshṭha*
26. स्थूल *sthúla*, strong	स्थव् *sthav*	स्थवीयस् *sthavíyas*	स्थविष्ठ *sthavishṭha*
27. स्फिर *sphira*, thick	स्फ *spha*	स्फेयस् *spheyas*	स्फेष्ठ *spheshṭha*
28. ह्रस्व *hrasva*, short	ह्रस् *hras*	ह्रसीयस् *hrasíyas*	ह्रसिष्ठ *hrasishṭha*

* Pâṇ. VI. 4, 162.   † See Phiṭsûtra, ed. Kielhorn, I. 7; 23 (20).   ‡ Pâṇ. v. 3, 63.

CHAPTER V.

NUMERALS.

§ 253.   *Cardinals.*

1   १ एकः, एका, एकं, *ékaḥ, ékâ, ékam,* one.   (Base एक *eka.*)

2   २ द्वौ, द्वे, द्वे, *dváu, dvé, dvé,* two.   (Base द्व *dva;* in comp. द्वि *dvi.*)

3   ३ त्रयः, तिस्रः, त्रीणि, *tráyaḥ, tisráḥ, trîṇi,* three.   (Base त्रि *tri.*)

4   ४ चत्वारः, चतस्रः, चत्वारि, *chatvâraḥ, chátasraḥ, chatvâri,* four.   (Base चतुर् *chatur.*)

5   ५ पंच *páñcha,* m. f. n. five.   (Base पंचन् *pañchan.*)

6   ६ षट् *sháṭ,* m. f. n. six.   (Base षष् *shash.*)

7   ७ सप्त *saptá,* m. f. n. seven.   (Base सप्तन् *saptan.*)

8   ८ अष्टौ *ashṭaú,* m. f. n. eight.   (Base अष्टन् *ashṭan.*)

9   ९ नव *náva,* m. f. n. nine.   (Base नवन् *navan.*)

10   १० दश *dáśa,* m. f. n. ten.   (Base दशन् *daśan.*)

11   ११ एकादश *ékâdaśa,* eleven.   (Base as in दशन् *daśan.*)

12 १२ द्वादश *dvâdaśa.*	35 ३५ पंचत्रिंशत् *pañchatriṁśat.*
13 १३ त्रयोदश *tráyodaśa.*	36 ३६ षट्त्रिंशत् *shaṭtriṁśat.*
14 १४ चतुर्दश *cháturdaśa.*	37 ३७ सप्तत्रिंशत् *saptatriṁśat.*
15 १५ पंचदश *páñchadaśa.*	38 ३८ अष्टात्रिंशत् *ashṭâtriṁśat.*
16 १६ षोडश *shóḍaśa.*	39 ३९ नवत्रिंशत् *navatriṁśat.*
17 १७ सप्तदश *saptádaśa.*	40 ४० चत्वारिंशत् *chatvâriṁśát,* fem.
18 १८ अष्टादश *ashṭâdaśa.*	41 ४१ एकचत्वारिंशत् *ekachatvâriṁśat.*
19 १९ नवदश *návadaśa* or	42 ४२ द्वाचत्वारिंशत् *dvâchatvâriṁśat* or
ऊनविंशतिः *ûnaviṁśatiḥ.*	द्विचत्वारिंशत् *dvichatvâriṁśat.*
20 २० विंशतिः *viṁśátiḥ,* fem.	43 ४३ त्रयश्चत्वारिंशत् *trayaśchatvâriṁśat* or
21 २१ एकविंशतिः *ekaviṁśatiḥ.*	त्रिचत्वारिंशत् *trichatvâriṁśat.*
22 २२ द्वाविंशतिः *dvâviṁśatiḥ.*	44 ४४ चतुश्चत्वारिंशत् *chatuśchatvâriṁśat.*
23 २३ त्रयोविंशतिः *trayoviṁśatiḥ.*	45 ४५ पंचचत्वारिंशत् *pañchachatvâriṁśat.*
24 २४ चतुर्विंशतिः *chaturviṁśatiḥ.*	46 ४६ षट्चत्वारिंशत् *shaṭchatvâriṁśat.*
25 २५ पंचविंशतिः *pañchaviṁśatiḥ.*	47 ४७ सप्तचत्वारिंशत् *saptachatvâriṁśat.*
26 २६ षड्विंशतिः *shaḍviṁśatiḥ.*	48 ४८ अष्टाचत्वारिंशत् *ashṭâchatvâriṁśat* or
27 २७ सप्तविंशतिः *saptaviṁśatiḥ.*	अष्टचत्वारिंशत् *ashṭachatvâriṁśat.*
28 २८ अष्टाविंशतिः *ashṭâviṁśatiḥ.*	49 ४९ नवचत्वारिंशत् *navachatvâriṁśat.*
29 २९ नवविंशतिः *navaviṁśatiḥ.*	50 ५० पंचाशत् *pañchâśát,* fem.
30 ३० त्रिंशत् *triṁśát,* fem.	51 ५१ एकपंचाशत् *ekapañchâśat.*
31 ३१ एकत्रिंशत् *ekatriṁśat.*	52 ५२ द्वापंचाशत् *dvâpañchâśat* or
32 ३२ द्वात्रिंशत् *dvâtriṁśat.*	द्विपंचाशत् *dvipañchâśat.*
33 ३३ त्रयस्त्रिंशत् *trayastriṁśat.*	53 ५३ त्रयःपंचाशत् *trayaḥpañchâśat* or
34 ३४ चतुस्त्रिंशत् *chatustriṁśat.*	त्रिपंचाशत् *tripañchâśat.*

54 ४४ चतुःपंचाशत् *chatuhpañchāsat.*

55 ५५ पंचपंचाशत् *pañchapañchāsat.*

56 ५६ षट्पंचाशत् *shatpañchāsat.*

57 ५७ सप्तपंचाशत् *saptapañchāsat.*

58 ५८ अष्टापंचाशत् *ashtāpañchāsat* or अष्टपंचाशत् *ashtapañchāsat.*

59 ५९ नवपंचाशत् *navapañchāsat.*

60 ६० षष्टि: *shashtíh,* fem.

61 ६१ एकषष्टि: *ekashashtíh.*

62 ६२ द्वाषष्टि: *dvāshashtíh* or द्विषष्टि: *dvishashtíh.*

63 ६३ त्रयःषष्टि: *trayahshashtíh* or त्रिषष्टि: *trishashtíh.*

64 ६४ चतुःषष्टि: *chatuhshashtíh.*

65 ६५ पंचषष्टि: *pañchashashtíh.*

66 ६६ षट्षष्टि: *shatshashtíh.*

67 ६७ सप्तषष्टि: *saptashashtíh.*

68 ६८ अष्टाषष्टि: *ashtāshashtíh* or अष्टषष्टि: *ashtashashtíh.*

69 ६९ नवषष्टि: *navashashtíh.*

70 ७० सप्तति: *saptatíh,* fem.

71 ७१ एकसप्तति: *ekasaptatíh.*

72 ७२ द्वासप्तति: *dvāsaptatíh* or द्विसप्तति: *dvisaptatíh.*

73 ७३ त्रयःसप्तति: *trayahsaptatíh* or त्रिसप्तति: *trisaptatíh.*

74 ७४ चतुःसप्तति: *chatuhsaptatíh.*

75 ७५ पंचसप्तति: *pañchasaptatíh.*

76 ७६ षट्सप्तति: *shatsaptatíh.*

77 ७७ सप्तसप्तति: *saptasaptatíh.*

78 ७८ अष्टासप्तति: *ashtāsaptatíh* or अष्टसप्तति: *ashtasaptatíh.*

79 ७९ नवसप्तति: *navasaptatíh.*

80 ८० अशीति: *asítíh.*

81 ८१ एकाशीति: *ekāsítíh.*

82 ८२ द्व्यशीति: *dvyasítíh.*

83 ८३ त्र्यशीति: *tryasítíh.*

84 ८४ चतुरशीति: *chaturasítíh.*

85 ८५ पंचाशीति: *pañchāsítíh.*

86 ८६ षडशीति: *shadasítíh.*

87 ८७ सप्ताशीति: *saptāsítíh.*

88 ८८ अष्टाशीति: *ashtāsítíh.*

89 ८९ नवाशीति: *navāsítíh.*

90 ९० नवति: *navatíh.*

91 ९१ एकनवति: *ekanavatíh.*

92 ९२ द्वानवति: *dvānavatíh* or द्विनवति: *dvinavatíh.*

93 ९३ त्रयोनवति: *trayonavatíh* or त्रिनवति: *trinavatíh* (not ण *n*).

94 ९४ चतुर्नवति: *chaturnavatíh.*

95 ९५ पंचनवति: *pañchanavatíh.*

96 ९६ षण्णवति: *shannavatíh.*

97 ९७ सप्तनवति: *saptanavatíh.*

98 ९८ अष्टानवति: *ashtānavatíh* or अष्टनवति: *ashtanavatíh.*

99 ९९ नवनवति: *navanavatíh* or ऊनशतं *únasatam.*

100 १०० शतं *satám,* neut. and masc. (Siddh.-Kaum. vol. II. p. 635.)

101 १०१ एकाधिकं शतं *ekādhikam satam,* hundred exceeded by one; or as a compound, एकाधिकशतं *ekādhika-satam,* or एकशतं *ekasatam,* as before.

102 १०२ द्व्यधिकं शतं *dvyadhikam satam* or द्विशतं *dvisatam.* (Pân. VI. 3, 49.)

103 १०३ त्र्यधिकं शतं *tryadhikam satam* or त्रिशतं *trisatam.*

104 १०४ चतुरधिकं शतं *chaturadhikam satam* or चतुःशतं *chatuhsatam.*

105 १०५ पंचाधिकं शतं *pañchādhikam satam* or पंचशतं *pañchasatam.*

106 १०६ षडधिकं शतं *shadadhikam satam* or षट्शतं *shatsatam.*

107 १०७ सप्ताधिकं शतं *saptadhikam satam* or सप्तशतं *saptasatam.*

108 १०८ अष्टाधिकं शतं *ashtādhikam satam* or अष्टशतं *ashtasatam.* (Pân. VI. 3, 49.)

109 १०९ नवाधिकं शतं *navādhikam satam* or नवशतं *navasatam.*

110 ११० दशाधिकं शतं *daśádhikam śatam* or दशशतं *daśaśatam*.

111 १११ एकादशाधिकं शतं *ekádaśádhikam śatam* or एकादशशतं *ekádaśaśatam* &c. or एकादशं शतं *ekádaśam śatam*, i. e. a hundred having eleven (in excess). Pân. v. 2, 45.

112 ११२ द्वादशाधिकं शतं *dvádaśádhikam śatam* or द्वादशं शतं *dvádaśam śatam*.

113 ११३ त्रयोदशाधिकं शतं *trayodaśádhikam śatam* or त्रयोदशं शतं *trayodaśam śatam*.

114 ११४ चतुर्दशाधिकं शतं *chaturdaśádhikam śatam* or चतुर्दशं शतं *chaturdaśam śatam*.

115 ११५ पंचदशाधिकं शतं *pañchadaśádhikam śatam* or पंचदशं शतं *pañchadaśam śatam*.

116 ११६ षोडशाधिकं शतं *shoḍaśádhikam śatam* or षोडशं शतं *shoḍaśam śatam*.

117 ११७ सप्तदशाधिकं शतं *saptadaśádhikam śatam* or सप्तदशं शतं *saptadaśam śatam*.

118 ११८ सप्तादशाधिकं शतं *ashṭádaśádhikam śatam* or अष्टादशं शतं *ashṭádaśam śatam*.

119 ११९ नवदशाधिकं शतं *navadaśádhikam śatam* or नवदशं शतं *navadaśam śatam*.

120 १२० विंशत्यधिकं शतं *vimśatyadhikam śatam* or विंशं शतं *vimśam śatam* *.

121 १२१ एकविंशत्यधिकं शतं *ekavimśatyadhikam śatam* or एकविंशं शतं *ekavimśam śatam* *, &c.

130 १३० त्रिंशदधिकं शतं *trimśadadhikam śatam* or त्रिंशं शतं *trimśam śatam* *.

140 १४० चत्वारिंशदधिकं शतं *chatvárimśadadhikam śatam* or चत्वारिंशं शतं *chatvárimśam śatam* *.

150 १५० पंचाशदधिकं शतं *pañcháśadadhikam śatam* or पंचाशं शतं *pañchdáśam śatam* * or सार्धशतं *sárdhaśatam*, 100 + ½ (hundred).

160 १६० षष्ट्यधिकं शतं *shashṭyadhikam śatam* or षष्टिशतं *shashṭiśatam*.

170 १७० सप्तत्यधिकं शतं *saptatyadhikam śatam* or सप्ततिशतं *saptatiśatam*.

180 १८० अशीत्यधिकं शतं *aśítyadhikam śatam* or अशीतिशतं *aśítiśatam*.

190 १९० नवत्यधिकं शतं *navatyadhikam śatam* or नवतिशतं *navatiśatam*.

200 २०० द्वे शते *dve śate* or द्विशतं *dviśatam* or द्विशती *dviśatí*.

300 ३०० त्रीणि शतानि *tríṇi śatáni* or त्रिशतं *triśatam*.

400 ४०० चत्वारि शतानि *chatvári śatáni* or चतुःशतं *chatuḥśatam*.

500 ५०० पंच शतानि *pañcha śatáni* or पंचशतं *pañchaśatam*.

600 ६०० षट् शतानि *shaṭ śatáni* or षट्शतं *shaṭśatam*.

700 ७०० सप्त शतानि *sapta śatáni* or सप्तशतं *saptaśatam*.

800 ८०० अष्ट शतानि *ashṭa śatáni* or अष्टशतं *ashṭaśatam*.

900 ९०० नव शतानि *nava śatáni* or नवशतं *navaśatam*.

1000 १००० दश शतानि *daśa śatáni* or दशशती *daśaśatí*, fem., or सहस्रं *sahásram* neut. and masc.†

2000 २००० द्वे सहस्रे *dve sahasre*.

3000 ३००० त्रीणि सहस्राणि *tríṇi sahasráṇi*.

10,000 १०,००० अयुतं *ayutam*, neut. and masc.†

100,000 ९००,००० लक्षं *laksham*, neut. or fem.*, or नियुतं *niyutam*, neut. and masc.†

One million, प्रयुतं *prayutam*, neut. or masc.*

Ten millions, कोटि *koṭi*, fem.‡

A hundred millions, सर्बुद *arbuda*, masc. and neut.

A thousand millions, महार्बुद *mahárbuda*, masc. and neut., or पन्न *padma*, neut., i. e. lotus.

Ten thousand millions, खर्व *kharva*, neut., i. e. minute.

A hundred thousand millions, निखर्व *nikharva*, neut.

A billion, महापन्न *mahápadma*, neut.

Ten billions, शंकु *śaṅku*, masc., i. e. an ant-hill.

A hundred billions, शंख *śaṅkha*, masc. neut., i. e. a conch-shell, or समुद्र *samudra*, masc., i. e. sea.

A thousand billions, महाशंख *maháśaṅkha*, or अंत्य *antya*, ultimate.

Ten thousand billions, हाहा *háhá*, masc., or मध्य *madhya*, middle.

A hundred thousand billions, महाहाहा *maháháhá*, or परार्ध *parárdha*, i. e. other half.

One million billions, धुन *dhuna*, neut.

Ten million billions, महाधुन *mahádhuna*.

A hundred million billions, अक्षौहिणी *akshauhiṇí*, fem., i. e. a host.

A thousand million billions, महाक्षौहिणी *maháakshauhiṇí*.

In the same manner as अधिक *adhika*, exceeding, ऊन *úna*, diminished, may be used to form numerical compounds. पंचोनं शतं *pañchonam śatam* or पंचोनशतं *pañchonaśatam*, 100 − 5, i. e. 95. If one is to be deducted, ऊन *úna*, without एक *eka*, suffices. ऊनविंशति: *únaviṁśatiḥ* or एकोनविंशति: *ekonaviṁśatiḥ*, 20 − 1, i. e. 19. Another way of expressing nineteen and similar numbers is by prefixing एकान्न *ekánna*, i. e. by one not; एकान्नविंशति: *ekánnaviṁśatiḥ*, by one not twenty, i. e. 19. (Pâṇ. VI. 3, 76.)

Declension of Cardinals.

एक *eka*, one.

	SINGULAR.			PLURAL.		
	MASC.	FEM.	NEUT.	MASC.	FEM	NEUT.
N.	एक: *ékaḥ*	एका *éká*	एकं *ékam*	एके *eke*	एका: *ékáḥ*	एकानि *ékáni*
A.	एकं *ékam*	एकां *ékám*	एकं *ékam*	एकान् *ékán*	एका: *ékáḥ*	एकानि *ékáni*
I.	एकेन *ékena*	एकया *ékayá*	एकेन *ékena*	एकै: *ékaiḥ*	एकाभि: *ékábhiḥ*	एकै: *ékaiḥ*
D.	एकस्मै *ékasmai*	एकस्यै *ékasyai*	एकस्मै *ékasmai*	एकेभ्य: *ékebhyaḥ*	एकाभ्य: *ékábhyaḥ*	एकेभ्य: *ékebhyaḥ*
Ab.	एकस्मात् *ékasmát*	एकस्या: *ékasyáḥ*	एकस्मात् *ékasmát*	एकेभ्य: *ékebhyaḥ*	एकाभ्य: *ékábhyaḥ*	एकेभ्य: *ékebhyaḥ*
G.	एकस्य *ékasya*	एकस्या: *ékasyáḥ*	एकस्य *ékasya*	एकेपां *ékeshám*	एकासां *ékásám*	एकेपां *ékeshám*
L.	एकस्मिन् *ékasmin*	एकस्यां *ékasyám*	एकस्मिन् *ékasmin*	एकेषु *ékeshu*	एकासु *ékásu*	एकेषु *ekeshu*
V.	एक *éka*	एके *éke*	एक *éka*	एके *éke*	एका: *ékáḥ*	एकानि *ékáni*

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* Siddh.-Kaum. vol. II. p. 635.   † Amara-Kosha III. 6, 3, 24.

‡ A different string of names is given in the Vâjasan.-Sanhitâ XVII. 2. See also Woepcke, Mémoire sur la propagation des chiffres indiens (1863). p. 70; Lalita-vistara, ed. Calcutt. p. 168.

§ 254. द्वि *dvi*, two, base द्व *dva*, like कांत *kánta* (§ 238).

DUAL.

	MASC.	FEM.	NEUT.
N.A.V.	द्वौ *dvaú*	द्वे *dvé*	द्वे *dvé*
I.D.Ab.	द्वाभ्यां *dvábhyám*	द्वाभ्यां *dvábhyám*	द्वाभ्यां *dvábhyám*
G.L.	द्वयो: *dváyoḥ*	द्वयो: *dváyoḥ*	द्वयो: *dváyoḥ*

§ 255. त्रि *tri*, three, fem. तिसृ *tisṛi*.

N.V.	त्रय: *tráyaḥ*	तिस्र: *tisráḥ* (Pàṇ. VI. 1, 166)	त्रीणि *tríṇi*
A.	त्रीन् *trín*	तिस्र: *tisráḥ* *	त्रीणि *tríṇi*
I.	त्रिभि: *tribhíḥ*	तिसृभि: *tisṛíbhiḥ*	त्रिभि: *tribhíḥ*
D.Ab.	त्रिभ्य: *tribhyáḥ*	तिसृभ्य: *tisṛíbhyaḥ*	त्रिभ्य: *tribhyáḥ*
G.	त्रयाणां *trayáṇám* (Ved. *trīṇám*)	तिसृणां *tisṛiṇám* †	त्रयाणां *trayáṇám*
L.	त्रिषु *trishú*	तिसृषु *tisṛíshu*	त्रिषु *trishú*

§ 256. चतुर् *chatur*, four, fem. चतसृ *chatasṛi*.

N.V.	चत्वार: *chatváraḥ* (Pàṇ.VII.1,98)	चतस्र: *chátasraḥ*	चत्वारि *chatvári*
A.	चतुर: *chatúraḥ* (Pàṇ. VI. 1, 167)	चतस्र: *chátasraḥ* *	चत्वारि *chatvári*
I.	चतुभि: *chatúrbhiḥ*	चतसृभि: *chatasṛíbhiḥ*	चतुभि: *chatúrbhiḥ*
D.Ab.	चतुभ्य: *chatúrbhyaḥ*	चतसृभ्य: *chatasṛíbhyaḥ*	चतुभ्य: *chatúrbhyah*
G.	चतुर्णां *chaturṇám*	चतसृणां *chatasṛiṇám* †	चतुर्णां *chaturṇám*
L.	चतुर्षु *chatúrshu*	चतसृषु *chatasṛíshu*	चतुर्षु *chatúrshu*

§ 257. पंचन् *pañchan*, five. षष् *shash*, six. अष्टन् *ashṭan*, eight.

N.A.V.	पंच *páñcha*	षट् *shát*	अष्टौ *ashṭaú* or अष्ट *ashṭá*
I.	पंचभि: *pañchábhiḥ* ‡	षड्भि: *shaḍbhíḥ*	अष्टाभि: *ashṭábhíḥ* or अष्टभि: *ashṭábhiḥ* ‖
D.Ab.	पंचभ्य: *pañchábhyaḥ*	षड्भ्य: *shaḍbhyáḥ*	अष्टाभ्य: *ashṭábhyáḥ* or अष्टभ्य: *ashṭábhyaḥ*
G.	पंचानां *pañchánám* ¶	षण्णां *shaṇṇám* ¶	अष्टानां *ashṭánám* ¶
L.	पंचसु *pañchásu*	षट्सु *shatsú*	अष्टासु *ashṭásu* or अष्टसु *ashṭásu*

Cardinals with bases ending in न् *n*, such as सप्तन् *saptan*, नवन् *navan*, दशन् *daśan*, एकादशन् *ekádaśan*, &c., follow the declension of पंचन् *pañchan*. विंशति: *vimśatiḥ* is declined like a feminine in इ *i*; those in त् *t* like feminines in त् *t*; शतं *śatam* like a neut. or masc. in अ *a*.

§ 258. The construction of the cardinals from 1 to 19 requires a few remarks. एक *eka* is naturally used in the singular only, except when it means some; एके वदंति *eke vadanti*,

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* Not तिसृ: *tisṛíḥ*, nor चतसृ: *chatasṛíḥ*. (Accent, Pàṇ. VI. 1, 167, vârt.; VII. 2, 99, vârt.)

† Not तिसृणां *tisṛiṇám*, nor चतसृणां *chatasṛiṇám* (Pàṇ. VI. 4, 4), though these forms occur in the Veda and Epic poetry.

‡ Accent, Pàṇ. VI. 1, 180; 181.　　‖ Pàṇ. VI. 1, 172.　　¶ Pàṇ. VII. 1, 55.

some people say. द्वि *dvi* is always used as a dual, all the rest from 3 to 19 as plurals. Ex. त्रिभिः पुरुषैः *tribhih purushaih*, with three men ; एकादश पुरुषान् *ekádaśa purushán*, eleven men, acc. The cardinals after four do not distinguish the gender; एकादश नारी: *ekádaśa nárih*, eleven women, acc.

While the numerals from 1 to 19 are treated as adjectives, agreeing with their substantives in gender, if possible, and in number and case, विंशति: *viṁśatih* and the rest may be treated both as adjectives and as substantives. Hence विंशति: शत्रूणां *viṁśatih śatrūṇám*, twenty enemies, or विंशति: शत्रव: *viṁśatih śatravah* ; षष्टि: शिशव: *shashṭih śiśavah*, sixty boys ; शतं फलानि *śatam phaláni*, a hundred fruits ; त्रिंशता वृद्धै: *triṁśatá vriddhaih*, by thirty elders ; शतं दासीनां *śatam dásínám* or शतं दास्य: *śatam dásyah*, a hundred slaves ; सहस्रं पितर: *sahasram pitarah*, a thousand ancestors.

Exceptionally these cardinals may take the plural number : पंचाशड्भिर्हयैः *panchásadbhir hayaih*, with fifty horses.

§ 259.   *Ordinals.*

प्रथम:, °मा, °मं, *prathamáh, á, am,* ⎫
सग्रिम:, °मा, °मं, *agrimáh, á, am,*   ⎬ the first.
आदिम:, °मा, °मं, *ádimáh, á, am,*   ⎭

द्वितीय:, °या, °यं, *dvitíyah, á, am,* the second.

तृतीय:, °या, °यं, *tritíyah, á, am,* the third.

चतुर्थ:, °र्थी, °र्थं, *chaturtháh, í, am,* ⎫
तुरीय:, °या, °यं, *turíyah, á, am,*   ⎬ the fourth.
तुर्य:, °र्या, °र्यं, *túryah, á, am,*   ⎭

पंचम:, °मी, °मं, *pañchamáh, í, am,* the fifth.

षष्ठ:, °ष्ठी, °ष्ठं, *shashṭháh, í, am,* the sixth.

सप्तम:, °मी, °मं, *saptamáh, í, am,* the seventh.

अष्टम:, °मी, °मं, *ashṭamáh, í, am,* the eighth.

नवम:, °मी, °मं, *navamáh, í, am,* the ninth.

दशम:, °मी, °मं, *daśamáh, í, am,* the tenth.

एकादश:, °शी, °शं, *ekádaśáh, í, am,* the eleventh.

नवदश:, °शी, °शं, *navadaśáh, í, am,*   ⎫
ऊनविंश:, °शी, °शं, *únaviṁśáh, í, am,*   ⎬ the nineteenth.
ऊनविंशतितम:, °मी, °मं, *únaviṁśatitamáh, í, am,* ⎭

विंश:, °शी, °शं, *viṁśáh, í, am* (Pâṇ. v. 2, 56), ⎫
विंशतितम:, °मी, °मं, *viṁśatitamáh, í, am,*   ⎬ the twentieth.

त्रिंश:, °शी, °शं, *triṁśáh, í, am,*   ⎫
त्रिंशत्तम:, °मी, °मं, *triṁśattamáh, í, am,* ⎬ the thirtieth.

चत्वारिंश:, °शी, °शं, *chatvárimśáh, í, am,*   ⎫
चत्वारिंशत्तम:, °मी, °मं, *chatvárimśattamáh, í, am,* ⎬ the fortieth.

पंचाश:, °शी, °शं, *pañchásáh, í, am,*   ⎫
पंचाशत्तम:, °मी, °मं, *pañchásattamáh, í, am,* ⎬ the fiftieth.

षष्टितम: *shashṭitamáḥ*, the sixtieth *.

एकषष्टितम: *ekashashṭitamáḥ,* }
एकषष्ट: *ekashashṭáḥ,* } the sixty-first.

सप्ततितम: *saptatitamáḥ,* the seventieth.

एकसप्ततितम: *ekasaptatitamáḥ,* }
एकसप्तत: *ekasaptatáḥ,* } the seventy-first.

अशीतितम: *aśîtitamáḥ,* the eightieth.

एकाशीतितम: *ekâśîtitamáḥ,* }
एकाशीत: *ekâśîtáḥ,* } the eighty-first.

नवतितम:, °मी, °मं, *navatitamáḥ, î, am,* the ninetieth.

एकनवतितम: *ekanavatitamáḥ,* }
एकनवत: *ekanavatáḥ,* } the ninety-first.

शततम:, °मी, °मं, *śatatamáḥ, î, am,* the hundredth. (Pâṇ. v. 2, 57.)

एकशततम: *ekaśatatamáḥ,* the hundred and first.

सहस्रतम: *sahasratamáḥ,* the thousandth.

§ 260.   *Numerical Adverbs and other Derivatives.*

सकृत् *sakṛit,* once.   एकधा *ekadhá,* in one way.
द्वि: *dviḥ,* twice.   द्विधा *dvidhá* or द्वेधा *dvedhá,* in two ways.
त्रि: *triḥ,* thrice.   त्रिधा *tridhá* or त्रेधा *tredhá,* in three ways.
चतु: *chatuḥ,* four times.   चतुर्धा *chaturdhá,* in four ways.
पंचकृत्व: *pañchakṛitvaḥ,* five times.   पंचधा *pañchadhá,* in five ways.
षट्कृत्व: *shaṭkṛitvaḥ,* six times, &c.   षोढा *shoḍhá,* in six ways, &c. (or षड्धा?)

एकश: *ekaśaḥ,* one-fold.
द्विश: *dviśaḥ,* two-fold.
त्रिश: *triśaḥ,* three-fold, &c. (Pâṇ. v. 4, 43.)

द्वयं *dvayam* or द्वितयं *dvitayam,* a pair. (Pâṇ. v. 2, 42.)
त्रयं *trayam* or त्रितयं *tritayam* or त्रयी *trayî,* a triad.
चतुष्टयं *chatushṭayam,* a tetrad.
पंचतयं *pañchatayam,* a pentad, &c.

These are also used as adjectives, in the sense of five-fold &c., and may then form their plural as पंचतया: *pañchatayáḥ* or पंचतये *pañchataye* (§ 283).

पंचत् *pañchat,* a pentad, दशत् *daśat,* a decad (Pâṇ. v. 1, 60), are generally used as feminine; but both words occur likewise as masculine in the commentary to Pâṇ. v. 1, 59, and in the Kâśikâ-Vṛitti.

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* The ordinals from sixty admit of one form only, that is तम: *tamaḥ;* but if preceded by another numeral, both forms are allowed (Pâṇ. v. 2, 58). शतं *śatam* forms its ordinal as शततम: *śatatamaḥ* only (Pâṇ. v. 2, 57).

CHAPTER VI.

PRONOUNS AND PRONOMINAL ADJECTIVES.

§ 261.   *Personal Pronouns.*

Base (in composition) मद् *mad* and   Base (in composition) त्वद् *tvad* and
        असमद् *asmad.*   युष्मद् *yushmad.*

SINGULAR.

N. अहं *ahám,* I	त्वं *tvám,* thou
A. मां *mám,* मा *má,* me	त्वां *tvám,* त्वा *tvá,* thee
I. मया *máyá,* by me	त्वया *tváyá,* by thee
D. मह्यं *máhyam,* मे *me,* to me	तुभ्यं *túbhyam,* ते *te,* to thee
Ab. मत् *mát,* from me	त्वत् *tvát,* from thee
G. मम *máma,* मे *me,* of me	तव *táva,* ते *te,* of thee
L. मयि *máyi,* in me	त्वयि *tváyi,* in thee

DUAL.

N. आवां *ávám,* we two	युवां *yuvám,* you two
A. आवां *ávám,* नौ *nau,* us two	युवां *yuvám,* वां *vám,* you two
I. आवाभ्यां *ávábhyám,* by us two	युवाभ्यां *yuvábhyám,* by you two
D. आवाभ्यां *ávábhyám,* नौ *nau,* to us two	युवाभ्यां *yuvábhyám,* वां *vám,* to you two
Ab. आवाभ्यां *ávábhyám,* from us two	युवाभ्यां *yuvábhyám,* from you two
G. आवयो: *áváyoh,* नौ *nau,* of us two	युवयो: *yuváyoh,* वां *vám,* of you two
L. आवयो: *áváyoh,* in us two	युवयो: *yuváyoh,* in you two

PLURAL.

N. वयं *vayám,* we	यूयं *yúyám,* you
A. असमान् *asmán,* न: *nah,* us	युष्मान् *yushmán,* व: *vah,* you
I. असमाभि: *asmábhih,* by us	युष्माभि: *yushmábhih,* by you
D. असमभ्यं *asmábhyam,* न: *nah,* to us	युष्मभ्यं *yushmábhyam,* व: *vah,* to you
Ab. असमत् *asmát,* from us	युष्मत् *yushmát,* from you
G. असमाकं *asmákam,* न: *nah,* of us	युष्माकं *yushmákam,* व: *vah,* of you
L. असमासु *asmásu,* in us	युष्मासु *yushmásu,* in you

The substitutes in the even cases, मा *má,* मे *me,* नौ *nau,* न: *nah,* त्वा *tvá,* ते *te,* वां *vám,* व: *vah,* have no accent and are never used at the beginning of a sentence, nor can they be followed by such particles as च *cha,* and, वा *vá,* or, एव *eva,* indeed, ह *ha,* अह *aha.*

§ 262. Base (in composition) तद् *tad,* he, she, it. (Accent, Pân. vi. 1, 182.)

	SINGULAR.			PLURAL.		
	MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
N.	स: *sáḥ*	सा *sá*	तत् *tát*	ते *té*	ता: *táḥ*	तानि *táni*
A.	तं *tám*	तां *tám*	तत् *tát*	तान् *tán*	ता: *táḥ*	तानि *táni*
I.	तेन *téna*	तया *táyá*	तेन *téna*	तै: *taíḥ*	ताभि: *tábhiḥ*	तै: *taíḥ*
D.	तस्मै *tásmai*	तस्यै *tásyai*	तस्मै *tásmai*	तेभ्य: *tébhyaḥ*	ताभ्य: *tábhyaḥ*	तेभ्य: *tébhyaḥ*
Ab.	तस्मात् *tásmát*	तस्या: *tásyáḥ*	तस्मात् *tásmát*	तेभ्य: *tébhyaḥ*	ताभ्य: *tábhyaḥ*	तेभ्य: *tébhyaḥ*
G.	तस्य *tásya*	तस्या: *tásyáḥ*	तस्य *tásya*	तेषां *téshám*	तासां *tásám*	तेषां *téshám*
L.	तस्मिन् *tásmin*	तस्यां *tásyám*	तस्मिन् *tásmin*	तेषु *téshu*	तासु *tásu*	तेषु *téshu*

	DUAL.		
	MASC.	FEM.	NEUT.
N. A.	तौ *taú*	ते *té*	ते *té*
I. D. Ab.	ताभ्यां *tábhyám*	ताभ्यां *tábhyám*	ताभ्यां *tábhyám*
G. L.	तयो: *táyoḥ*	तयो: *táyoḥ*	तयो: *táyoḥ*

§ 263. Base (in composition) त्यद् *tyad.*

	SINGULAR.			PLURAL.		
	MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
N.	स्य: *syáḥ*	स्या *syá*	त्यत् *tyát*	त्ये *tyé*	त्या: *tyáḥ*	त्यानि *tyáni*
A.	त्यं *tyám*	त्यां *tyám*	त्यत् *tyát*	त्यान् *tyán*	त्या: *tyáḥ*	त्यानि *tyáni*
I.	त्येन *tyéna*	त्यया *tyáyá*	त्येन *tyéna*	त्यै: *tyaíḥ*	त्याभि: *tyábhiḥ*	त्यै: *tyaíḥ*
D.	त्यस्मै *tyásmai*	त्यस्यै *tyásyai*	त्यस्मै *tyásmai*	त्येभ्य: *tyébhyaḥ*	त्याभ्य: *tyábhyaḥ*	त्येभ्य: *tyébhyaḥ*
Ab.	त्यस्मात् *tyásmát*	त्यस्या: *tyásyáḥ*	त्यस्मात् *tyásmát*	त्येभ्य: *tyébhyaḥ*	त्याभ्य: *tyábhyaḥ*	त्येभ्य: *tyébhyaḥ*
G.	त्यस्य *tyásya*	त्यस्या: *tyásyáḥ*	त्यस्य *tyásya*	त्येषां *tyéshám*	त्यासां *tyásám*	त्येषां *tyéshám*
L.	त्यस्मिन् *tyásmin*	त्यस्यां *tyásyám*	त्यस्मिन् *tyásmin*	त्येषु *tyéshu*	त्यासु *tyásu*	त्येषु *tyéshu*

	DUAL.		
	MASC.	FEM.	NEUT.
N. A.	त्यौ *tyaú*	त्ये *tyé*	त्ये *tyé*
I. D. Ab.	त्याभ्यां *tyábhyám*	त्याभ्यां *tyábhyám*	त्याभ्यां *tyábhyám*
G. L.	त्यो: *tyáyoḥ*	त्यो: *tyáyoḥ*	त्यो: *tyáyoḥ*

Possessive Pronouns.

§ 264. From the bases of the three personal pronouns, possessive adjectives are formed by means of ईय *íya.*

मदीय:, °या, °यं, *madíyaḥ, yá, yam,* mine.

त्वदीय:, °या, °यं, *tvadíyaḥ, yá, yam,* thine.

तदीय:, °या, °यं, *tadíyaḥ, yá, yam,* his, her, its.

अस्मदीय:, °या, °यं, *asmadíyaḥ, yá, yam,* our.

युष्मदीय:, °या, °यं, *yushmadíyaḥ, yá, yam,* your.

तदीय:, °या, °यं, *tadíyaḥ, yá, yam,* their.

Other derivative possessive pronouns are मामक:* *mámakaḥ,* mine ; तावक: *távakaḥ,* thine; आस्माक: *ásmakaḥ,* our ; यौष्माक: *yaushmákaḥ,* your. Likewise

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* Pân. iv. 3, 1–3; iv. 1, 30; vii. 3, 44.

मामकीनः *mâmakînaḥ*, mine; तावकीनः *tâvakînaḥ*, thine; आस्माकीनः *âsmâkînaḥ*, our; यौष्माकीणः *yaushmâkînaḥ*, your.

Reflexive Pronouns.

§ 265. स्वयं *svayám*, self, is indeclinable. स्वयं वृतवान् *svayam vṛitavân*, I chose it myself, thou chosest it thyself, he chose it himself; स्वयं वृतवती *svayam vṛitavatî*, she chose it herself; स्वयं वृतवंतः *svayam vṛitavantaḥ*, we, you, they chose it by our, your, themselves.

§ 266. आत्मन् *âtmán*, self, is declined like ब्रह्मन् *brahman* (§ 192). Ex. आत्मानमात्मना पश्य *âtmânam âtmâ paśya*, see thyself by thyself, *gnosce te ipsum*; आत्मनो दोषं ज्ञात्वा *âtmano dosham jñâtvâ*, having known his own fault. It is used in the singular even when referring to two or three persons: आत्मनो देशमागम्य मृताः *âtmano deśam âgamya mṛitâḥ*, having returned to their country, they died.

§ 267. खः, खा, खं, *sváḥ, svá, svám,* is a reflexive adjective, corresponding to Latin *suus, sua, suum*. स्वं पुत्रं दृष्ट्वा *svam putram dṛishṭvâ*, having seen his own son. On the declension of स्व *sva*, see § 278.

Demonstrative Pronouns.

§ 268. Base (in composition) एतद् *etad*, this (very near).

	SINGULAR.			PLURAL.		
	MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
N.	एषः *esháḥ*	एषा *eshá*	एतत् *etát*	एते *eté*	एताः *etáḥ*	एतानि *etáni*
A.	एतं *etám*	एतां *etám*	एतत् *etát*	एतान् *etán*	एताः *etáḥ*	एतानि *etáni*
I.	एतेन *eténa*	एतया *etáyá*	एतेन *eténa*	एतैः *etaíḥ*	एताभिः *etábhiḥ*	एतैः *etaiḥ*
D.	एतस्मै *etásmai*	एतस्यै *etásyai*	एतस्मै *etásmai*	एतेभ्यः *etébhyaḥ*	एताभ्यः *etábhyaḥ*	एतेभ्यः *etébhyaḥ*
Ab.	एतस्मात् *etásmát*	एतस्याः *etásyáḥ*	एतस्मात् *etásmát*	एतेभ्यः *etébhyaḥ*	एताभ्यः *etábhyaḥ*	एतेभ्यः *etébhyaḥ*
G.	एतस्य *etásya*	एतस्याः *etásyáḥ*	एतस्य *etásya*	एतेषां *etéshám*	एतासां *etásám*	एतेषां *etéshám*
L.	एतस्मिन् *etásmin*	एतस्यां *etásyám*	एतस्मिन् *etásmin*	एतेषु *etéshu*	एतासु *etásu*	एतेषु *etéshu*

	DUAL.		
	MASC.	FEM.	NEUT.
N.A.	एतौ *etaú*	एते *eté*	एते *eté*
I.D.Ab.	एताभ्यां *etábhyám*	एताभ्यां *etábhyám*	एताभ्यां *etábhyám*
G.L.	एतयोः *etáyoḥ*	एतयोः *etáyoḥ*	एतयोः *etáyoḥ*

§ 269. Base (in composition) इदं *idam*, this (indefinitely). (Accent, Pân. VI. I, 171.)

	SINGULAR.			PLURAL.		
	MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
N.	अयं *ayám*	इयं *iyám*	इदं *idám*	इमे *imé*	इमाः *imáḥ*	इमानि *imáni*
A.	इमं *imám*	इमां *imám*	इदं *idám*	इमान् *imán*	इमाः *imáḥ*	इमानि *imáni*
I.	अनेन *anéna*	अनया *anáyá*	अनेन *anéna*	एभिः *ebhíḥ*	आभिः *ábhíḥ*	एभिः *ebhíḥ*
D.	अस्मै *asmaí*	अस्यै *asyaí*	अस्मै *asmaí*	एभ्यः *ebhyáḥ*	आभ्यः *ábhyáḥ*	एभ्यः *ebhyáḥ*
Ab.	अस्मात् *asmát*	अस्याः *asyáḥ*	अस्मात् *asmát*	एभ्यः *ebhyáḥ*	आभ्यः *ábhyáḥ*	एभ्यः *ebhyáḥ*
G.	अस्य *asyá*	अस्याः *asyáḥ*	अस्य *asyá*	एषां *eshám*	आसां *ásám*	एषां *eshám*
L.	अस्मिन् *asmín*	अस्यां *asyám*	अस्मिन् *asmín*	एषु *eshú*	आसु *ású*	एषु *eshú*

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DUAL.

	MASC.	FEM.	NEUT.
N.A.V.	इमौ *imaú*	इमे *imé*	इमे *imé*
I.D.Ab.	आभ्यां *ábhyám*	आभ्यां *ábhyám*	आभ्यां *ábhyám*
G.L.	अनयो: *anáyoḥ*	अनयो: *anáyoḥ*	अनयो: *anáyoḥ*

§ 270. एतद् *etád* and इदं *idám*, when repeated in a second sentence with reference to a preceding एतद् *etad* and इदं *idam*, vary in the following cases, by substituting एन *ena*, which has no accent.

SINGULAR.   PLURAL.

MASC.	FEM.	NEUT.		MASC.	FEM.	NEUT.
A. एनं *enam*	एनां *enám*	एनत् *enat*	A. एनान् *enán*	एना: *enáḥ*	एनानि *enáni*
I. एनेन *enena*	एनया *enayá*	एनेन *enena*				

DUAL.

	MASC.	FEM.	NEUT.
A.	एनौ *enau*	एने *ene*	एने *ene*
G.L.	एनयो: *enayoḥ*	एनयो: *enayoḥ*	एनयो: *enayoḥ*

Ex. अनेन व्याकरणमधीतं एनं छंदोऽध्यापय *anena vyákaraṇam adhítam, enam chhando 'dhyápaya,* the grammar has been studied by this person, teach him prosody.

अनयो: पवित्रं कुलं एनयो: प्रभूतं स्वं *anayoḥ pavitram kulam, enayoḥ prabhútam svam,* the family of these two persons is decent, and their wealth vast.

§ 271. Base (in composition) अदस् *adas*, that (mediate).

SINGULAR.

	MASC.	FEM.	NEUT.
N.	असौ *asaú*	असौ *asaú*	अद: *adáḥ*
A.	अमुं *amúm*	अमूं *amúm*	अद: *adáḥ*
I.	अमुना *amúná*	अमुया *amuyá* (Rv. I. 29, 5)	अमुना *amúná*
D.	अमुष्मै *amúshmai*	अमुष्यै *amúshyai*	अमुष्मै *amúshmai*
Ab.	अमुष्मात् *amúshmát*	अमुष्या: *amúshyáḥ*	अमुष्मात् *amúshmát*
G.	अमुष्य *amúshya*	अमुष्या: *amúshyáḥ*	अमुष्य *amúshya*
L.	अमुष्मिन् *amúshmin*	अमुष्यां *amúshyám*	अमुष्मिन् *amúshmin*

PLURAL.

	MASC.	FEM.	NEUT.
N.	अमी *amí*	अमू: *amúḥ*	अमूनि *amúni*
A.	अमून् *amún*	अमू: *amúḥ*	अमूनि *amúni*
I.	अमीभि: *amíbhiḥ*	अमूभि: *amúbhiḥ*	अमीभि: *amíbhiḥ*
D.Ab.	अमीभ्य: *amíbhyaḥ*	अमूभ्य: *amúbhyaḥ*	अमीभ्य: *amíbhyaḥ*
G.	अमीषां *amíshám*	अमूषां *amúshám*	अमीषां *amíshám*
L.	अमीषु *amíshu*	अमूषु *amúshu*	अमीषु *amíshu*

DUAL.

MASC. FEM. NEUT.

N.A.V. अमू *amú*	I.D.Ab. अमूभ्यां *amúbhyám*	G.L. अमुयो: *amúyoḥ*

Relative Pronoun.

§ 272. Base (in composition) यद् *yád*, who or which.

	SINGULAR.			PLURAL.		
	MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
N.	य: *yáḥ*	या *yá*	यत् *yát*	ये *yé*	या: *yáḥ*	यानि *yáni*
A.	यं *yám*	यां *yám*	यत् *yát*	यान् *yán*	या: *yáḥ*	यानि *yáni*
I.	येन *yéna*	यया *yáyá*	येन *yéna*	यै: *yaíḥ*	याभि: *yábhiḥ*	यै: *yaíḥ*
D.	यस्मै *yásmai*	यस्यै *yásyai*	यस्मै *yásmai*	येभ्य: *yébhyaḥ*	याभ्य: *yábhyaḥ*	येभ्य: *yébhyaḥ*
Ab.	यस्मात् *yásmát*	यस्या: *yásyáḥ*	यस्मात् *yásmát*	येभ्य: *yébhyaḥ*	याभ्य: *yábhyaḥ*	येभ्य: *yébhyaḥ*
G.	यस्य *yásya*	यस्या: *yásyáḥ*	यस्य *yásya*	येषां *yéshám*	यासां *yásám*	येषां *yéshám*
L.	यस्मिन् *yásmin*	यस्यां *yásyám*	यस्मिन् *yásmin*	येषु *yéshu*	यासु *yásu*	येषु *yéshu*

	DUAL.		
	MASC.	FEM.	NEUT.
N. A. V.	यौ *yaú*	ये *yé*	ये *yé*
I. D. Ab.	याभ्यां *yábhyám*	याभ्यां *yábhyám*	याभ्यां *yábhyám*
G. L.	ययो: *yáyoḥ*	ययो: *yáyoḥ*	ययो: *yáyoḥ*

Interrogative Pronouns.

§ 273. Base (in composition) किं *kím*, Who or which?

	SINGULAR.			PLURAL.		
	MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
N.	क: *káḥ*	का *ká*	किं *kím*	के *ké*	का: *káḥ*	कानि *káni*
A.	कं *kám*	कां *kám*	किं *kím*	कान् *kán*	का: *káḥ*	कानि *káni*
I.	केन *kéna*	कया *káyá*	केन *kéna*	कै: *kaíḥ*	काभि: *kábhiḥ*	कै: *kaíḥ*
D.	कस्मै *kásmai*	कस्यै *kásyai*	कस्मै *kásmai*	केभ्य: *kébhyaḥ*	काभ्य: *kábhyaḥ*	केभ्य: *kébhyaḥ*
Ab.	कस्मात् *kásmát*	कस्या: *kásyáḥ*	कस्मात् *kásmát*	केभ्य: *kébhyaḥ*	काभ्य: *kábhyaḥ*	केभ्य: *kébhyaḥ*
G.	कस्य *kásya*	कस्या: *kásyáḥ*	कस्य *kásya*	केषां *késhám*	कासां *kásám*	केषां *késhám*
L.	कस्मिन् *kásmin*	कस्यां *kásyám*	कस्मिन् *kásmin*	केषु *késhu*	कासु *kásu*	केषु *késhu*

	DUAL.		
	MASC.	FEM.	NEUT.
N. A.	कौ *kaú*	के *ké*	के *ké*
I. D. Ab.	काभ्यां *kábhyám*	काभ्यां *kábhyám*	काभ्यां *kábhyám*
G. L.	कयो: *káyoḥ*	कयो: *káyoḥ*	कयो: *káyoḥ*

§ 274. Pronouns admit the interposition of सक् *ak* before their last vowel or syllable, to denote contempt or dubious relation (Pâṇ. v. 3, 71). त्वयका *tvayaká*, By thee! instead of त्वया *tvayá*. युवकयो: *yuvakayoḥ*, Of you two! अस्मकाभि: *asmakábhiḥ*, With us! अयकं *ayakam*. असकौ *asakau*, &c. (See Siddh.-Kaum. vol. i. p. 706.)

Compound Pronouns.

§ 275. By adding दृश् *dṛiś*, दृश *dṛiśa*, or दृक्ष *dṛiksha*, to certain pronominal bases, the following compound pronouns have been formed:

तादृश् *tádṛiś*, तादृश *tádṛiśa*, तादृक्ष *tádṛiksha*, such like.

एतादृश् *etádṛiś*, एतादृश *etádṛiśa*, एतादृक्ष *etádṛiksha*, this like.

यादृश् *yádṛiś*, यादृश *yádṛiśa*, यादृक्ष *yádṛiksha*, what like.

ईदृश् *ídṛiś*, ईदृश *ídṛiśa*, ईदृक्ष *ídṛiksha*, this like.

कीदृश् *kídṛiś*, कीदृश *kídṛiśa*, कीदृक्ष *kídṛiksha*, What like?

These are declined in three genders, forming the feminine in ई *í*. तादृक् *tádṛik*, m. n.; तादृशी *tádṛiśí*, f.; or तादृशः, °शी, °श, *tádṛiśaḥ, í, am*. Similarly formed are मादृश *mádṛiśa*, त्वादृश *tvádṛiśa*, like me, like thee, &c.

§ 276. By adding वत् *vat* and यत् *yat* to certain pronominal bases, the following compound pronouns, implying quantity, have been formed:

तावत् *távat*, so much,
एतावत् *etávat*, so much, } declined like nouns in वत् *vat* (§ 187).
यावत् *yávat*, as much,

इयत् *íyat*, so much, } इयान् *íyán*, इयती *íyatí*, इयत् *íyat*.
कियत् *kíyat*, How much?

Note—On the declension of कति *káti*, How many? तति *táti*, so many, and यति *yáti*, as many, see § 231.

§ 277. By adding चित् *chit*, चन *chana*, or अपि *api*, to the interrogative pronoun किं *kim*, it is changed into an indefinite pronoun.

कश्चित् *kaśchit*, काचित् *káchit*, किंचित् *kiṁchit*, some one; also कच्चित् *kachchit*, anything.

कश्चन *kaśchana*, काचन *káchana*, किंचन *kiṁchana*, some one.

कोऽपि *ko 'pi*, कापि *kápi*, किमपि *kimapi*, some òne.

In the same manner indefinite adverbs are formed: कदा *kadá*, When? कदाचित् *kadáchit*, कदाचन *kadáchana*, once; क्व *kva*, Where? न क्वापि *na kvápi*, not anywhere.

Sometimes the relative pronoun is prefixed to the interrogative, to render it indefinite: यः कः *yaḥ kaḥ*, whosoever; यस्य कस्य *yasya kasya*, whosesoever. Likewise यः कश्चित् *yaḥ kaśchit*, whosoever, or यः कश्च *yaḥ kaścha*, or यः कश्चन *yaḥ kaśchana*.

The relative pronoun, if doubled, assumes an indefinite or rather distributive meaning: यो यः, या या, यद्यद् *yo yaḥ, yá yá, yad yad*, whosoever. Occasionally the relative and demonstrative pronouns are combined for the same purpose: यत्तद् *yattad*, whatsoever.

Pronominal Adjectives.

§ 278. Under the name of *Sarvanâman*, which has been freely translated by Pronoun, but which really means a class of words beginning with *sarva*, native grammarians have included, besides the real pronouns mentioned before, the following words which share in common with the real pronouns certain peculiarities of declension. They may be called Pronominal Adjectives, and it is to be remembered that they are affected by these peculiarities of declension only if they are used in certain senses.

1. सर्व *sarva*, all; 2. विश्व *viśva*, all; 3. उभ *ubha*, two; 4. उभय *ubhaya*, both; 5. अन्य *anya*, other; 6. अन्यतर *anyatara*, either; 7. इतर *itara*, other; 8. त्व *tva*, other (some add त्वत् *tvat*, other); 9. words formed by the suffixes इतर *tara* and इतम *tama*, such as 9. कतर *katara*, Which of two? 10. कतम *katama*, Which of many? 10. सम *sama*, all; 11. सिम *sima*, whole; 12. नेम *nema*, half; 13. एक *eka*, one; 14. पूर्व *pûrva*, east or prior; 15. पर *para*, subsequent; 16. अवर *avara*, west or posterior; 17. दक्षिण *dakshiṇa*, south or right; 18. उत्तर *uttara*, north or subsequent; 19. अपर *apara*, other or inferior; 20. अधर *adhara*, west or inferior; 21. स्व *sva*, own; 22. अंतर *antara*, outer, (except अंतरा पू: *antarâ púḥ*, suburb,) or lower (scil. garment).

If सम *sama* means equal or even, it is not a pronominal adjective; nor दक्षिण *dakshiṇa*, if it means clever; nor स्व *sva*, if it means kinsman or wealth; nor अंतर *antara*, if it means interval, &c.; nor any of the seven from पूर्व *pûrva* to अधर *adhara*, unless they imply a relation in time or space. Hence दक्षिणा गायका: *dakshiṇâ gâthakâḥ*, clever minstrels; उत्तरा: कुरव: *uttarâḥ kuravaḥ*, the northern Kurus, (a proper name); प्रभूता: स्वा: *prabhûtâḥ svâḥ*, great treasures (Kâś. i. 1, 35); ग्रामयोरंतरे वसति *grâmayor antare vasati*, he lives between the two villages.

MASCULINE.

SINGULAR.	DUAL.	PLURAL.
N. सर्व: *sárvaḥ**	सर्वौ *sárvau*	सर्वे *sárve*
A. सर्वं *sárvam*	सर्वौ *sárvau*	सर्वान् *sárvân*
I. सर्वेण *sárveṇa*	सर्वाभ्यां *sárvâbhyâm*	सर्वै: *sárvaih*
D. सर्वस्मै *sárvasmai*	सर्वाभ्यां *sárvâbhyâm*	सर्वेभ्य: *sárvebhyaḥ*
Ab. सर्वस्मात् *sárvasmât*	सर्वाभ्यां *sárvâbhyâm*	सर्वेभ्य: *sárvebhyaḥ*
G. सर्वस्य *sárvasya*	सर्वयो: *sárvayoḥ*	सर्वेषां *sárveshâm*
L. सर्वस्मिन् *sárvasmin*	सर्वयो: *sárvayoḥ*	सर्वेषु *sárveshu*
V. सर्व *sárva*	सर्वौ *sárvau*	सर्वे *sárve*

FEMININE.

SINGULAR.	DUAL.	PLURAL.
N. सर्वा *sárvâ*	सर्वे *sárve*	सर्वा: *sárvâḥ*
A. सर्वां *sárvâm*	सर्वे *sárve*	सर्वा: *sárvâḥ*

* Accent, Pân. VI. I, 191.

I. सर्वया *sárvayá*	सर्वाभ्यां *sárvábhyám*	सर्वाभिः *sárvábhiḥ*
D. सर्वस्यै *sárvasyai*	सर्वाभ्यां *sárvábhyám*	सर्वाभ्यः *sárvábhyaḥ*
Ab. सर्वस्याः *sárvasyáḥ*	सर्वाभ्यां *sárvábhyám*	सर्वाभ्यः *sárvábhyaḥ*
G. सर्वस्याः *sárvasyáḥ*	सर्वयोः *sárvayoḥ*	सर्वासां *sárvásám*
L. सर्वस्यां *sárvasyám*	सर्वयोः *sárvayoḥ*	सर्वासु *sárvásu*

NEUTER.

SINGULAR.	DUAL.	PLURAL.
N.A.V. सर्वं *sárvam*	सर्वे *sárve*	सर्वाणि *sárváṇi*

The rest like the masculine.

§ 279. सन्य *anya*, सन्यतर *anyatara*, इतर *itara*, कतर *katara*, कतम *katama*, take त् *t* in the Nom. Acc.Voc. Sing. of the neuter:

Nom. Sing. सन्यः *anyaḥ*, masc.; सन्या *anyá*, fem.; सन्यत् *anyat*, neut.

§ 280. उभ *ubha* is used in the Dual only:

Masc. N. A. V. उभौ *ubhau*, I. D. Ab. उभाभ्यां *ubhábhyám*, G. L. उभयोः *ubhayoḥ*; उभे *ubhe*, N. A. V. fem. and neut.

§ 281. उभयः *ubhayaḥ*, °यी *-yî*, °यं *-yam*, is never used in the Dual, but only in the Sing. and Plur. Haradatta admits the Dual.

MASCULINE.

SINGULAR.		PLURAL.
N. उभयः *ubhayaḥ*	——	उभये *ubhaye*
A. उभयं *ubhayam*		उभयान् *ubhayán*
I. उभयेन *ubhayena*		उभयैः *ubhayaiḥ*
D. उभयस्मै *ubhayasmai*, &c.		उभयेभ्यः *ubhayebhyaḥ*, &c.

§ 282. The nine words from पूर्व *púrva* to सन्तर *antara* (14 to 22), though used in their pronominal senses, may take in the Nom. Plur. इ *i* or ख: *aḥ*; in the Abl. Sing. स्मात् *smát* or सत् *at*; in the Loc. Sing. स्मिन् *smin* or इ *i*.

SINGULAR.	DUAL.	PLURAL.
N. पूर्वः *púrvaḥ*	पूर्वौ *púrvau*	पूर्वे *púrve* or पूर्वाः *púrváḥ*
A. पूर्वं *púrvam*	पूर्वौ *púrvau*	पूर्वान् *púrván*
I. पूर्वेण *púrveṇa*	पूर्वाभ्यां *púrvábhyám*	पूर्वैः *púrvaiḥ*
D. पूर्वस्मै *púrvasmai*	पूर्वाभ्यां *púrvábhyám*	पूर्वेभ्यः *púrvebhyaḥ*
Ab. पूर्वस्मात् *púrvasmát* or पूर्वात् *púrvát*	पूर्वाभ्यां *púrvábhyám*	पूर्वेभ्यः *púrvebhyaḥ*
G. पूर्वस्य *púrvasya*	पूर्वयोः *púrvayoḥ*	पूर्वेषां *púrveshám*
L. पूर्वस्मिन् *púrvasmin* or पूर्वे *púrve*	पूर्वयोः *púrvayoḥ*	पूर्वेषु *púrveshu*

§ 283. The following words may likewise take ख: *aḥ* or इ *i* in the Nom. Plur. masc. (Páṇ. I. I, 33.)

प्रथमः *prathamaḥ*, first, प्रथमौ *prathamau*, प्रथमे *prathame* or प्रथमाः *prathamáḥ*; fem. प्रथमा *prathamá*.

चरमः *charamaḥ*, last, चरमौ *charamau*, चरमे *charame* or चरमाः *charamáḥ*.

द्वितयः *dvitayaḥ*, two-fold, fem. द्वितयी *dvitayî*, and similar words in तय *taya*; त्रितयः *tritayaḥ*, three-fold; त्रितये *tritaye* or त्रितयाः *tritayáḥ*.

द्वय: *dvayaḥ,* two-fold, fem. द्वयी *dvayí,* and similar words in य *ya ;* त्रय: *trayaḥ.*

अल्प: *alpaḥ,* few, अल्पे *alpe* or अल्पा: *alpâḥ.*

अर्ध: *ardhaḥ,* half, अर्धे *ardhe* or अर्धा: *ardhâḥ.*

कतिपय: *katipayaḥ,* some, कतिपये *katipaye* or कतिपया: *katipayâḥ.*

नेम: *nemaḥ,* half, नेमे *neme* or नेमा: *nemâḥ.*

In all other cases these words are regular, like कांत: *kántaḥ.*

§ 284. द्वितीय: *dvitíyaḥ* and other words in तीय *tíya* are declined like कांत *kánta,* but in the Dat. Abl. and Loc. Sing. they may follow सर्व *sarva.*

<table>
<tr><td></td><td colspan="3" align="center">MASCULINE.</td></tr>
<tr><td align="center">SINGULAR.</td><td align="center">DUAL.</td><td align="center">PLURAL.</td></tr>
<tr><td>N. द्वितीय: *dvitíyaḥ*</td><td>द्वितीयौ *dvitíyau*</td><td>द्वितीया: *dvitíyâḥ*</td></tr>
<tr><td>A. द्वितीयं *dvitíyam*</td><td>द्वितीयौ *dvitíyau*</td><td>द्वितीयान् *dvitíyán*</td></tr>
<tr><td>I. द्वितीयेन *dvitíyena*</td><td>द्वितीयाभ्यां *dvitíyâbhyâm*</td><td>द्वितीयै: *dvitíyaiḥ*</td></tr>
<tr><td>D. द्वितीयाय *dvitíyáya* or द्वितीयस्मे *dvitíyasmai*</td><td>द्वितीयाभ्यां *dvitíyâbhyâm*</td><td>द्वितीयेभ्य: *dvitíyebhyaḥ*</td></tr>
<tr><td>Ab. द्वितीयात् *dvitíyát* or द्वितीयस्मात् *dvitíyasmát*</td><td>द्वितीयाभ्यां *dvitíyábhyâm*</td><td>द्वितीयेभ्य: *dvitíyebhyaḥ*</td></tr>
<tr><td>G. द्वितीयस्य *dvitíyasya*</td><td>द्वितीययो: *dvitíyayoḥ*</td><td>द्वितीयानां *dvitíyánâm*</td></tr>
<tr><td>L. द्वितीये *dvitíye* or द्वितीयस्मिन् *dvitíyasmin*</td><td>द्वितीययो: *dvitíyayoḥ*</td><td>द्वितीयेषु *dvitíyeshu*</td></tr>
</table>

At the end of Bahuvríhi compounds the Sarvanâmans are treated like ordinary words: Dat. Sing. प्रियोभयाय *priyobhayáya,* to him to whom both are dear (Pâṇ. 1. 1, 29). The same at the end of compounds such as मासपूर्व: *másapúrvaḥ,* a month earlier; Dat. मासपूर्वाय *másapúrváya* (Pâṇ. 1. 1, 30). Likewise in Dvandvas; पूर्वापराणां *púrvâparâṇâm,* of former and later persons (Pâṇ. 1. 1, 31), though in the Nom. Plur. these Dvandvas may take इ *i;* पूर्वापरे *púrvâpare* or पूर्वापरा: *púrvâparâḥ.* Only in compounds expressive of points of the compass, such as उत्तरपूर्वं *uttara-púrva,* north-east, the last element may throughout take the pronominal terminations (Pâṇ. 1. 1, 28).

Adverbial Declension.

§ 285. In addition to the regular case-terminations by which the declension of nouns is effected, the Sanskrit language possesses other suffixes which differ from the ordinary terminations chiefly by being restricted in their use to certain words, and particularly to pronominal bases. The ordinary case-terminations, too, are frequently used in an adverbial sense. Thus

Acc. चिरं *chiram,* a long time.

Instr. चिरेण *chireṇa,* in a long time.

Dat. चिराय *chiráya,* for a long time.

Abl. चिरात् *chirát,* long ago.

Gen. चिरस्य *chirasya,* a long time.

Loc. चिरे *chire,* long.

Other adverbial terminations are,

1. त: *taḥ,* with an ablative meaning, becoming generally local.

2. त्र *tra,* with a locative meaning.

3. दा *dá,* with a temporal meaning; also raised to दानीं *dáním.*

4. तात् *tát,* with a locative meaning.

5. या *thá*, with a meaning of modality; likewise थं *tham* and थ *tha*.

6. सात् *sát*, expressive of effect.

7. आ *d* and साहि *dhi*, local.

8. हिं *rhi*, temporal and causal.

9. तर् *tar*, local.

10. ह *ha*, local.

See also the terminations for forming numeral adverbs (§ 260).

1. तः *tah*, with an ablative meaning.

ततः *tatah*, thence.   यतः *yatah*, whence.   इतः *itah*, hence; (cf. इति *iti*, thus, इव *iva*, as.)
अतः *atah*, hence.   कुतः *kutah*, Whence?   अमुतः *amutah*, thence.   मत्तः *mattah*, from me.
अस्मत्तः *asmattah*, from us.   भवत्तः *bhavattah*, from your Honour.   पूर्वतः *púrvatah*,
before (in a general local or temporal sense).   सर्वतः *sarvatah*, always.   अग्रतः *agratah*,
before, like अग्रे *agre*.   अभितः *abhitah*, around, near.   उभयतः *ubhayatah*, on both sides.
परितः *paritah*, all round.   ग्रामतः *grámatah*, from the village.   अज्ञानतः *ajñánatah*,
from ignorance.

2. त्र *tra*, locative; originally त्रा *trá*, as in पुरुषत्रा *purushatrá*, amongst men.

तत्र *tatra*, there.   यत्र *yatra*, where.   कुत्र *kutra*, Where?   अत्र *atra*, here.   अमुत्र *amutra*,
there, in the next world.   एकत्र *ekatra*, at one place, together.   सत्रा *satrá*, with,
and सत्रं *satram*, with (see सह *saha*).

3. दा *dá*, temporal.

तदा *tadá*, then, and तदानीं *tadáním*.   यदा *yadá*, when.   कदा *kadá*, When?   अन्यदा *anyadá*,
another time.   सर्वदा *sarvadá*, always, at all times.   एकदा *ekadá*, at one time.
सदा *sadá*, always.   इदा *idá*, in the Veda, later इदानीं *idáním*, now.

4. तात् *tát*, local.

प्राक्तात् *práktát*, in front.

Frequently after a base in स् *s*:

पुरस्तात् *purastát*, before.   अधरस्तात् *adharastát*, below.   परस्तात् *parastát*, afterwards.
अधस्तात् *adhastát*, below.   उपरिष्टात् *uparishtát*, above.

5. था *thá*, modal.

तथा *tathá*, thus.   यथा *yathá*, as.   सर्वथा *sarvathá*, in every way.   उभयथा *ubhayathá*, in
both ways.   अन्यथा *anyathá*, in another way.   अन्यतरथा *anyatarathá*, in one of two
ways.   इतरथा *itarathá*, in the other way.   वृथा *vrithá*, vainly (?).   Or थं *tham*, in
कथं *katham*, How?   इत्थं *ittham*, thus.   Or थ *tha*, in अथ *atha*, thus.

6. सात् *sát*, effective.

राजसात् *rájasát*, (राज्ञोऽधीनं *rájño 'dhínam*, dependent on the king.)   भस्मसात् *bhasmasát*,
reduced to ashes.   अग्निसात् *agnisát*, reduced to fire.

7. आ *d* and साहि *dhi*, local.

दक्षिणाहि *dakshindhi*, in the South, or दक्षिणा *dakshiná*.   उत्तराहि *uttaráhi*, in the North,
or उत्तरा *uttará*.   अंतरा *antará* (or °रं *-ram*, or °रे *-re*, or °रेण *-rena*), between.   पुरा
purá, in the East, in front, formerly, (or पुरः *purah* and पुरस्तात् *purastát*, before.)
पश्चा *paschá*, behind, (or पश्चात् *paschát*.)

Adverbs such as मुधा *mudhá*, in vain, मृषा *mrishá*, falsely, are instrumental cases of
obsolete nouns ending in consonants.

8. हि *rhi*, temporal and causal.

एतर्हि *etarhi*, at this time, (Wilson.)   कर्हि *karhi*, At what time?   यर्हि *yarhi*, wherefore.
तर्हि *tarhi*, therefore, at that time, (Wilson.)

9. तर् *tar*, local.

प्रातर् *prátar*, early, in the morning.   सनुतर् *sanutar*, in concealment.

10. ह *ha*, locative.

कुह *kuha*, Where?   इह *iha*, here.   सह *saha*, with.

CHAPTER VII.

CONJUGATION.

§ 286. Sanskrit verbs are conjugated in the Active and the Passive. Ex. बोधति *bódhati*, he knows; बुध्यते *budhyáte*, he is known.

§ 287. The Active has two forms:

1. The *Parasmai-pada*, i. e. transitive, (from परस्मै *parasmai*, Dat. Sing. of पर *para*, another, i. e. a verb the action of which refers to another.) Ex. ददाति *daddti*, he gives.

2. The *Átmane-pada*, i. e. intransitive, (from आत्मने *átmane*, Dat. Sing. of आत्मन् *átman*, self, i. e. a verb the action of which refers to the agent.) Ex. आदत्ते *ádatte*, he takes.

Note—The distinction between the Parasmaipada and Âtmanepada is fixed by usage rather than by rule. Certain verbs in Sanskrit are used in the Parasmaipada only, others in the Âtmanepada only; others in both voices. Those which are used in the Parasmaipada only, are verbs the action of which was originally conceived as transitive; e. g. भूमिं मंथति *bhúmim manthati*, he shakes the earth; मांसं खादति *máṁsam khádati*, he eats meat; ग्राममतति *grámam atati*, he goes to or approaches the village. Those which are used in the Âtmanepada only, were originally verbs expressive of states rather than of actions; e. g. एधते *edhate*, he grows; स्यंदते *spandate*, he trembles; मोदते *modate*, he rejoices; शेते *śete*, he lies down. Such roots are marked in the Dhâtupâṭha as *ṅ-it* or *anudátta-it* (Pâṇ. I. 3, 12).

In the language of the best authors, however, many verbs which we should consider intransitive, are conjugated in the Parasmaipada, while others which govern an accusative, are always conjugated in the Âtmanepada. हसति *hasati*, he laughs, is always Parasmaipadin, whether used as transitive or neuter (Colebr. p. 297): it is so even when reciprocity of action is indicated, in which case verbs in Sanskrit mostly take the Âtmanepada; e. g. व्यतिहसंति *vyatihasanti*, they laugh at each other (Pâṇ. I. 3, 15, vârt. 1, 2). But स्मयते *smayate*, he smiles, is restricted by grammarians to the Âtmanepada; and verbs like त्रायते *tráyate*, he protects, are Âtmanepadin (i. e. used in the Âtmanepada), though they govern an accusative; e. g. त्रायस्व मां *tráyasva mám*, Protect me! These correspond to the Latin deponents.

Verbs which are used both in the Parasmaipada and Âtmanepada, take the one or the other form according as the action of the verb is conceived to be either transitive or reflective;

e. g. पचति *pachati,* he cooks; पचते *pachate,* he cooks for himself; यजति *yajati,* he sacrifices; यजते *yajate,* he sacrifices for himself. The same applies to Causals (Pâṇ. 1. 3, 74).

These distinctions, however, rest in many cases, in Sanskrit as well as in Greek, on peculiar conceptions which it is difficult to analyse or to realize; and in Sanskrit as well as in Greek, the right use of the active and middle voices is best learnt by practice. Thus नी *nî,* to lead, is used as Parasmaipada in such expressions as गंडं विनयति *gaṇḍam vinayati*,* he carries off a swelling; but as Âtmanepada, in क्रोधं विनयते *krodham vinayate,* he turns away or dismisses wrath; a subtle distinction which it is possible to appreciate when stated, but difficult to bring under any general rules.

Again, in Sanskrit as well as in Greek, some verbs are middle in certain tenses only, but active or middle in others; e. g. Âtm. वर्धते *vardhate,* he grows, never वर्धति *vardhati;* but Aor. अवृधत् *avṛidhat,* Par., or अवर्धिष्ट *avardhishṭa,* Âtm. he grew. (Pâṇ. 1. 3, 91.)

Others take the Parasmaipada or Âtmanepada according as they are compounded with certain prepositions; e. g. विशति *viśati,* he enters; but निविशते *ni-viśate,* he enters in. (Pâṇ. 1. 3, 17.)

§ 288. Causal verbs are conjugated both in the Parasmaipada and Âtmanepada. Desideratives generally follow the Pada of the simple root (Pân. 1. 3, 62). Denominatives ending in आय *âya* have both forms (Pân. 1. 3, 90). The intensives have two forms : one in य *ya,* which is always Âtmanepada; the other without य *ya,* which is always Parasmaipada.

§ 289. The passive takes the terminations of the Âtmanepada, and prefixes य *yá* to them in the four special or modified tenses. In the other tenses the forms of the passive are, with a few exceptions, the same as those of the Âtmanepada.

§ 290. There are in Sanskrit thirteen different forms, corresponding to the tenses and moods of Greek and Latin.

I. *Formed from the Special or Modified Base.*

	PARASMAIPADA.	ÂTMANEPADA.
The Present (Laṭ)	भवामि *bhávâmi*	भवे *bháve*
The Imperfect (Laṅ)	अभवं *ábhavam*	अभवे *ábhave*
The Optative (Liṅ)	भवेयं *bháveyam*	भवेय *bháveya*
The Imperative (Loṭ)	भवानि *bhávâni*	भवै *bhávai*

II. *Formed from the General or Unmodified Base.*

	PARASMAIPADA.	ÂTMANEPADA.
The Reduplicated Perfect (Liṭ)	बभूव *babhúva*	बभूवे *babhúvé*
The Periphrastic Perfect (Liṭ)	चोरयां बभूव *chorayâm babhúva*	चोरयां चक्रे *chorayâm chakr*
The First Aorist (Luṅ)	अबोधिषं *ábodhisham*	अभविषि *ábhavishi*
The Second Aorist (Luṅ)	अभूवं *ábhúvam*	असिचे *ásiche*
The Future (Lṛiṭ)	भविष्यामि *bhavishyámi*	भविष्ये *bhavishyé*

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* Cf. Siddhânta-Kaumudî, ed. Târânâtha, vol. ii. p. 250. Colebrooke, Grammar, p. 337.

10. The Conditional (Lṛiṅ) 　　　अभविष्यं *ábhavishyam* 　अभविष्ये *ábhavishye*
11. The Periphrastic Future (Luṭ) 　भवितास्मि *bhavitásmi* 　भविताहे *bhavitáhe*
12. The Benedictive (Âṣir liṅ) 　　भूयासं *bhúyásam* 　　भविषीय *bhavishíyá*
13. The Subjunctive (Leṭ) occurs in the Veda only.

Signification of the Tenses and Moods.

§ 291. 1. 2. The Present and Imperfect require no explanation. The Imperfect takes the Augment (§ 300), which has always the accent.

3. The principal senses of the Optative are,

a. Command; e. g. त्वं ग्रामं गच्छेः *tvam grâmam gachchheḥ*, thou mayest go, i.e. go thou to the village.

b. Wish; e. g. भवानिहासीत *bhavân ihâsíta*, Let your honour sit here!

c. Inquiring; e. g. वेदमधीयीय उत तर्कमधीयीय *vedam adhíyíya, uta tarkam adhíyíya*, Shall I study the Veda or shall I study logic?

d. Supposition (*sambhávana*); e. g. भवेदसौ वेदपारगो ब्राह्मणत्वात् *bhaved asau vedapârago brâhmaṇatvât*, he probably is a student of the Veda, because he is a Brâhman.

e. Condition; e. g. दंड्श्चेन्न भवेल्लोके विनश्येयुरिमाः प्रजाः *daṇḍaś chen na bhavel loke vinaśyeyur imâḥ prajâḥ*, if there were not punishment in the world, the people would perish. यः पठेत् स आप्नुयात् *yaḥ paṭhet sa ápnuyát*, he who studies, will obtain. यद्यद्रोचेत विप्रेभ्यस्तत्तद्दद्यादमत्सरः *yad yad rocheta viprebhyas tat tad dadyâd amatsaraḥ*, whatever pleases the Brâhmans let one give that to them not niggardly.

f. It is used in relative dependent sentences; e. g. यच्च त्वमेवं कुर्या न श्रद्धधे *yach cha tvam evam kuryá na śraddadhe*, I believed not that thou couldst act thus. यत्तादृशाः कृष्णं निंदेरन्नाश्चर्यं *yat tâdṛiśâḥ krishṇam ninderann áscharyam*, that such persons should revile Kṛishṇa, is wonderful.

4. The Imperative requires no explanation, as far as the second person is concerned; e. g. तुद *tuda*, Strike! The first and third persons are used in many cases in place of the Optative; e. g. इच्छामि भवान्भुंक्तां *ichchhámi bhavân bhuṅktâm*, I wish your honour may eat.

5. The Reduplicated Perfect denotes something absolutely past.

6. Certain verbs which are not allowed to form the reduplicated perfect, form their perfect periphrastically, i. e. by means of an auxiliary verb.

7. 8. The First and Second Aorists refer generally to time past, and are the common historical tenses in narration. They take the Augment (§ 300).

9. The Future, also called the Indefinite Future; e. g. देवश्चेद्वर्षिष्यति धान्यं वप्स्यामः *devaś ched varshishyati dhânyam vapsyâmaḥ*, if it rain, we shall sow rice. यावज्जीवमन्नं दास्यति *yâvaj-jívam annam dásyati*, as long as life

lasts, he will give food. Under certain circumstances this Future may be used optionally with the Periphrastic Future; e. g. कदा भोक्ता *kadâ bhoktâ* or भोक्ष्यते *bhokshyate*, When will he eat?

10. The Conditional is used, instead of the Optative, if things are spoken of that might have, but have not happened (Pân. III. 3, 139); e. g. सुवृष्टिश्चेदभविष्यत्तदा सुभिक्षमभविष्यत् *suvrishṭiś ched abhavishyat tadâ subhiksham abhavishyat*, if there had been abundant rain, there would have been plenty. The Conditional takes the Augment (§ 300).

11. The Periphrastic or Definite Future; e. g. अयोध्यां श्वः प्रयातासि *ayodhyâm śvaḥ prayâtâsi*, thou wilt to-morrow proceed to Ayodhyâ.

12. The Benedictive is used for expressing not only a blessing, but also a wish in general; e. g. श्रीमान्भूयात् *śrîmân bhûyât*, May he be happy! चिरं जीव्यात् *chiram jîvyât*, May he live long!

13. The Subjunctive occurs in the Veda only.

§ 292. The Sanskrit verb has in each tense and mood three numbers, Singular, Dual, and Plural, with three persons in each.

CHAPTER VIII.

SPECIAL AND GENERAL TENSES AND THE TEN CLASSES OF VERBS.

§ 293. Sanskrit grammarians have divided all verbs into ten classes, according to certain modifications which their roots undergo before the terminations of the Present, the Imperfect, the Optative, and Imperative. This division is very useful, and will be retained with some slight alterations. One and the same root may belong to different classes. Thus भ्राश् *bhrâś*, भ्लाश् *bhlâś*, भ्रम् *bhram*, क्रम् *kram*, क्लम् *klam*, त्रस् *tras*, त्रुट् *truṭ*, लष् *lash* belong to the Bhû and Div classes; भ्राशते *bhrâśate* or भ्राश्यते *bhrâśyate*, &c. (Pân. III. 1, 70). Again, स्कु *sku*, स्तम्भ् *stambh*, स्तुम्भ् *stumbh*, स्कम्भ् *skambh*, स्कुम्भ् *skumbh* belong to the Su and Krî classes; स्कुनोति *skunoti* or स्कुनाति *skunâti* (Pân. III. 1, 82).

§ 294. The four tenses and moods which require this modification of the root will be called the *Special or Modified Tenses;* the rest the *General or Unmodified Tenses.* Thus the root चि *chi* is changed in the Present, Imperfect, Optative, and Imperative into चिनु *chi-nu.* Hence चिनुमः *chi-nu-máḥ,* we search; अचिनुम *áchi-nu-ma,* we searched. But the Past Participle चितः *chitáḥ,* searched, or the Reduplicated Perfect चिच्युः *chichy-úḥ,* they have searched, without the नु *nu.* We call चि *chi,* the root, चिनु *chinu,* the base of the special tenses.

§ 295. Verbal bases are first divided into two divisions:

I. Bases which in the modified tenses end in ब *a*.

II. Bases which in the modified tenses end in any letter but ब *a*.

This second division is subdivided into,

II *a*. Bases which insert नु *nu*, उ *u*, or नी *ní*, between the root and the terminations.

II *b*. Bases which take the terminations without any intermediate element.

I. *First Division.*

§ 296. The first division comprises four classes:

1. The Bhû class (the first with native grammarians, and called by them भ्वादि *bhvâdi*, because the first verb in their lists is भू *bhû*, to be).

a. ब *a* is added to the last letter of the root.

b. The vowel of the root takes Guṇa, where possible (i. e. long or short *i, u, ṛi,* if final; short *i, u, ṛi, ḷi,* if followed by *one* consonant). ·

Ex. बुध *budh*, to know; बोधति *bódh-a-ti*, he knows. भू *bhû*, to be; भवति *bháv-a-ti*, he is.

Note—The accent in verbs of the Bhû class (as we know from the ancient Vedic language) rests on the radical vowel, except where it is drawn on the augment.

Many derivative verbs,—such as causatives, भावयति *bhâváyati*, he causes to be; desideratives, बुभूषति *búbhûshati*, he wishes to be, from भू *bhû;* intensives in the Âtmane-pada, बेभिद्यते *bebhidyáte*, he cuts much; and denominatives, नमस्यति *namasyáti*, he worships, लोहितायति *lohitâyáti*, he grows red,—follow this class.

2. The Tud class (the sixth with native grammarians, and called by them तुदादि *tudâdi*, because the first root in their lists is तुद् *tud*, to strike).

a. ब *a* is added to the last letter of the root.

b. Before this ब *a*, final इ *i* and ई *î* are changed to इय् *iy*.

उ *u* and ऊ *û*	to उव् *uv*.
ऋ *ṛi*	to रिय् *riy*.
ॠ *ṛî*	to इर् *ir* (§ 110).

Ex. तुद् *tud*, to strike; तुदति *tud-á-ti*. रि *ri*, to go; रियति *riy-á-ti*. नू *nú*, to praise; नुवति *nuv-á-ti*. मृ *mṛi*, to die; म्रियते *mriy-á-te*. कॄ *kṛî*, to scatter; किरति *kir-á-ti*.

Note—The accent in verbs of the Tud class rests on the intermediate ब *a;* hence never Guṇa of the radical vowel.

3. The Div class (the fourth with native grammarians, and called by them दिवादि *divâdi*, because the first root in their lists is दिव् *div*, to play).

a. य *ya* is added to the last letter of the root.

Ex. नह् *nah*, to bind; नह्यति *náh-ya-ti*. बुध *budh*, to awake; बुध्यते *búdh-ya-te.*

Note—The accent in verbs of the Div class rests on the radical vowel; though there are traces to show that some verbs of this class had the accent originally on य *ya*.

4. The Chur class (the tenth with native grammarians, and called by them चुरादि *churádi*, because the first root in their lists is चुर् *chur*, to steal).

a. अय *aya* is added to the last letter of the root.

b. If the root ends in a simple consonant, preceded by अ *a*, अ *a* is lengthened to आ *á*.

Ex. दल् *dal*, to cut; दालयति *dál-áya-ti*, (many exceptions.)

c. If the root ends in a simple consonant, preceded by इ *i*, उ *u*, ऋ *ṛi*, ऌ *li*, these vowels take Guṇa, while ऋ *ṛí* becomes ईर् *ír*.

Ex. श्लिष् *ślish*, to embrace; श्लेषयति *ślesh-áya-ti*. चुर् *chur*, to steal; चोरयति *chor-áya-ti*. मृष् *mṛish*, to endure; मर्षयते *marsh-áya-te*. कृत् *kṛit*, to praise; कीर्तयति *kírt-áya-ti*.

d. Final इ *i*, ई *í*, उ *u*, ऊ *ú*, ऋ *ṛi*, and ॠ *ṛí*, take Vṛiddhi.

Ex. जि्र *jri*, to grow old; ज्राययति *jráy-áya-ti*. मी *mí*, to walk; माययति *máy-áya-ti*. धृ *dhṛi*, to hold; धारयति *dhár-áya-ti*. पॄ *pṛí*, to fill; पारयति *pár-áya-ti*.

Note—Many, if not all roots arranged under this class by native grammarians, are secondary roots, and identical in form with causatives, denominatives, &c. This class differs from other classes, inasmuch as verbs belonging to it, keep their modificatory syllable अय *aya* throughout, in the unmodified as well as in the modified tenses, except in the Benedictive Par. and the Reduplicated Aorist. The accent rests on the first अ *a* of अय *áya*.

II. *Second Division.*

§ 297. The second division comprises all verbs which do not, in the special tenses, end in अ *a* before the terminations.

It is a distinguishing feature of this second division that, before certain terminations, all verbs belonging to it require strengthening of their radical vowel, or if they take नु *nu*, उ *u*, नी *ní*, strengthening of the vowels of these syllables. This strengthening generally takes place by means of Guṇa, but नी *ní* is raised to ना *ná* in the Krî, and न *n* to न *na* in the Rudh class.

We shall call the terminations which require strengthening of the inflective base, the weak terminations, and the base before them, the strong base; and *vice versâ*, the terminations which do not require strengthening of the base, the strong terminations, and the base before them, the weak base.

As a rule, the accent falls on the first vowel of strong terminations, or, if the terminations are weak, on the strong base, thus establishing throughout an equilibrium between base and termination.

II *a*. Bases which take नु *nu*, उ *u*, नी *nî*.

§ 298. This first subdivision comprises three classes:

1. The Su class (the fifth class with native grammarians, and called by
them स्वादि *svâdi*, because the first root in their lists is सु *su*).

नु *nu* is added to the last letter of the root, before strong terminations,
नो *no* before weak terminations.

Ex. सु *su*, to squeeze out; सुनुमः *su-nu-mâh*, 1st pers. plur. Pres.
सुनोमि *su-nó-mi*, 1st pers. sing. Pres.

2. The Tan class (the eighth class with native grammarians, and called by
them तनादि *tanâdi*, because the first root in their lists is तन् *tan*).

उ *u* is added to the last letter of the root, before strong terminations,
ओ *o* before weak terminations.

Ex. तन् *tan*, to stretch ; तनुमः *tan-u-mâh*, 1st pers. plur. Pres.
तनोमि *tan-ó-mi*, 1st pers. sing. Pres.

Note—All verbs belonging to this class end in न् *n*, except one, कृ *kri*, करोमि *karomi*, I do.

3. The Krî class (the ninth with native grammarians, and called by them
क्र्यादि *kryâdi*, because the first root in their lists is क्री *krî*).

नी *nî* is added to the last letter of the root, before strong terminations,
ना *nâ* before weak terminations,
न् *n* before strong terminations beginning with vowels.

Ex. क्री *krî*, to buy ; क्रीणीमः *krî-ṇî-mâh*, 1st pers. plur. Pres.
क्रीणामि *krî-ṇâ-mi*, 1st pers. sing. Pres.
क्रीणंति *krî-ṇ-ánti*, 3rd pers. plur. Pres.

II *b*. Bases to which the terminations are joined immediately.

§ 299. The second division comprises three classes :

1. The Ad class (the second class with native grammarians, and called by them
अदादि *adâdi*, because the first root in their lists is अद् *ad*, to eat).

a. The terminations are added immediately to the last letter of the base;
and in the contact of vowels with vowels, vowels with consonants,
consonants with vowels, and consonants with consonants, the phonetic
rules explained above (§ 107–145) must be carefully observed.

b. The strong base before the weak terminations takes Guṇa where
possible (§ 296, 1. *b*).

Ex. लिह् *lih*, to lick : लिह्मः *lih-mâh*, we lick; लेह्मि *léh-mi*, I lick; लेक्षि *lék-shi*,
thou lickest (§ 127); लीढ *lîḍhâ*, you lick (§ 128); अलेट् *álet*, thou lickedst
(§ 128).

The accent is on the first vowel of the terminations, except in case of
weak terminations, when the accent falls on the radical vowel.

2. The Hu class (the third class with native grammarians, and called by them जुहोत्यादि *juhotyâdi*, because the first root in their lists is हु *hu*, जुहोति *juhóti*).

a. The terminations are added as in the Ad class.

b. The strong base before the weak terminations takes Guṇa, where possible.

c. The root takes reduplication. (Rules of Reduplication, § 302.)

Ex. हु *hu*, to sacrifice: जुहुमः *ju-hu-máḥ*, we sacrifice; जुहोमि *ju-hó-mi*, I sacrifice. (Pâṇ. VI. 1, 192.)

The intensive verbs, conjugated in the Parasmaipada, follow this class.

The accent is on the first syllable of the verb, if the terminations are weak, likewise if the terminations are strong, but begin with a vowel. Ex. दधाति *dádhâti;* दधति *dádhati* (Pâṇ. VI. 1, 189–190). Whether this rule extends to the Optative Âtmanepada is doubtful. We find in the Rig-veda both *dádhîta* and *dadhîtá*. Prof. Benfey, who at first accentuated *dadhîtá*, now places the accent on the first syllable, like Boehtlingk and Bopp. The Âgama sîyuṭ is, no doubt, avidyamânavat svaravidhau (Pâṇ. III. 1, 3, vârt. 2); but the question is whether *îta* is to be treated as ajâdi, beginning with a vowel, or whether the termination is *ta* with Âgama *î*. I adopt the former view, and see it confirmed by the Pratyudâharaṇa given in VI. 1, 189. For if *yât* of *dad-yât* is no longer ajâdi, then *îta* in *dád-îta* must be ajâdi on the same ground. The reduplicated verbs *bhî, hrî, bhṛi, hu, mad, jan, dhan, daridrá, jâgṛi* have the Udâtta on the syllable preceding the terminations, if the terminations are weak. Ex. बिभर्ति *bibhárti*, but बिभ्रति *bíbhrati* (Pâṇ. VI. 1, 192).

3. The Rudh class (the seventh class with native grammarians, and called by them रुधादि *rudhâdi*, because the first root in their lists is रुध् *rudh*, रुणद्धि *ruṇáddhi*, to obstruct).

a. The terminations are added as in the Ad class.

b. Between the radical vowel and the final consonant न *n* is inserted, which in the strong base before weak terminations is raised to न na.

Ex. युज् *yuj*, to join: युंजः *yu-ñ-j-máḥ*, we join; युनज्मि *yu-ná-j-mi*, I join.

The accent falls on न *na*, wherever it appears, unless it is attracted by the augment.

First Division.

Bhû class, with native grammarians,		Bhvâdi, I class.
Tud class,	— —	Tudâdi, VI class.
Div class,	— —	Divâdi, IV class.
Chur class,	— —	Churâdi, X class.

Second Division.

Su class, with native grammarians,		Svâdi, V class.
Tan class,	—· —	Tanâdi, VIII class.
Krî class,	— —	Kryâdi, IX class.
Ad class,	— —	Adâdi, II class.
Hu class,	— —	Juhotyâdi, III class.
Rudh class,	— —	Rudhâdi, VII class.

CHAPTER IX.

AUGMENT, REDUPLICATION, AND TERMINATIONS.

§ 300. Before we can leave the subject which occupies us at present, viz. the preparation of the root previous to its assuming the terminations, we have to consider two processes, the Augment and the Reduplication, modifications of the root with which we are familiar in Greek, and which in Sanskrit as well as in Greek form the distinguishing features of certain tenses (Imperfect, Aorist, Conditional, and Perfect) in every verb.

§ 301. Roots beginning with consonants take short ब *a* as their initial augment. This ब *a* has the accent. Thus from बुध् *budh*, Present बोधामि *bódhámi;* Imperfect अबोधं *ábodham.*

Roots beginning with vowels always take Vriddhi, the irregular result of the combination of the augment with the initial vowels. (Pân. VI. I, 90.)

> ब *a* with ब *a*, or बा *á*, = बा *á*.
> ब *a* with इ *i*, ई *í*, ए *e*, or ऐ *ai*, = ऐ *ai*.
> ब *a* with उ *u*, ऊ *ú*, ओ *o*, or औ *au*, = औ *au*.
> ब *a* with ऋ *ri*, or ॠ *rí*, = आर् *ár*.

From अर्च् *arch*, अर्चति *archati*, he praises, आर्चत् *árchat*, he praised.
From ईक्ष् *íksh*, ईक्षते *íkshate*, he sees, ऐक्षत *aíkshata*, he saw.
From उन्द् *und*, उनत्ति *unatti*, he wets, औनत् *aúnat*, he wetted.
From ऋ *ri*, ऋच्छति *richchhati*, he goes, आर्च्छत् *árchchhat*, he went.

In the more ancient Sanskrit, as in the more ancient Greek, the augment is frequently absent. In the later Sanskrit, too, it has to be dropt after the negative particle मा *má* (Pân. VI. 4, 74). मा भवान् कार्षीत् *má bhaván kárshít*, Let not your Honour do this! or मा स्म करोत् *má sma karot*, May he not do it!

Reduplication.

§ 302. Reduplication takes place in Sanskrit not only in the reduplicated perfect, but likewise in all verbs of the Hu class. Most of the rules of reduplication are the same in forming the base of the perfect of all verbs, and in forming the special base of the verbs of the Hu class. These will be stated first; afterwards those that are peculiar either to the reduplication of the perfect or to that of the verbs of the Hu class.

The reduplication in intensive and desiderative verbs and in one form of the aorist will have to be treated separately.

U

General Rules of Reduplication.

§ 303. The first syllable of a root (i. e. that portion of it which ends with a vowel) is repeated.

बुध् *budh* = बुबुध् *bubudh*. भू *bhú* is exceptional in forming बभू *babhú*. (Pân. VII. 4, 73.)

§ 304. Aspirated letters are represented in reduplication by their corresponding unaspirated letters.

भिद् *bhid*, to cut, = बिभिद् *bibhid*.
धू *dhú*, to shake, = दुधू *dudhú*.

§ 305. Gutturals are represented in reduplication by their corresponding palatals; ह *h* by ज *j*. (Pân. VII. 4, 62.)

कुट् *kut*, to sever, = चुकुट् *chukut*.
खन् *khan*, to dig, = चखन् *chakhan*.
गम् *gam*, to go, = जगम् *jagam*.
हस् *has*, to laugh, = जहस् *jahas*.

§ 306. If a root begins with more than one consonant, the first only is reduplicated.

क्रुश् *krus*, to shout, = चुक्रुश् *chukrus*.
क्षिप् *kship*, to throw, = चिक्षिप् *chikship*.

§ 307. If a root begins with a sibilant followed by a tenuis or aspirated tenuis, the tenuis only is reduplicated.

स्तु *stu*, to praise, = तुष्टु *tushtu* (§ 103, 1).
स्तन् *stan*, to sound, = तस्तन् *tastan*.
स्पर्ध् *spardh*, to strive, = पस्पर्ध् *paspardh*.
स्था *sthâ*, to stand, = तस्था *tasthâ*.
श्च्युत् *schyut*, to drop, = चुश्च्युत् *chuschyut*.

But स्मृ *smri*, to pine, = सस्मृ *sasmri*.

§ 308. If the radical vowel, whether final or medial, is long, it is shortened in the reduplicative syllable.

गाह् *gâh*, to enter, = जगाह् *jagâh*.
क्री *krî*, to buy, = चिक्री *chikrî*.
सूद् *súd*, to strike, = सुषूद् *sushúd*.

§ 309. If the radical (not final) vowel is ए *e* or ऐ *ai*, it becomes इ *i*; if it is ओ *o* or औ *au*, it becomes उ *u*.

सेव् *sev*, to worship, = सिषेव् *sishev*.
ढौक् *dhauk*, to approach, = दुढौक् *dudhauk*.

§ 310. Roots with final ए *e*, ऐ *ai*, ओ *o*, are treated like roots ending in आ *â*, taking अ *a* in the reduplicative syllable.

धे *dhe*, to feed, = दधौ *dadhau*.
गै *gai*, to sing, = जगौ *jagau*.
शो *so*, to sharpen, = शशौ *sasau*.

§ 311. The following roots are slightly irregular on account of the semivowels which they contain, and which are liable to be changed into vowels. (This change is called *Samprasárana.*) Pâṇ. vi. 1, 17.

· Root.	First Pers. Sing. Redupl. Perf.	Weak Form *.	Weakest Form †.
यज् *yaj* = इयाज *iyája,* to sacrifice, (for ययाज *yayája.*)		इज् *íj.*	(इज् *ij.*)
वच् *vach* = उवाच *uvácha,* to speak.	·	उच् *úch.*	(उच् *uch.*)
वद् *vad* = उवाद *uváda,* to say.		उद् *úd.*	(उद् *ud.*)
वप् *vap* = उवाप *uvápa,* to sow.	'	उप् *úp.*	(उप् *up.*)
वश् *vaś* = उवाश *uvása,* to wish.		उश् *úś.*	(उश् *uś.*)
वस् *vas* = उवास *uvása,* to dwell.		उस् *ús.*	(उस् *us.*)
वह् *vah* = उवाह *uváha,* to carry.		उह् *úh.*	(उह् *uh.*)
वय् *vay* ‡ = उवाय *uváya,* to weave.		उय् *úy* or उव् *úv* ‖.	(उ *u.*)
व्यच् *vyach* = विव्याच *vivyácha,* to surround.		विविच् *vivich.*	(विच् *vich.*)
व्यध् *vyadh* = विव्याध *vivyádha,* to strike.	'	विविध् *vividh.*	(विध् *vidh.*)
व्यथ् *vyath* = विव्यथे *vivyathé* (Pâṇ. vii. 4, 68).		विव्यथ् *vivyath.*	(व्यथ् *vyath.*)
स्वप् *svap* = सुष्वाप *sushvápa,* to sleep.		सुषुप् *sushup.*	(सुप् *sup.*)
श्वि *śvi* = शुशाव *śuśáva,* to swell ¶.		शुशू *śuśú.*	(शू *śú.*)
व्ये *vye* = विव्याय *vivyáya,* to cover.		विवी *viví.*	(वी *ví.*)
ज्या *jyá* = जिज्यौ *jijyaú,* to grow old.		जिजी *jijí.*	(जी *jí.*)
ह्वे *hve* = जुहाव *juháva,* to call (Pâṇ. vi. 1, 33).		जुहू *juhú.*	(हू *hú.*)
प्याय् *pyáy* = पिप्ये *pipyé,* to grow fat (Pâṇ. vi. 1, 29).		पिपी *pipí.*	(पी *pí.*)
ग्रह् *grah* = जग्राह *jagráha,* to take.		जगृह् *jagṛih.*	(गृह् *gṛih.*)
व्रश्च् *vraśch* = वव्रश्च *vavráscha,* to cut (Pâṇ. vi. 1, 17).		ववृश्च् *vavṛiśch.*	(वृश्च् *vṛiśch.*)
प्रच्छ् *prachh* = पप्रच्छ *papráchchha,* to ask.		पप्रच्छ् *paprachchh.*	(पृच्छ् *pṛichchh.*)
भ्रज्ज् *bhrajj* = बभ्रज्ज *babhrájja,* to fry.		बभ्रज्ज् *babhrajj.*	(भृज्ज् *bhṛijj.*)

In the last three verbs the weak form in the reduplicated perfect is protected against Samprasárana by the final double consonant. (Pâṇ. I. 2, 5.)

Roots beginning with व *va,* but ending in double consonants, do not change व *va* to उ *u.* Ex. ववृते *vavṛité;* ववृधे *vavṛidhé.*

§ 312. Roots beginning with short अ *a,* and ending in a single consonant, contract स *a* + स *a* into सा *á.*

आद् *ad,* to eat, = आद् *ád.*

* The weak forms appear in all persons of the reduplicated perfect where neither Vṛiddhi nor Guṇa is required.

† The weakest forms of these verbs do not belong to the reduplicated perfect, but have been added as useful hereafter for the formation of the past participle, the benedictive, the passive, &c.

‡ वय् *vay* is a substitute for वे *ve,* in the reduplicated perfect (Pâṇ. II. 4, 41). If that substitution does not take place, then वे *ve* forms ववौ *vavau,* ववुः *vavuḥ* (Pâṇ. vi. 1, 40).

‖ Pâṇ. vi. 1, 38, 39.   ¶ Or शिश्वाय *śiśváya* (Pâṇ. vi. 1, 30).

§ 313. Roots beginning with short श *a*, and ending with more than one consonant, prefix सान् *ân*. (Pân. VII. 4, 71.)

अर्च *arch* = आनर्च *ânârch*. (Also अश *aś* (Su), आनशे *ânaśe*.) Pân. VII. 4, 72.

§ 314. The root ऋ *ri* forms the base of the reduplicated perfect as आर् *âr*. Other roots beginning with ऋ *ri* prefix सान् *ân*. (Pân. VII. 4, 71.)

ऋज् *rij*, to obtain, = आनृज् *ân-rij*.　ऋध् *ridh*, to thrive, = आनृध *ânridh*. These roots are treated in fact as if they were अर्च *arch*, अर्ध *ardh*, &c.

§ 315. Roots beginning with इ *i* or उ *u* (not prosodially long), contract इ + इ *i* + *i* and उ + उ *u* + *u* into ई *î* and ऊ *û*; but if the radical इ *i* or उ *u* take Guna or Vriddhi, य *y* and व *v* are inserted between the reduplicative syllable and the base. (Pân. VI. 4, 78.)

इष् *ish* = ईषतु: *îsh-âtuḥ*, they two have gone.
= इयेष *iy-ésh-a* (Guna), I have gone.
उख् *ukh* = जखतु: *ûkh-âtuḥ*, they two have withered.
= उवोख *uv-ókh-a* (Guna), I have withered.

As to roots which cannot be reduplicated or are otherwise irregular, see the rules given for the formation of the Reduplicated and Periphrastic Perfect.

Special Rules of Reduplication.

§ 316. So far the process of reduplication would be the same, whether applied to the bases of the Reduplicated Perfect or to those of the Hu class. But there are some points on which these two classes of reduplicated bases differ; viz.

1. In the Reduplicated Perfect, radical ऋ *ri*, ॠ *rî*, whether final or medial, are represented in reduplication by अ *a*.

2. In the bases of the Hu class, final ऋ *ri* and ॠ *rî* (they do not occur as medial) are represented in reduplication by इ *i*.

REDUPLICATED PERFECT.	HU CLASS. PRESENT, &c.
भृ *bhri*, to bear, = बभार *babhâra*.	भृ *bhri* = विभर्ति *bibhârti*.
सृ *sri*, to go, = ससार *sasâra*.	सृ *sri* = सिसर्ति *sísarti*.
हृ *hri*, to take, = जहार *jahâra*.	हृ *hri* = जिहर्ति *jíharti*.

The root ऋ *ri*, to go, forms इयर्ति *iy-arti*; पृ *pri*, to fill, पिपर्ति *píparti*.

§ 317. The three verbs निज् *nij*, विज् *vij*, and विष् *vish* of the Hu class take Guna in the reduplicated syllable. (Pân. VII. 4, 75.)

निज् *nij*, to wash, नेनेक्ति *nénekti*, नेनिक्ते *nenikte*; विज् *vij*, to separate, वेवेक्ति *vévekti*; विष् *vish*, to pervade, वेवेष्टि *véveshti*.

§ 318. The two verbs मा *mâ*, to measure, and हा *hâ*, to go, of the Hu class take इ *i* in the reduplicative syllable. (Pân. VII. 4, 76.)

मा *mâ*, मिमीते *mimîté*; हा *hâ*, जिहीते *jihîté*.

§ 319. Certain roots change their initial consonant if they are reduplicated.

हन् *han*, to kill, जघान *jaghâna*. Likewise in the desiderative जिघांसति *jighâṁsati*, and the intensive जंघन्यते *janghanyáte*. (Pân. VII. 3, 55.)

हि *hi*, to send (Su), जिघाय *jighâya*. Likewise in the desiderative जिघीषति *jighîshati*, and the intensive जेघीयते *jeghîyáte*. (Pân. VII. 3, 56.)

जि *ji*, to conquer, जिगाय *jigáya*. Likewise in the desiderative जिगीषति *jigíshati;* but not in the intensive, which is always जेजीयते *jejíyáte*. (Pân. VII. 3, 57.)

चि *chi*, to gather, has optionally चिचाय *chicháya* or चिकाय *chikáya*. The same option applies to the desiderative, but in the intensive we have चेचीयते *chechíyáte* only. (Pân. VII. 3, 58.)

Terminations.

§ 320. After having explained how the verbal roots are modified in ten different ways before they receive the terminations of the four special tenses, the Present, Imperfect, Optative, and Imperative, we give a table of the terminations for these so-called special or modified tenses and moods.

§ 321. The terminations for the modified tenses, though on the whole the same for all verbs, are subject to certain variations, according as the verbal bases take अ *a* (First Division), or नु *nu*, उ *u*, नी *ní* (Second Division, A.), or nothing (Second Division, B.) between themselves and the terminations. Instead of giving the table of terminations according to the system of native grammarians, or according to that of comparative philologists, and explaining the real or fanciful changes which they are supposed to have undergone in the different classes of verbs, it will be more useful to give them in that form in which they may mechanically be attached to each verbal base. The beginner should commit to memory the actual paradigms rather than the different sets of terminations. Instead of taking आथे *áthe* as the termination of the 2nd pers. dual Âtm., and learning that the आ *á* of आथे *áthe* is changed to इ *i* after bases in अ *a* (Pân. VII. 2, 81), it is simpler to take इथे *ithe* as the termination in the First Division; but still simpler to commit to memory such forms as बोधेथे *bodhethe*, द्विषाथे *dvisháthe*, मिमाथे *mimáthe*, without asking at first any questions as to how they came to be what they are.

First Division.
Bhú, Tud, Div, and Chur Classes.

	PARASMAIPADA.				ÂTMANEPADA.		
Present.	Imperf.	Optative.	Imperat.	Present.	Imperfect.	Optative.	Imperative.
1. आमि *ami*	म् *m*	इयं *iyam*	आनि *ani*	इ *i*	इ *i*	इय *iya*	ए *e*
2. सि *si*	: *h*	इः *ih*	—*	से *se*	था: *tháh*	इयाः *itháh*	स्व *sva*
3. ति *ti*	त् *t*	इत् *it*	तु *tu**	ते *te*	त *ta*	इत *ita*	तां *tám*
1. आवः *avah*	आव *ava*	इव *iva*	आव *ava*	आवहे *avahe*	आवहि *avahi*	इवहि *ivahi*	आवहै *avahai*
2. थः *thah*	तं *tam*	इतं *itam*	तं *tam*	इथे *ithe*	इथां *ithám*	इयाथां *iyáthám*	इथां *ithám*
3. तः *tah*	तां *tám*	इतां *itám*	तां *tám*	इते *ite*	इतां *itám*	इयातां *iyátám*	इतां *itám*
1. आमः *amah*	आम *ama*	इम *ima*	आम *ama*	आमहे *amahe*	आमहि *amahi*	इमहि *imahi*	आमहै *amahai*
2. थ *tha*	त *ta*	इत *ita*	त *ta*	ध्वे *dhve*	ध्वं *dhvam*	इध्वं *idhvam*	ध्वं *dhvam*
3. न्ति *nti*	न् *n*	इयुः *iyuh*	न्तु *ntu*	न्ते *nte*	न्त *nta*	इरन् *iran*	न्तां *ntám*

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* In the second and third persons तात् *tát* may be used as termination after all verbs, if the sense is benedictive.

SECOND DIVISION.
Su, Tan, Krî, Ad, Hu, and Rudh Classes.

	PARASMAIPADA.			ÂTMANEPADA.			
	Present.	Imperfect.	Optative.	Imperative.	Present.	Imperfect.	Optative.	Imperative.
1.	मि *mi*	अम् *am*	यां *yâm*	आनि *âni*	ए *e*	इ *i*	ईय *íya*	ऐ *ai*
2.	सि *si*	: *h*	याः *yâh*	हि *hi*[1]	से *se*	थाः *thâh*	ईथाः *íthâh*	स्व *sva*
3.	ति *ti*	त् *t*	यात् *yât*	तु *tu*	ते *te*	त *ta*	ईत *íta*	तां *tâm*
1.	वः *vah*	व *va*	याव *yâva*	आव *âva*	वहे *vahe*	वहि *vahi*	ईवहि *ívahi*	आवहै *ávahai*
2.	थः *thah*	तं *tam*	यातं *yâtam*	तं *tam*	आथे *âthe*	आथां *âthâm*	ईयाथां *íyâthâm*	आथां *âthâm*
3.	तः *tah*	तां *tâm*	यातां *yâtâm*	तां *tâm*	आते *âte*	आतां *âtâm*	ईयातां *íyâtâm*	आतां *âtâm*
1.	मः *mah*	म *ma*	याम *yâma*	आम *âma*	महे *mahe*	महि *mahi*	ईमहि *ímahi*	आमहै *ámahai*
2.	थ *tha*	त *ta*	यात *yâta*	त *ta*	ध्वे *dhve*	ध्वं *dhvam*	ईध्वं *ídhvam*	ध्वं *dhvam*
3.	अन्ति *anti*[2]	अन् *an*[3]	युः *yuh*	अन्तु *antu*[2]	अते *ate*	अत *ata*	ईरन् *íran*	अतां *atâm*

The terminations enclosed in squares are the weak, i. e. unaccented terminations which require strengthening of the base.

Note 1—When हि *hi* is added immediately to the final consonant of a root (in the Ad, Rudh, or Hu classes), it is changed to धि *dhi* (Pâṇ. VI. 4, 101. See No. 162). The verb हु *hu*, though ending in a vowel, takes धि *dhi* instead of हि *hi*, for the sake of euphony. (Pâṇ. VI. 4, 101.)

Krî verbs ending in consonants form the 2nd pers. sing. imp. in आन *ána*. (See No. 155. Pâṇ. III. 1, 83.)

In the 2nd pers. sing. imp. Parasm. verbs of the Su and Tan classes take no termination, except when उ *u* is preceded by a conjunct consonant. (See No. 177.)

Note 2—In the 3rd pers. plur. pres. and imper. Parasm. verbs of the Hu class and अभ्यस्त *abhyasta*, i. e. reduplicated bases, take अति *ati* and अतु *atu*.

Note 3—In the 3rd pers. plur. imp. Parasm. verbs of the Hu class, reduplicated bases, and विद् *vid*, to know, take उः *uh*, before which, verbs ending in a vowel, require Guṇa. उः *uh* is used optionally after verbs in आ *â*, and after द्विष् *dvish*, to hate. (Pâṇ. III. 4, 109—112.)

§ 322. By means of these terminations the student is able to form the Present, Imperfect, Optative, and Imperative in the Parasmaipada and Âtmanepade of all regular verbs in Sanskrit; and any one who has clearly understood how the verbal bases are prepared in ten different ways for receiving their terminations, and who will attach to these verbal bases the terminations as given above, according to the rules of Sandhi, will have no difficulty in writing out for himself the paradigms of any Sanskrit verb in four of the most important tenses and moods, both in the Parasmaipada and Âtmanepada. Some verbs, however, are irregular in the formation of their base; these must be learnt from the Dhâtupâṭha.

PARASMAIPADA.
Present.

Root.	Verbal Base.	मि ami	सि si	ति ti	वः avaḥ	थः thaḥ	तः taḥ	मः amaḥ	थ tha	न्ति nti
	First Division.									
भू bhá	भव bhava	भवामि bhávámi	भवसि bhávasi	भवति bhávati	भवावः bhávávaḥ	भवथः bhávathaḥ	भवतः bhávataḥ	भवामः bhávámaḥ	भवथ bhávatha	भवन्ति bhávanti
तुद् tud	तुद tuda	तुदामि tudámi	तुदासि tudási	तुदाति tudáti	तुदावः tudávaḥ	तुदाथः tudáthaḥ	तुदातः tudátaḥ	तुदामः tudámaḥ	तुदाथ tudátha	तुदन्ति tudánti
दिव् div	दीव्य divya	दीव्यामि divyámi	दीव्यसि divyasi	दीव्यति divyati	दीव्यावः divyávaḥ	दीव्यथः divyathaḥ	दीव्यतः divyataḥ	दीव्यामः divyámaḥ	दीव्यथ divyatha	दीव्यन्ति divyanti
चुर् chur	चोरय choraya	चोरयामि choráyámi	चोरयसि choráyasi	चोरयति choráyati	चोरयावः choráyávaḥ	चोरयथः choráyathaḥ	चोरयतः choráyataḥ	चोरयामः choráyámaḥ	चोरयथ choráyatha	चोरयन्ति choráyanti
	Second Division.	मि mi	सि si	ति ti	वः vaḥ	थः thaḥ	तः taḥ	मः maḥ	थ tha	न्ति anti
सु su	सुनु सुनो sunu suno	सुनोमि sunómi	सुनोषि sunóshi	सुनोति sunóti	सुनुवः sunuváḥ[1]	सुनुथः sunutháḥ	सुनुतः sunutáḥ	सुनुमः sunumáḥ[2]	सुनुथ sunuthá	सुन्वन्ति sunvanti
तन् tan	तनु तनो tanu tano	तनोमि tanómi	तनोषि tanóshi	तनोति tanóti	तनुवः tanuváḥ[3]	तनुथः tanutháḥ	तनुतः tanutáḥ	तनुमः tanumáḥ[4]	तनुथ tanuthá	तन्वन्ति tanvanti
क्री krí	क्रीणी क्रीणा क्रीन् krīṇí krīṇá krīn	क्रीणामि krīṇámi	क्रीणासि krīṇási	क्रीणाति krīṇáti	क्रीणीवः krīṇīváḥ	क्रीणीथः krīṇītháḥ	क्रीणीतः krīṇītáḥ	क्रीणीमः krīṇīmáḥ	क्रीणीथ krīṇīthá	क्रीणन्ति krīṇánti
अद् ad	अद् ad	अद्मि ádmi	अत्सि átsi	अत्ति átti	अद्वः adváḥ	अत्थः attháḥ	अत्तः attáḥ	अद्मः admáḥ	अत्थ atthá	अदन्ति adanti
हु hu	जुहु जुहो juhu juho	जुहोमि juhómi	जुहोषि juhóshi	जुहोति juhóti	जुहुवः juhuváḥ	जुहुथः juhutháḥ	जुहुतः juhutáḥ	जुहुमः juhumáḥ	जुहुथ juhuthá	जुह्वति júhvati[5]
रुध् rudh	रुन्ध् रुणध् rundh ruṇadh	रुणध्मि ruṇádhmi	रुणत्सि ruṇátsi	रुणद्धि ruṇáddhi	रुन्ध्वः rundhváḥ	रुन्द्धः runddháḥ	रुन्द्धः runddháḥ	रुन्ध्मः rundhmáḥ	रुन्द्ध runddhá	रुन्धन्ति rundhánti

See No. 139.

1 Or सुन्वः sunváḥ. 2 Or सुन्मः sunmáḥ. 3 Or तन्वः tanváḥ. 4 Or तन्मः tanmáḥ. 5 See § 321, note 2.

PARASMAIPADA.
Imperfect.

Root.	Verbal Base.	ं म am	: ḥ	त् t	चव ava	ं तं tam	नं तां tām	ष्म ama	त ta	न् n
	First Division.									
भू bhú	भव bhava	अभवं ábhavam	अभवः ábhavaḥ	अभवत् ábhavat	अभवाव ábhaváva	अभवतं ábhavatam	अभवतां ábhavatām	अभवाम ábhaváma	अभवत ábhavata	अभवन् ábhavan
तुद् tud	तुद tuda	अतुदं átudam	अतुदः átudaḥ	अतुदत् átudat	अतुदाव átudáva	अतुदतं átudatam	अतुदतां átudatām	अतुदाम átudáma	अतुदत átudata	अतुदन् átudan
दिव् div	दीव्य divya	अदीव्यं ádivyam	अदीव्यः ádivyaḥ	अदीव्यत् ádivyat	अदीव्याव ádivyáva	अदीव्यतं ádivyatam	अदीव्यतां ádivyatām	अदीव्याम ádivyáma	अदीव्यत ádivyata	अदीव्यन् ádivyan
चुर् chur	चोरय choraya	अचोरयं áchorayam	अचोरयः áchorayaḥ	अचोरयत् áchorayat	अचोरयाव áchorayáva	अचोरयतं áchorayatam	अचोरयतां áchorayatām	अचोरयाम áchorayáma	अचोरयत áchorayata	अचोरयन् áchorayan
	Second Division.	चं am	: ḥ	त् t	व va	नं tam	नां tām	म ma	त ta	अन् an
सु su	सुनु सुनो sunu suno	असुनवं ásunavam	असुनोः ásunoḥ	असुनोत् ásunot	असुनुव¹ ásunuva	असुनुतं ásunutam	असुनुतां ásunutām	असुनुम² ásunuma	असुनुत ásunuta	असुन्वन् ásunvan
तन् tan	तनु तनो tanu tano	अतनवं átanavam	अतनोः átanoḥ	अतनोत् átanot	अतनुव³ átanuva	अतनुतं átanutam	अतनुतां átanutām	अतनुम⁴ átanuma	अतनुत átanuta	अतन्वन् átanvan
क्री krí	क्रीणी क्रीणा क्रीण् kríṇá kríṇā kríṇ	अक्रीणां ákrīṇām	अक्रीणाः ákrīṇāḥ	अक्रीणात् ákrīṇāt	अक्रीणीव ákrīṇíva	अक्रीणीतं ákrīṇítam	अक्रीणीतां ákrīṇítām	अक्रीणीम ákrīṇíma	अक्रीणीत ákrīṇíta	अक्रीणन् ákrīṇan
अद् ad	अद् ad	आदं⁵ ádam	आदः ádaḥ	आदत् ádat	आद्व ádva	आत्तं áttam	आत्तां áttām	आद्म ádma	आत्त átta	आदन् ádan
हु hu	जुहु जुहो juhu juho	अजुहवं ájuhavam	अजुहोः⁷ ájuhoḥ	अजुहोत् ájuhot	अजुहुव ájuhuva	अजुहुतं ájuhutam	अजुहुतां ájuhutām	अजुहुम ájuhuma	अजुहुत ájuhuta	अजुहवुः⁶ ájuhavuḥ
रुध् rudh	रुन्ध् रुणध् rundh ruṇadh	अरुणधं áruṇadham	अरुणत् áruṇat	अरुणत् áruṇat	अरुन्ध्व árundhva	अरुन्द्धं árunddham	अरुन्द्धां árunddhām	अरुन्ध्म árundhma	अरुद्ध áruddha	अरुन्धन् árundhan

PARASMAIPADA.
Optative.

ROOT.	VERBAL BASE.	इयं iyam	ई: iḥ	ईत् it	इव iva	इतं itam	इतां itām	इम ima	इत ita	ईयु: iyuḥ
	First Division.									
भू bhā	भव bhava	भवेयं bhāveyam	भवे: bhāveḥ	भवेत् bhāvet	भवेव bhāveva	भवेतं bhāvetam	भवेतां bhāvetām	भवेम bhāvema	भवेत bhāveta	भवेयु: bhāveyuḥ
तुद् tud	तुद tuda	तुदेयं tudeyam	तुदे: tudeḥ	तुदेत् tudet	तुदेव tudeva	तुदेतं tudetam	तुदेतां tudetām	तुदेम tudema	तुदेत tudeta	तुदेयु: tudeyuḥ
दिव् div	दिव्य divya	दिव्येयं divyeyam	दिव्ये: divyeḥ	दिव्येत् divyet	दिव्येव divyeva	दिव्येतं divyetam	दिव्येतां divyetām	दिव्येम divyema	दिव्येत divyeta	दिव्येयु: divyeyuḥ
चुर् char	चोरय choraya	चोरयेयं chorāyeyam	चोरये: chorāyeḥ	चोरयेत् chorāyet	चोरयेव chorāyeva	चोरयेतं chorāyetam	चोरयेतां chorāyetām	चोरयेम chorāyema	चोरयेत chorāyeta	चोरयेयु: chorāyeyuḥ
		यां yām	या: yāḥ	यात् yāt	याव yāva	यातं yātam	यातां yātām	याम yāma	यात yāta	यु: yuḥ
	Second Division.									
सु su	सुनु sunu	सुनुयां sunuyām	सुनुया: sunuyāḥ	सुनुयात् sunuyāt	सुनुयाव sunuyāva	सुनुयातं sunuyātam	सुनुयातां sunuyātām	सुनुयाम sunuyāma	सुनुयात sunuyāta	सुनुयु: sunuyuḥ
तन् tan	तनु tanu	तनुयां tanuyām	तनुया: tanuyāḥ	तनुयात् tanuyāt	तनुयाव tanuyāva	तनुयातं tanuyātam	तनुयातां tanuyātām	तनुयाम tanuyāma	तनुयात tanuyāta	तनुयु: tanuyuḥ
क्री krī	क्रीणी krīṇī	क्रीणीयां krīṇīyām	क्रीणीया: krīṇīyāḥ	क्रीणीयात् krīṇīyāt	क्रीणीयाव krīṇīyāva	क्रीणीयातं krīṇīyātam	क्रीणीयातां krīṇīyātām	क्रीणीयाम krīṇīyāma	क्रीणीयात krīṇīyāta	क्रीणीयु: krīṇīyuḥ
अद् ad	अद adya	अद्यां adyām	अद्या: adyāḥ	अद्यात् adyāt	अद्याव adyāva	अद्यातं adyātam	अद्यातां adyātām	अद्याम adyāma	अद्यात adyāta	अद्यु: adyuḥ
हु hu	जुहु juhu	जुहुयां juhuyām	जुहुया: juhuyāḥ	जुहुयात् juhuyāt	जुहुयाव juhuyāva	जुहुयातं juhuyātam	जुहुयातां juhuyātām	जुहुयाम juhuyāma	जुहुयात juhuyāta	जुहुयु: juhuyuḥ
रुध् rundh	रुन्ध rundh	रुन्ध्यां rundhyām	रुन्ध्या: rundhyāḥ	रुन्ध्यात् rundhyāt	रुन्ध्याव rundhyāva	रुन्ध्यातं rundhyātam	रुन्ध्यातां rundhyātām	रुन्ध्याम rundhyāma	रुन्ध्यात rundhyāta	रुन्ध्यु: rundhyuḥ

PARASMAIPADA.
Imperative.

ROOT.	VERBAL BASE.	आनि āni	—	तु tu	आव ava	तं tam	तां tām	आम ama	त ta	न्तु ntu
	First Division.									
भू *bhū*	भव *bhava*	भवानि *bhávāni*	भव *bháva*	भवतु *bhávatu*	भवाव *bhávāva*	भवतं *bhávatam*	भवतां *bhávatām*	भवाम *bhávāma*	भवत *bhávata*	भवन्तु *bhávantu*
तुद् *tud*	तुद *tuda*	तुदानि *tudáni*	तुद *tudá*	तुदतु *tudátu*	तुदाव *tudáva*	तुदतं *tudátam*	तुदतां *tudátām*	तुदाम *tudáma*	तुदत *tudáta*	तुदन्तु *tudántu*
दिव् *div*	दिव्य *divya*	दिव्यानि *divyáni*	दिव्य *divya*	दिव्यतु *divyatu*	दिव्याव *divyáva*	दिव्यतं *divyatam*	दिव्यतां *divyatām*	दिव्याम *divyáma*	दिव्यत *divyata*	दिव्यन्तु *divyantu*
चुर् *chur*	चोरय *choraya*	चोरयाणि *choráyāni*	चोरय *choráya*	चोरयतु *choráyatu*	चोरयाव *choráyāva*	चोरयतं *choráyatam*	चोरयतां *choráyatām*	चोरयाम *choráyāma*	चोरयत *choráyata*	चोरयन्तु *choráyantu*
		आनि āni	हि hi	तु tu	आव áva	तं tam	तां tām	आम áma	त ta	न्तु antu
	Second Division.									
सु *su*	सुनु सुनो *sunu suno*	सुनवानि *sunávāni*	सुनु *sunú*¹	सुनोतु *sunótu*	सुनवाव *sunávāva*	सुनुतं *sunutám*	सुनुतां *sunutám*	सुनवाम *sunávāma*	सुनुत *sunutá*	सुन्वन्तु *sunvántu*
तन् *tan*	तनु तनो *tanu tano*	तनवानि *tanávāni*	तनु *tanú*	तनोतु *tanótu*	तनवाव *tanávāva*	तनुतं *tanutám*	तनुतां *tanutám*	तनवाम *tanávāma*	तनुत *tanutá*	तन्वन्तु *tanvántu*
क्री *krī*	क्रीणी क्रीणा क्रीण् *kriṇī kriṇā kriṇ*	क्रीणानि *kríṇāni*	क्रीणीहि² *kríṇīhí*	क्रीणातु *kríṇātu*	क्रीणाव *kríṇāva*	क्रीणीतं *kríṇītám*	क्रीणीतां *kríṇītám*	क्रीणाम *kríṇāma*	क्रीणीत *kríṇītá*	क्रीणन्तु *kríṇántu*
अद् *ad*	अद् अद् *ad ad*	अदानि *ádāni*	अद्धि³ *addhí*	अत्तु *áttu*	अदाव *ádāva*	अत्तं *attám*	अत्तां *attám*	अदाम *ádāma*	अत्त *attá*	अदन्तु *adántu*
हु *hu*	जुहु जुहो *juhu juho*	जुहवानि *juhávāni*	जुहुधि⁴ *juhudhí*	जुहोतु *juhótu*	जुहवाव *juhávāva*	जुहुतं *juhutám*	जुहुतां *juhutám*	जुहवाम *juhávāma*	जुहुत *juhutá*	जुह्वतु⁵ *juhvatu*
रुध् *rudh*	रुन्ध् रुणध् *rundh ruṇadh*	रुणधानि *ruṇádhāni*	रुन्द्धि³ *runddhí*	रुणद्धु *ruṇáddhu*	रुन्द्धाव *runddháva*	रुन्द्धं *runddhám*	रुन्द्धां *runddhám*	रुन्धाम *runddháma*	रुन्द्ध *runddhá*	रुन्धान्तु *rundhántu*

¹ From चाप् *áp*, चासु√ *dpnuḥ*, § 321, note 1.   ² From क्रा a§. ...

ÂTMANEPADA.
Present.

First Division

Root	Verbal Base	इ i	से se	ते te	वहे avahe	इथे ithe	इते ite	अमहे amahe	ध्वे dhve	न्ते nte
भू *bhû*	भव *bhava*	भवे *bhâve*	भवसे *bhâvase*	भवते *bhâvate*	भवावहे *bhâvâvahe*	भवेथे *bhâvethe*	भवेते *bhâvete*	भवामहे *bhâvâmahe*	भवध्वे *bhâvadhve*	भवन्ते *bhâvante*
तुद् *tud*	तुद *tuda*	तुदे *tudê*	तुदसे *tudáse*	तुदते *tudáte*	तुदावहे *tudávahe*	तुदेथे *tudéthe*	तुदेते *tudéte*	तुदामहे *tudámahe*	तुदध्वे *tudádhve*	तुदन्ते *tudánte*
दिव् *div*	दीव्य *divya*	दीव्ये *divye*	दीव्यसे *divyase*	दीव्यते *divyate*	दीव्यावहे *divyávahe*	दीव्येथे *divyethe*	दीव्येते *divyete*	दीव्यामहे *divyámahe*	दीव्यध्वे *divyadhve*	दीव्यन्ते *divyante*
चुर् *chur*	चोरय *choraya*	चोरये *choráye*	चोरयसे *chorâyase*	चोरयते *chorâyate*	चोरयावहे *chorâyávahe*	चोरयेथे *chorâyethe*	चोरयेते *chorâyete*	चोरयामहे *chorâyámahe*	चोरयध्वे *chorâyadhve*	चोरयन्ते *chorâyante*

Second Division

Root	Verbal Base	ए e	से se	ते te	वहे vahe	आथे athe	आते ate	महे mahe	ध्वे dhve	अते ate
षु *su*	षुनु *sunu*	सुन्वे *sunvé*	सुनुषे *sunushé*	सुनुते *sunuté*	सुनुवहे¹ *sunuváhe*	सुन्वाथे *sunvâthe*	सुन्वाते *sunvâte*	सुनुमहे² *sunumáhe*	सुनुध्वे *sunudhvé*	सुन्वते *sunvate*
तन् *tan*	तनु *tanu*	तन्वे *tanvé*	तनुषे *tanushé*	तनुते *tanuté*	तनुवहे³ *tanuváhe*	तन्वाथे *tanvâthe*	तन्वाते *tanvâte*	तनुमहे⁴ *tanumáhe*	तनुध्वे *tanudhvé*	तन्वते *tanvate*
क्री *krî*	क्रीणी क्रीण् *krîṇî krîṇ*	क्रीणे *krîṇé*	क्रीणिषे *krîṇishé*	क्रीणीते *krîṇîté*	क्रीणीवहे *krîṇîváhe*	क्रीणाथे *krîṇâthe*	क्रीणाते *krîṇâte*	क्रीणीमहे *krîṇîmáhe*	क्रीणीध्वे *krîṇîdhvé*	क्रीणते *krîṇáte*
अद् *ad*	अद *ad*	अदे *adé*	अत्से *atsé*	अत्ते *atté*	अद्वहे *advâhe*	अदाथे *adâthe*	अदाते *adâte*	अद्महे *admáhe*	अद्ध्वे *addhvé*	अदते *adáte*
हु *hu*	जुहु *juhu*	जुह्वे *juhvé*	जुहुषे *juhushé*	जुहुते *juhuté*	जुहुवहे *juhuváhe*	जुह्वाथे *juhvâthe*	जुह्वाते *juhvâte*	जुहुमहे *juhumáhe*	जुहुध्वे *juhudhvé*	जुह्वते *juhvate*
रुध् *rudh*	रुन्ध *rundh*	रुन्धे *rundhé*	रुन्त्से *runtsé*	रुन्द्धे *runddhé*	रुन्ध्वहे *rundhváhe*	रुन्धाथे *rundhâthe*	रुन्धाते *rundhâte*	रुन्ध्महे *rundhmáhe*	रुन्द्ध्वे *runddhvé*	रुन्धाते *rundhâte*

¹ Or सुन्वहे *sunvahe*.   ² Or सुन्म्हे *sunmahe*.   ³ Or तन्वहे *tanvahe*.   ⁴ Or तन्म्हे *tanmahe*.

ÂTMANEPADA.
Imperfect.

VERBAL BASE.	इ i	था: thâḥ	न ta	वहि avahi	इयं ithâm	इनं itâm	अमहि amahi	ध्वं dhvam	न nta
First Division.									
भव bhava	अभवे abhave	अभवथाः abhavathâḥ	अभवत abhavata	अभवावहि abhavâvahi	अभवेयं abhavethâm	अभवेनं abhavetâm	अभवामहि abhavâmahi	अभवध्वं abhavadhvam	अभवन्त abhavanta
तुद tuda	आतुदे âtude	आतुदथाः âtudathâḥ	आतुदत âtudata	आतुदावहि âtudâvahi	आतुदेयं âtudethâm	आतुदेनं âtudetâm	आतुदामहि âtudâmahi	आतुदध्वं âtudadhvam	आतुदन्त âtudanta
दीव्य divya	आदीव्ये âdivye	आदीव्यथाः âdivyathâḥ	आदीव्यत âdivyata	आदीव्यावहि âdivyâvahi	आदीव्येयं âdivyethâm	आदीव्येनं âdivyetâm	आदीव्यामहि âdivyâmahi	आदीव्यध्वं âdivyadhvam	आदीव्यन्त âdivyanta
चोरय choraya	अचोरये achoraye	अचोरयथाः achorayathâḥ	अचोरयत achorayata	अचोरयावहि achorayâvahi	अचोरयेयं achorayethâm	अचोरयेनं achorayetâm	अचोरयामहि achorayâmahi	अचोरयध्वं achorayadhvam	अचोरयन्त achorayanta

VERBAL BASE.	इ i	था: thâḥ	न ta	वहि vahi	आयां âthâm	आनां âtâm	महि mahi	ध्वं dhvam	अत ata
Second Division.									
सुनु suna	असुन्वि âsunvi	असुनुथाः âsunuthâḥ	असुनुत âsunuta	असुनुवहि[1] âsunuvahi	असुन्वायां âsunvâthâm	असुन्वानां âsunvâtâm	असुनुमहि[2] âsunumahi	असुनुध्वं âsunudhvam	असुन्वत âsunvata
तनु tanu	अतन्वि âtanvi	अतनुथाः âtanuthâḥ	अतनुत âtanuta	अतनुवहि[3] âtanuvahi	अतन्वायां âtanvâthâm	अतन्वानां âtanvâtâm	अतनुमहि[4] âtanumahi	अतनुध्वं âtanudhvam	अतन्वत âtanvata
क्रीणी क्रीण् krîṇî krîṇ	अक्रीणि âkrîṇi	अक्रीणीथाः âkrîṇîthâḥ	अक्रीणीत âkrîṇîta	अक्रीणीवहि âkrîṇîvahi	अक्रीणायां âkrîṇâthâm	अक्रीणानां âkrîṇâtâm	अक्रीणीमहि âkrîṇîmahi	अक्रीणीध्वं âkrîṇîdhvam	अक्रीणत âkrîṇata
अद् ad	आदि âdi	आद्धाः âddhâḥ	आत्त âtta	आद्वहि âdvahi	आदायां âdâthâm	आदानां âdâtâm	आद्महि âdmahi	आद्ध्वं âddhvam	आदत âdata
जुहु juhu	अजुह्वि âjuhvi	अजुहुथाः âjuhuthâḥ	अजुहुत âjuhuta	अजुह्वहि âjuhvahi	अजुह्वायां âjuhvâthâm	अजुह्वानां âjuhvâtâm	अजुहुमहि âjuhumahi	अजुहुध्वं âjuhudhvam	अजुह्वत âjuhvata
रुन्ध rundh	अरुन्धि ârundhi	अरुन्द्धाः ârunddhâḥ	अरुन्ध ârundha	अरुन्ध्वहि ârundhvahi	अरुन्धायां ârundhâthâm	अरुन्धानां ârundhâtâm	अरुन्ध्महि ârundhmahi	अरुन्द्ध्वं ârunddhvam	अरुन्धत ârundhata

1 Or असुन्वहि âsunvahi.   2 Or असुन्वहि

ÂTMANEPADA.
Optative.

Root.	Verbal Base. First Division.	iya	ithâh	ita	ivahi	iyâthâm	imahi	iyâtâm	idhvam	iran
भू bhû	भव bhava	bhâveya	bhâvethâh	bhâveta	bhâvevahi	bhâveyâthâm	bhâvemahi	bhâveyâtâm	bhâvedhvam	bhâveran
तुद् tud	तुद truda	tudeya	tudethâh	tudeta	tudevahi	tudeyâthâm	tudemahi	tudeyâtâm	tudedhvam	tuderan
दिव् div	दीव्य dîvya	divyeya	divyethâh	divyeta	divyevahi	divyeyâthâm	divyemahi	divyeyâtâm	divyedhvam	divyeran
चुर् chur	चोरय choraya	chorâyeya	chorâyethâh	chorâyeta	chorâyevahi	chorâyeyâthâm	chorâyemahi	chorâyeyâtâm	chorâyedhvam	chorâyeran
	Second Division.	îya	îthâh	îta	îvahi	îyâthâm	îmahi	îyâtâm	îdhvam	îran
षु su	सुनु sunu	sunvîya	sunvîthâh	sunvîta	sunvîvahi	sunvîyâthâm	sunvîmahi	sunvîyâtâm	sunvîdhvam	sunvîran
तन् tan	तनु tanu	tanvîya	tanvîthâh	tanvîta	tanvîvahi	tanvîyâthâm	tanvîmahi	tanvîyâtâm	tanvîdhvam	tanvîran
क्री krî	क्रीणी क्रीण् krînî krîn	krînîya	krînîthâh	krînîta	krînîvahi	krînîyâthâm	krînîmahi	krînîyâtâm	krînîdhvam	krînîran
अद् ad	अद् ad	adîya	adîthâh	adîta	adîvahi	adîyâthâm	adîmahi	adîyâtâm	adîdhvam	adîran
हु hu	जुहु juhu	juhvîya	juhvîthâh	juhvîta	juhvîvahi	juhvîyâthâm	juhvîmahi	juhvîyâtâm	juhvîdhvam	juhvîran
रुध् rudh	रुन्ध् rundh	rundhîyâ	rundhîthâh	rundhîta	rundhîvahi	rundhîyâtâm	rundhîmahi	rundhîyâtâm	rundhîdhvam	rundhîran

ÂTMANEPADA.
Imperative.

Root.	Verbal Base.		ए *e* / ऐ *ai*	स्व *sva*	तां *tâm* / न्तां *tân*	अवहै *avahai* / आवहै *âvahai*	इथां *îthâm* / आथां *âthâm*	आतां *âtâm*	आमहै *amahai* / आमहै *âmahai*	ध्वं *dhvam*	न्तां *ntâm* / आतां *atâm*
	First Division.										
भू *bhû*	भव *bhava*		भवै *bhâvai*	भवस्व *bhâvasva*	भवतां *bhâvatâm*	भवावहै *bhâvâvahai*	भवेथां *bhâvethâm*	भवेतां *bhâvetâm*	भवामहै *bhâvâmahai*	भवध्वं *bhâvadhvam*	भवन्तां *bhâvantâm*
तुद् *tud*	तुद *tuda*		तुदै *tudai*	तुदस्व *tudâsva*	तुदतां *tudâtâm*	तुदावहै *tudâvahai*	तुदेथां *tudéthâm*	तुदेतां *tudetâm*	तुदामहै *tudâmahai*	तुदध्वं *tudâdhvam*	तुदन्तां *tudântâm*
दिव् *div*	दिव्य *divya*		दिव्यै *divyai*	दिव्यस्व *divyasva*	दिव्यतां *divyatâm*	दिव्यावहै *divyâvahai*	दिव्येथां *divyethâm*	दिव्येतां *divyetâm*	दिव्यामहै *divyâmahai*	दिव्यध्वं *divyâdhvam*	दिव्यन्तां *divyântâm*
चुर् *chur*	चोरय *choraya*		चोरयै *chorâyai*	चोरयस्व *chorâyasva*	चोरयतां *chorâyatâm*	चोरयावहै *chorâyâvahai*	चोरयेथां *chorâyethâm*	चोरयेतां *chorâyetâm*	चोरयामहै *chorâyâmahai*	चोरयध्वं *chorâyadhvam*	चोरयन्तां *chorâyantâm*
	Second Division.		ऐ *ai*	स्व *sva*	न्तां *tân*	आवहै *âvahai*	आथां *âthâm*	आतां *âtâm*	आमहै *âmahai*	ध्वं *dhvam*	आतां *atâm*
सु *su*	सुनु सुनो *sunu suno*		सुनवै *sunâvai*	सुनुष्व *sunushvâ*	सुनुतां *sanutâm*	सुनवावहै *sunâvâvahai*	सुन्वाथां *sunvâthâm*	सुन्वातां *sunvâtâm*	सुनवामहै *sunavâmahai*	सुनुध्वं *sunudhvâm*	सुन्वातां *sunvâtâm*
तन् *tan*	तनु तनो *tanu tano*		तनवै *tanavai*	तनुष्व *tanushvâ*	तनुतां *tanutâm*	तनवावहै *tanâvâvahai*	तन्वाथां *tanvâthâm*	तन्वातां *tanvâtâm*	तनवामहै *tanavâmahai*	तनुध्वं *tanudhvâm*	तन्वातां *tanvâtâm*
क्री *krî*	क्रीणी क्रीणा क्रीण् *krîṇî krîṇâ krîṇ*		क्रीणै *krîṇai*	क्रीणीष्व *krîṇîshvâ*	क्रीणीतां *krîṇîtâm*	क्रीणावहै *krîṇâvahai*	क्रीणाथां *krîṇâthâm*	क्रीणातां *krîṇâtâm*	क्रीणामहै *krîṇâmahai*	क्रीणीध्वं *krîṇîdhvâm*	क्रीणातां *krîṇâtâm*
अद् *ad*	अद् आद् *ad ád*		आदै *âdai*	अत्स्व *atsvâ*	अत्तां *attâm*	आदावहै *âdâvahai*	अदाथां *adâthâm*	अदातां *adâtâm*	आदामहै *âdâmahai*	अद्ध्वं *addhvâm*	अदातां *adâtâm*
हु *hu*	जुहु जुहो *juhu juho*		जुहवै *juhavai*	जुहुष्व *juhushvâ*	जुहुतां *juhutâm*	जुहवावहै *juhavâvahai*	जुह्वाथां *juhvâthâm*	जुह्वातां *juhvâtâm*	जुहवामहै *juhavâmahai*	जुहुध्वं *juhudhvâm*	जुह्वातां *juhvâtâm*
रुध् *rudh*	रुनध् रुणध् *runadh ruṇadh*		रुणधै *ruṇadhai*	रुन्त्स्व *rantsvâ*	रुन्द्धां *runddhâm*	रुणधावहै *ruṇâdhâvahai*	रुन्धाथां *rundhâthâm*	रुन्धातां *rundhâtâm*	रुणधामहै *ruṇâdhâmahai*	रुन्द्धवं *runddhvâm*	रुन्धातां *rundhâtâm*

CHAPTER X.

GENERAL OR UNMODIFIED TENSES.

§ 323. In the tenses which remain, the Reduplicated Perfect, the Periphrastic Perfect, the First and Second Aorist, the Future, the Conditional, the Periphrastic Future, and Benedictive, the distinction of the ten classes vanishes. All verbs are treated alike, to whatever class they belong in the modified tenses; and the distinguishing features, the inserted नु *nu*, उ *u*, नी *ní*, &c., are removed again from the roots to which they had been attached in the Present, the Imperfect, the Optative, and Imperative. Only the verbs of the Chur class preserve their अय *áya* throughout, except in the Aorist and Benedictive.

Reduplicated Perfect.

§ 324. The root in its primitive state is reduplicated. The rules of reduplication have been given above. (§ 302–319.)

§ 325. The Reduplicated Perfect can be formed of all verbs, except

1. Monosyllabic roots which begin with any vowel prosodially long but
   अ *a* or आ *á:* such as इइ *íd*, to praise; एध *edh*, to grow; इंध *indh*, to light; उंद *und*, to wet.

2. Polysyllabic roots, such as चकास् *chakás*, to be bright.

3. Verbs of the Chur class and derivative verbs, such as Causatives, Desideratives, Intensives, Denominatives.

§ 326. Verbs which cannot form the Perfect by reduplication, form the Periphrastic Perfect by means of composition. (§ 340.)

So do likewise दय *day*, to pity, &c., अय *ay*, to go, आस् *ás*, to sit down (Pân. III. 1, 37), कास् *kás*, to cough (Pân. III. 1, 35); also काश *kás*, to shine (Sâr.); optionally उष *ush*, to burn, (ओषां *oshám*), विद् *vid*, to know, (विदां *vidám*), जागृ *jágri*, to wake, (जागरां *jágarám*, Pân. III. 1, 38); and, after taking reduplication, भी *bhí* (विभयां *bibhayám*), ह्री *hrí* (जिह्रयां *jihrayám*), भृ *bhri* (विभरां *bibharám*), and हु *hu* (जुहवां *juhavám*, Pân. III. 1, 39).

The verb ऊर्णु *úrṇu*, to cover, although polysyllabic, allows only of ऊर्णुनाव *úrṇunáva* as its Perfect.

चृछ् *richh*, to fail, although its base in the Perfect ends in two consonants, forms only आनर्छ *ánarchchha*. It is treated, in fact, as if अर्छ *archchh*. (§ 313.)

Terminations of the Reduplicated Perfect.

SINGULAR.

1.	अ *a*		ए *e*
2.	इथ *itha*		इषे *ishe*
3.	अ *a*		ए *e*

<div align="center">DUAL.</div>

1.	इव *iva*	इवहे *ivahe*
2.	अथु: *athuḥ*	आथे *âthe*
3.	अतु: *atuḥ*	आते *âte*

<div align="center">PLURAL.</div>

1.	इम *ima*	इमहे *imahe*
2.	अ *a*	इध्वे *idhve* or इढ्वे *iḍhve*
3.	उ: *uḥ*	इरे *ire*

These terminations are here given, without any regard to the systems of native or comparative grammarians, in that form in which they may be mechanically added to the reduplicated roots. The rules on the omission of the initial इ *i* of certain terminations will be given below.

§ 327. The accent falls on the terminations in the Parasmaipada and Âtmanepada, except in the *three persons singular Parasmaipada*. In these the accent falls on the root, which therefore is strengthened according to the following rules:

1. Vowels capable of Guṇa, take Guṇa throughout the singular, if followed by one consonant.

भिद् *bhid*, बिभेद *bibhéd-a*, बिभेदिथ *bibhéd-itha*, बिभेद *bibhéd-a*.

बुध् *budh*, बुबोध *bubódh-a*, बुबोधिथ *bubódh-itha*, बुबोध *bubódh-a*.

But जीव् *jîv*, a long medial vowel not being liable to Guṇa, forms जिजीव *jijîv-a*, जिजीविथ *jijîv-itha*, जिजीव *jijîv-a*.

2. Final vowels take Vṛiddhi or Guṇa in the first, Guṇa in the second, Vṛiddhi only in the third person singular.

नी *nî*, निनाय *nináy-a* or निनय *ninay-a*, निनेथ *ninétha* or निनयिथ *nináy-itha*, निनाय *nináy-a*.

3. अ *a* if followed by a single consonant, takes Vṛiddhi or Guṇa in the first, Guṇa in the second, Vṛiddhi only in the third person singular.

हन् *han*, जघान *jaghán-a* or जघन *jaghán-a*, जघनिथ *jaghán-itha*, जघान *jaghán-a*.

Note—If the second person singular Parasmaipada is formed by थ *tha*, the accent falls on the root; if with इथ *itha*, the accent may fall on any syllable, but generally it is on the termination. In this case the radical vowel may, in certain verbs, be without Guṇa, विज् *vij*, विवेज *vivéja*, but विविजिथ *vivijitha*. (Pâṇ. I. 2, 2; 3.)

§ 328. As there is a tendency to strengthen the base in the three persons singular Parasmaipada, so there is a tendency to weaken the base, under certain circumstances, before the other terminations of the Perfect, Parasmai and Âtmanepada. Here the following rules must be observed:

1. Roots like पत् *pat*, i. e. roots in which अ *a* is preceded and followed by a single consonant, and which in their reduplicated syllable repeat the initial consonant without any change (this excludes roots beginning with aspirates and with gutturals; roots beginning with व *v*, and

शस् *śas** and दद् *dad* are likewise excepted), contract such forms as पपत् *papat* into पेत् *pet*, before the accented terminations, (including इथ *itha*, Pân. VI. 4, 120, 121.)

पच् *pach*, पपक्थ *papáktha*, but पेचिथ *pechithá*, पेचिम *pechimá*, पेचु: *pechúḥ*. तन् *tan*, तेनिथ *tenithá*, तेनिम *tenimá*, तेनु: *tenúḥ*.

2. Roots mentioned in § 311 take their weak form.

वह् *vah*, उवाह *uváha*, ऊहिम *úhimá*.   वच् *vach*, उवाच *uvácha*, ऊचु: *úchúḥ*.

Note—The roots तृ *tṛi*, फल् *phal*, भज् *bhaj*, त्रप् *trap*, श्रथ् *śrath* (Pân. VI. 4, 122), and राध् *rádh*, in the sense of 'killing' (123), form their Reduplicated Perfect like पत् *pat*. The roots जृ *jṛi*, भ्रम् *bhram*, and त्रस् *tras* (124) may do so optionally; and likewise फण् *phaṇ*, राज् *ráj*, भ्राज् *bhráj*, भ्राश् *bhráś*, भ्लाश् *bhláś*, स्यम् *syam*, स्वन् *svan*.

3. The roots गम् *gam*, हन् *han*, जन् *jan*, खन् *khan*, घस् *ghas* drop their radical vowel. (Pân. VI. 4, 98.)

गम् *gam*, जग्मतु: *jagmátuḥ*.   हन् *han*, जघ्नतु: *jaghnátuḥ*.   खन् *khan*, चख्नतु: *chakhnátuḥ*.   घस् *ghas*, जक्षतु: *jakshátuḥ*.

4. Roots ending in more than one consonant, particularly in consonants preceded by a nasal (Pân. I. 2, 5), such as मन्थ् *manth*, स्रंस् *sraṁs*, &c., do not drop their nasal in the weakening forms. Ex. 3rd pers. dual: बभ्रज्जतु: *babhrajjátuḥ*; ममन्थतु: *mamanthátuḥ*; सस्रंसे *sasraṁsé*.

5. The verbs श्रन्थ् *śranth*, ग्रन्थ् *granth*, दम्भ् *dambh*, and स्वञ्ज् *svañj*, however, may be weakened, and form श्रेथतु: *śrethátuḥ*, ग्रेथतु: *grethátuḥ*, देभतु: *debhátuḥ*, सस्वजे *sasvajé* (loss of nasal and *e*, cf. Pân. I. 2,6, vârt.). But according to some grammarians the forms शश्रन्थतु: *śaśranthátuḥ* &c. are more correct.

§ 329. Roots ending in आ *á*, and many roots ending in diphthongs, drop their final vowel before all terminations beginning with a vowel (Pân. VI. 4, 64). In the general tenses, verbs ending in diphthongs are treated like verbs ending in आ *á*.

The same roots take सौ *au* for the termination of the first and third persons singular Parasmaipada.

दा *dá*, ददौ *dad-aú*, ददिव *dad-ivá*, ददयु: *dad-áthuḥ*, ददिरे *dad-iré*.

म्लै *mlai*, मम्लौ *maml-aú*, मम्लिव *maml-ivá*, मम्लयु: *maml-áthuḥ*, मम्लिरे *maml-iré*. Except व्ये *vye*, ह्वे *hve*, &c.; see § 311.

§ 330. Roots ending in इ *i*, ई *í*, ऋ *ṛi*, if preceded by one consonant, change their vowels, before terminations beginning with vowels, into य् *y*, र् *r*.

If preceded by more than one consonant, they change their vowels into इय् *iy*, अर् *ar*†. (§ 221.)

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* शसु हिंसायामिति केचित् केचिच्च शश मुतगतारिविति । Prasâda, p. 13 a. In a later passage the Prasâda (p. 17 b) decides for both, शस् *śas* and शश् *śaś*.

† ऋ *ṛi* forms the perf. आर *ára*, 3rd pers. dual आरतु: *árátuḥ*. ऋच्छ् *ṛichh* forms आनर्छ *ánárchchha*, 3rd pers. dual आनर्च्छतु: *ánarchchhátuḥ*. (Pân. VII. 4, 11.)

Roots ending in उ *u*, ऊ *û*, change these vowels always into उव *uv*.

Most roots ending in ऋ *ṛi*, change the vowel to अर *ar* (Pân. VII. 4, 11). गृ *gṛi*, जगरतुः *jagarâtuḥ**.

नी *nî*, निन्यिव *niny-ivá*, we two have led. श्रि *śri*, शिश्रियिव *śiśriy-ivá*, we two have gone. कृ *kṛi*, चक्रथुः *chakr-áthuḥ*, you two have done. स्तृ *stṛi*, तस्तरथुः *tastar-áthuḥ*, you two have spread. यु *yu*, युयुवथुः *yuyuv-áthuḥ*, you two have joined. स्तु *stu*, तुष्टुवथुः *tushṭuv-áthuḥ*, you two have praised. कृ *kṛi*, चकरथुः *chakar-áthuḥ*, you two have scattered.

CHAPTER XI.

THE INTERMEDIATE इ *i*.

§ 331. Before we can proceed to form the paradigms of the Reduplicated Perfect by means of joining the terminations with the root, it is necessary to consider the intermediate इ *i*, which in the Reduplicated Perfect and in the other unmodified tenses has to be inserted between the verbal base and the terminations, originally beginning with consonants. The rules which *require, allow,* or *prohibit* the insertion of this इ *i* form one of the most difficult chapters of Sanskrit grammar, and it is the object of the following paragraphs to simplify these rules as much as possible.

The general tendency, and, so far, the general rule, is that the terminations of the unmodified or general tenses, originally beginning with consonants, insert the vowel इ *i* between base and termination; and from an historical point of view it would no doubt be more correct to speak of the rules which require the addition of an intermediate इ *i* than (as has been done in § 326) to represent the इ *i* as an integral part of the terminations, and to give the rules which require its omission. But as the intermediate इ *i* has prevailed in the vast majority of verbs, it will be easier, for practical purposes, to state the exceptions, i. e. the cases in which the इ *i* is not employed, instead of defining the cases in which it *must* or *may* be inserted.

One termination only, that of the 3rd pers. plur. Perf. Âtm., इरे *ire*, keeps the intermediate इ *i* under all circumstances. In the Veda, however, this इ *i*, too, has not yet become fixed, and is occasionally omitted; e. g. दुदुह्रे *duduh-ré*.

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* In शृ *śṛi*, दृ *dṛi*, and पृ *pṛi* a further shortening may take place; शशरतुः *śaśarátuḥ* being shortened to शश्रतुः *śaśrátuḥ*, &c. (Pân. VII. 4, 12.)

Let it be remembered then, that there are three points to be considered:

1. When is it *necessary* to omit the इ *i?*
2. When is it *optional* to insert or to omit the इ *i?*
3. When is it *necessary* to insert the इ *i?*

For the purposes of reading Sanskrit, all that a student is obliged to know is, When it is *necessary* to omit the इ *i.* Even for writing Sanskrit this knowledge would be sufficient, for in all cases except those in which the omission is necessary, the इ *i* may safely be inserted, although, according to views of native grammarians, it may be equally right to omit it. A student therefore, and particularly a beginner, is safe if he only knows the cases in which इ *i* is necessarily omitted, nor will anything but extensive reading enable him to know the verbs in which the insertion is either optional or necessary. Native grammarians have indeed laid down a number of rules, but both before and after Pâṇini the language of India has changed, and even native grammarians are obliged to admit that on the optional insertion of इ *i* authorities differ; that is to say, that the literary language of India differed so much in different parts of that enormous country, and at different periods of its long history, that no rules, however minute, would suffice to register all its freaks and fancies.

§ 332. Taking as the starting-point the general axiom (Pâṇ. VII. 2, 35) that every termination beginning originally with a consonant (except य *y*) takes the इ *i,* which we represent as a portion of the termination, we proceed to state the exceptions, i. e. the cases in which the इ *i* must on no account be inserted, or, as we should say, must be cut off from the beginning of the termination.

The following verbs, which have been carefully collected by native grammarians (Pâṇ. VII. 2, 10), are not allowed to take the intermediate इ *i* in the so-called general or unmodified tenses, before terminations or affixes beginning originally with a consonant (except य *y*). (Note—The reduplicated perfect and its participle in वस् *vas* are not affected by these rules; see § 334.)

1. All monosyllabic roots ending in आ *á.*
2. All monosyllabic roots ending in इ *i,* except श्रि *śri,* to attend (21, 31)*; श्वि *śvi,* to grow (23, 41). (Note—स्मि *smi,* to laugh, must take इ *i* in the Desiderative. Pâṇ. VII. 2, 74.)
3. All monosyllabic roots ending in ई *í,* except डी *ḍí,* to fly (22, 72; 26, 26. *anudátta*), and शी *śí,* to rest (24, 22).
4. All monosyllabic roots ending in उ *u,* except यु *yu,* to mix (24, 23; not 31, 9); रु *ru,* to sound (24, 24); नु *nu,* to praise (24, 26; 28, 104?); क्षु *kshu,* to sound (24, 27); क्ष्णु *kshṇu,* to sharpen (24, 28). स्नु *snu,* to flow (24, 29), takes इ *i* in Parasmaipada (Pâṇ. VII. 2, 36). (Note—स्तु *stu,* to praise, and सु *su,* to pour, take इ *i* in the First Aorist Parasmaipada. Pâṇ. VII. 2, 72.)

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* These figures refer to the Dhâtupâṭha in Westergaard's Radices Linguæ Sanscritæ, 1841.

·5. All monosyllabic roots ending in ऋ *ṛi*, except वृ *vṛi*, to choose (31, 38).

    Important exception: in the Fut. and Cond. in स्य *sya*, all verbs in ऋ *ṛi* take इ *i* (Pâṇ. VII. 2, 70).

    स्वृ *svṛi*, to sound, *may* take इ *i* (Pâṇ. VII. 2, 44). भृ *bhṛi*, to carry, may take इ *i* in the Desider. (Pâṇ. VII. 2, 49). दृ *dṛi*, to regard, धृ *dhṛi*, to hold, and ऋ *ṛi*, to go, take इ *i* in the Desider. (Pâṇ. VII. 2, 74, 75).

    In the Benedictive and First Aorist Âtmanepada verbs ending in ऋ *ṛi* and beginning with a conjunct consonant may take इ *i* (Pâṇ. VII. 2, 43).

6. All monosyllabic roots ending in ए *e*, ऐ *ai*, ओ *o*.

    Therefore, with few exceptions, as mentioned above, all monosyllabic roots ending in vowels, except the vowels उ *ú* and ऋ *ṛí*, must not take इ *i.*

7. Of roots ending in क् *k*, शक् *śak*, to be able (26, 78; 27, 15).

8. Of roots ending in च् *ch*, पच् *pach*, to cook (23, 27); वच् *vach*, to speak (24, 55); मुच् *much*, to loose (28, 136); सिच् *sich*, to sprinkle (28, 140); रिच् *rich*, to leave (29, 4); विच् *vich*, to separate (29, 5).

9. Of roots ending in छ् *chh*, प्रछ् *prachh*, to ask (28, 120). It must take इ *i* in the Desider. (Pâṇ. VII. 2, 75).

10. Of roots ending in ज् *j*, स्वंज् *svañj*, to embrace (23, 7); त्यज् *tyaj*, to leave (23, 17); संज् *sañj*, to adhere (23, 18); भज् *bhaj*, to worship (23, 29); रंज् *rañj*, to colour (23, 30; 26, 58); यज् *yaj*, to sacrifice (23, 33); निज् *nij*, to clean (25, 11); विज् *vij*, to separate (25, 12; not 28, 9, or 29, 23); [Kâś. मृज् *mṛij*], युज् *yuj*, to meditate (26, 68), to join (29, 7); सृज् *sṛij*, to let off (26, 69; 28, 121); भ्रज्ज् *bhrajj*, to bake (28, 4, except Desider.); मज्ज् *majj*, to dip (28, 122); रुज् *ruj*, to break (28, 123); भुज् *bhuj*, to bend (28, 124), to protect (29, 17); भंज् *bhañj*, to break (29, 16).

11. Of roots ending in द् *d*, हद् *had*, to evacuate (23, 8); स्कंद् *skand*, to step (23, 10); अद् *ad*, to eat (24, 1); पद् *pad*, to go (26, 60); खिद् *khid*, to be distressed, &c. (26, 61; 28, 142; 29, 12); विद् *vid*, to be (26, 62); स्विद् *svid*, to sweat (26, 79); तुद् *tud*, to strike (28, 1); नुद् *nud*, to push (28, 2; 28, 132); सद् *sad*, to droop (28, 133); शद् *śad*, to perish (28, 134); विद् *vid*, to find (28, 138? 29, 13; not 24, 56); भिद् *bhid*, to cut (29, 2); छिद् *chhid*, to divide (29, 3); क्षुद् *kshud*, to pound (29, 6).

12. Of roots ending in ध् *dh*, बुध् *budh*, to know (26, 63); युध् *yudh*, to fight (26, 64); रुध् *rudh*, with अनु *anu*, to love (26, 65), to keep off (29, 1); राध् *rádh*, to grow (26, 71; 27, 16); व्यध् *vyadh*, to strike (26, 72); क्रुध् *krudh*, to be angry (26, 80); क्षुध् *kshudh*, to be hungry (26, 81), except Part. क्षुधित *kshudhita* and Ger. क्षुधित्वा *kshudhitvá* (Pâṇ. VII. 2, 52); शुध् *śudh*, to clean (26, 82); सिध् *sidh*, to succeed (26, 83); साध् *sádh*, to achieve (27, 16); बंध् *bandh*, to bind (31, 37).

13. Of roots ending in न् *n*, हन् *han*, to kill (24, 2), except the Fut. and Cond. (Pâṇ. VII. 2, 70); likewise its substitute बध् *badh*; मन् *man*, to think (26, 67).

14. Of roots ending in प् *p*, तिप् *tip*, to pour (10, 1?); सृप् *sṛip*, to go (23, 14); तप् *tap*, to heat (23, 16; 26, 50); शप् *śap*, to swear (23, 31; 26, 59); वप् *vap*, to sow (23, 34); स्वप् *svap*, to sleep (24, 60); आप् *áp*, to reach (27, 14); क्षिप् *kship*, to throw (28, 5); लुप् *lup*, to cut (28, 137); लिप् *lip*, to anoint (28, 139); छुप् *chhup*, to touch (28, 125). (Note—तृप् *tṛip* and दृप् *dṛip*, which are generally included, may take इ *i*, according to Pâṇ. VII. 2, 45.)

15. Of roots ending in भ् *bh*, रभ् *rabh*, to desire (23, 5); लभ् *labh*, to take (23, 6); यभ् *yabh*, coire (23, 11).

16. Of roots ending in म् *m,* रम् *ram,* to play (20, 23); नम् *nam,* to incline (23, 12); यम् *yam,*
to cease (23, 15). But these three take इ *i* in Aor. Par. (Pân. VII. 2, 73). गम् *gam,* to
go (23, 13), but it takes इ *i* before स् *s* of Fut., Cond., and Desider. Par. (Pân. VII. 2,
58). Also क्रम् *kram,* to step (13, 31), in Âtm. (Pân. VII. 2, 36).

17. Of roots ending in श् *ś,* क्रुश् *kruś,* to shout (20, 26); दृश् *driś,* to see (23, 19); दंश् *damś,*
to bite (23, 20); लिश् *liś,* to be small (26, 70; 28, 127); दिश् *diś,* to show (28, 3);
रुश् *ruś,* to hurt (28, 126); रिश् *riś,* to hurt (28, 126); स्पृश् *spriś,* to touch (28, 128);
विश् *viś,* to enter (28, 130); मृश् *mriś,* to rub (28, 131).

18. Of roots ending in ष् *sh,* कृष् *krish,* to draw (23, 21; 28, 6); त्विष् *tvish,* to shine (23, 32);
द्विष् *dvish,* to hate (24, 3); विष् *vish,* to pervade (25, 13), to separate (31, 54; not 17,
47); पुष् *push,* to nourish (26, 73; not 17, 50); शुष् *śush,* to dry (26, 74); तुष् *tush,* to
please (26, 75); दुष् *dush,* to spoil (26, 76); श्लिष् *ślish,* to embrace (26, 77); शिष् *śish,*
to distinguish (29, 14); पिष् *pish,* to pound (29, 15).

19. Of roots ending in स् *s,* वस् *vas,* to dwell (23, 36), except Part. उषित: *ushitaḥ* and Ger.
उषित्वा *ushitvá* (Pân. VII. 2, 52); घस् *ghas,* to eat (17, 65, as substitute for अद् *ad*).

20. Of roots ending in ह् *h,* रुह् *ruh,* to grow (20, 29); दह् *dah,* to burn (23, 22); मिह् *mih,*
to sprinkle (23, 23); वह् *vah,* to carry (23, 35); दुह् *duh,* to milk (24, 4; not 17, 87);
दिह् *dih,* to smear (24, 5); लिह् *lih,* to lick (24, 6); नह् *nah,* to bind (26, 57).

§ 333. Other roots there are, which must not take इ *i* in certain only of the general
tenses.

A. In the future (formed by ता *tá*), the future and conditional (formed by स्य *sya*), the
desiderative, and the participle in त *ta* (Pân. VII. 2, 15; 44), the verb कृप् *klip* must not
take इ *i,* if used in the Parasmaipada. (Pân. VII. 2, 60.)

कृप् *klip,* to shape, Fut. कल्ता *kalptá,* Fut. कल्प्स्यति *kalpsyati,* Cond. अकल्प्स्यत् *akalpsyat;*
Desid. चिक्लृप्सति *chiklipsati;* Part. क्लृप्त: *kliptaḥ.*

B. In the future and conditional (formed by स्य *sya*), the desiderative base, and the
participle in त *ta,* the following four verbs must not take इ *i,* if used in the Parasmai-
pada. (Pân. VII. 2, 59.)

वृत् *vrit,* to exist, Fut. वर्त्स्यति *vartsyati,* Cond. अवर्त्स्यत् *avartsyat;* Desid. विवृत्सति *vivritsati;*
Part. वृत्त: *vrittaḥ.* (Pân. VII. 2, 15; 56.)

वृध् *vridh,* to grow, Fut. वर्त्स्यति *vartsyati,* Cond. अवर्त्स्यत् *avartsyat;* Desid. विवृत्सति *vivritsati;*
Part. वृद्ध: *vriddhaḥ.*

स्यन्द् *syand,* to drop, Fut. स्यन्त्स्यति *syantsyati,* Cond. अस्यन्त्स्यत् *asyantsyat;* Desid. सिस्यन्त्सति
sisyantsati; Part. स्यन्न: *syannaḥ.*

शृध् *śridh,* to hurt, Fut. शार्त्स्यति *śartsyati,* Cond. अशार्त्स्यत् *aśartsyat;* Desid. शिशृत्सति
śiśritsati; Part. शृद्ध: *śriddhaḥ.*

C. In the desiderative bases, and in the participle in त *ta,* monosyllabic roots ending in
उ *u,* ऊ *ú,* ऋ *ri,* ॠ *rí,* and ग्रह् *grah,* to take, and गुह् *guh,* to hide, do not take इ *i.*
(Pân. VII. 2, 12.)

भू *bhú,* to be, बुभूषति *bubhúshati;* Part. भूत: *bhútaḥ.*
ग्रह् *grah,* जिघृक्षति *jighrikshati;* Part. गृहीत: *grihitaḥ* (long *í* by special rule, cf. Pân. VII. 2, 37).
गुह् *guh,* जुघुक्षति *jughukshati;* Part. गूढ: *gúdhaḥ* (cf. Pân. VII. 2, 44).
(Verbs ending in ऋ *ri* and वृ *vri* are liable to exceptions. See § 337. Pân. VII. 2, 38-41.)

D. Participial formations.

1. Roots which *may* be without the इ *i* in any one of the general tenses, *must* be without
it in the participle in त *ta.*

(Remark that the participle in त *ta* is most opposed, as the reduplicated perfect is most disposed to the admission of इ *i*.)

Monosyllabic roots ending in उ *u*, ऊ *ú*, ऋ *ṛi*, ॠ *ṛí*, do not take इ *i* before the participle in त *ta*, nor before other terminations which tend to weaken a verbal base. (Pâṇ. VII. 2, 11.)

यु *yu*, to join, युतः *yu-taḥ*, युतवान् *yu-taván*, युत्वा *yu-tvá*. (Pâṇ. VII. 2, 11.)

लू *lú*, to cut, लूनः *lú-naḥ*, लूनवान् *lú-naván*, लूत्वा *lú-tvá*. (Except पू *pú*, § 335, II. 6.)

वृ *vṛi*, to cover, वृतः *vṛi-taḥ*, वृतवान् *vṛi-taván*, वृत्वा *vṛi-tvá*.

गाह् *gáh*, to enter, may form (Pâṇ. VII. 2, 44) the future as गाहिता *gáh-i-tá* or गाढा *gáḍhá;* hence its participle गाढः *gáḍhaḥ* only.

गुप् *gup*, to protect, may form (Pâṇ. VII. 2, 44) the future गोपिता *gop-i-tá* or गोप्ता *gop-tá;* hence its participle गुप्तः *guptaḥ* only.

2. Roots which by native grammarians are marked with technical आ *á* or ई *í* do not take इ *i* in the participle in त *ta*. (Pâṇ. VII. 2, 14, 16.) *

खिद् *svid*, to sweat (marked as ञिष्विदा *ñishvidá*); खिन्नः *svinnaḥ*.

लज् *laj*, to be ashamed (marked as ओलजी *olají*); लग्नः *lagnaḥ*.

List of Participles in त ta *or* न na *which for special reasons and in special senses do not take* इ i.

श्रि *śri*, to go; श्रितः *śritaḥ*, श्रित्वा *śritvá*. (Pâṇ. VII. 2, 11.)   See § 332, 2.

श्वि *śvi*, to swell; शूनः *śúnaḥ*. (Pâṇ. VII. 2, 14.)   See § 332, 2.

क्षुभ् *kshubh*, to shake; क्षुब्धः *kshubdhaḥ*, if it means the churning-stick. (Pâṇ. VII. 2, 18.) See § 332, 15.

खन् *svan*, to sound; खांतः *svántaḥ*, if it means the mind.

ध्वन् *dhvan*, to sound; ध्वांतः *dhvántaḥ*, if it means darkness.

लग् *lag*, to be near; लग्नः *lagnaḥ*, if it means attached.

म्लेच्छ् *mlechchh*, to speak indistinctly; म्लिष्टः *mlishṭaḥ*, if it means indistinct.

विरेभ् *virebh*, to sound; विरिब्धः *viribdhaḥ*, if it refers to a note.

फण् *phaṇ*, to prepare; फांटः *pháṇṭaḥ*, if it means without an effort.

वाह् *váh*, to labour; वाढः *váḍhaḥ*, if it means excessive.

धृष् *dhṛish*, to be confident; धृष्टः *dhṛishṭaḥ*, if it means bold. (Pâṇ. VII. 2, 19.)

विशस् *viśas*, to praise; विशस्तः *viśastaḥ*, if it means arrogant.

दृह् *dṛih*, to grow; दृढः *dṛiḍhaḥ*, if it means strong. (Pâṇ. VII. 2, 20.)

परिवृह् *parivṛih*, to grow; परिवृढः *parivṛiḍhaḥ*, if it means lord. (Pâṇ. VII. 2, 21.)

कष् *kash*, to try; कष्टः *kashṭaḥ*, if it means difficult or impervious. (Pâṇ. VII. 2, 22.)

घुष् *ghush*, to manifest; घुष्टः *ghushṭaḥ*, if it does not mean proclaimed. (Pâṇ. VII. 2, 23.)

अर्द् *ard*, with the prepos. सं *sam*, नि *ni*, वि *vi*, समर्णः *arṇṇaḥ;* समर्णः *samarṇṇaḥ*, plagued. (Pâṇ. VII. 2, 24.)

अर्द् *ard*, with the prepos. अभि *abhi;.* अभ्यर्णः *abhyarṇṇaḥ*, if it means near. (Pâṇ. VII. 2, 25.)

वृत् *vṛit* (as causative), वृत्तः *vṛittaḥ*, if it means read.

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* मिद् *mid*, to be soft, though having a technical आ *á*, may, in certain senses, form its participle as मेदितः *meditaḥ* or मिन्नः *minnaḥ* (Pâṇ. VII. 2, 17). The same applies to all verbs marked by technical आ *á*.

Intermediate इ i *in the Reduplicated Perfect.*

§ 334. The preceding rules, prohibiting in a number of roots the इ *i* for all or most general tenses, do not affect the reduplicated perfect. Most of the verbs just enumerated which must omit इ *i* in all other general tenses, do not omit it in the perfect. So general, in fact, has the use of the इ *i* become in the perfect, that eight roots only are absolutely prohibited from taking it. These are (Pâṇ. VII. 2, 13),

1. कृ *kṛi*, to do, (unless it is changed to स्कृ *skṛi*), 1st pers. dual चकृव *chakṛi-va;* but संचस्करिव *samchaskariva;* 2nd pers. sing. संचस्करिथ *samchaskaritha.*

2. सृ *sṛi*, to go, ससृव *sasṛi-va.*

3. भृ *bhṛi*, to bear, बभृव *babhṛi-va.*

4. वृ *vṛi* (वृम् *vṛiñ* and वृकृ *vṛiñ**), to choose, Par. ववृव *vavṛi-va* †, Âtm. ववृवहे *vavṛi-vahe*, ववृषे *vavṛi-she.*

5. स्तु *stu*, to praise, तुष्टुव *tushṭu-va.*   तुष्टोष *tushṭo-tha.*

6. द्रु *dru*, to run, दुद्रुव *dudru-va.*   दुद्रोष *dudro-tha.*

7. सु *sru*, to flow, सुसुव *susru-va.*   सुस्रोष *susro-tha.*

8. श्रु *śru*, to hear, शुश्रुव *śuśru-va.*   शुश्रोष *śuśro-tha.*

§ 335. In the second person singular of the reduplicated perfect Par. the इ *i* before थ *tha* must necessarily be left out,

1. In the eight roots, enumerated before. (The form ववर्थ *vavar-tha*, however, being restricted to the Veda, ववरिथ *vavaritha* is considered the right form. See No. 142, in the Dhâtupâṭha.)

2. In roots ending in vowels, which are necessarily without इ *i* in the future (ता *tâ*), Pâṇ. VII. 2, 61. See § 332, where these roots are given.

या *yâ*, to go; Fut. याता *yâtâ;* ययाथ *yayâ-tha.*
चि *chi*, to gather; Fut. चेता *chetâ;* चिचेथ *chiche-tha.*

3. In roots ending in consonants and having an अ *ă* for their radical vowel, which are necessarily without इ *i* in the future (ता *tâ*), Pâṇ. VII. 2, 62. See § 332, where these roots are given.

पच् *pach*, to cook; Fut. पक्ता *paktâ;* पपक्थ *papak-tha.*

But कृषति *kṛishati*, he drags; Fut. कर्ष्टा *karshṭâ;* चकर्षिथ *chakarsh-i-tha.*

(Bharadvâja requires the omission of इ *i* after roots with ऋ *ṛi* only, which are necessarily without इ *i* in the periphrastic future (Pâṇ. VII. 2, 63), except root ऋ *ṛi* itself. Hence he allows पेचिथ *pechitha*, besides पपक्थ *papaktha;* इयजिथ *iyajitha*, besides इयष्ठ *iyashṭha:* also ययिथ *yayitha*, चिचयिथ *chichayitha*, &c.)

4. All other verbs ending in consonants with any other radical vowel but अ *a*, require इ *i*, and so do all verbs with which इ *i* is either optional or indispensable in the future (ता *tâ*).

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* वृम् *vṛiñ*, (27, 8) वरणे *varaṇe*, Su. वृम् *vṛiñ*, (34, 8) आवरणे *âvaraṇe*, Chur. वृकृ *vṛiñ*, (31, 38) संभक्तौ *sambhaktau*, Krî.

† The form ववरिव *vavariva*, which Westergaard mentions, may be derived from another root वृ *vṛi*, the rule of Pâṇini being restricted by the commentator to वृम् *vṛiñ* and वृकृ *vṛiñ*.

Exceptions:

1. In सृज् *srij* and दृश् *driś*, the omission is optional.

     सृज् *srij*, सस्रष्ट *sasrashṭha*, or ससृजिथ *sasrijitha*.

2. The verbs अत्ति *atti*, अर्ति *arti*, व्ययति *vyayati* must take इ *i*. § 338, 7.

     अद् *ad*, आदिथ *ád-i-tha*, (exception to No. 3.)

     ऋ *ri*, आरिथ *ár-i-tha*, (exception to No. 2.)

     व्ये *vye*, विव्ययिथ *vivyay-i-tha*, (exception to No. 2.)

Tables showing the cases in which the intermediate इ i *must be omitted between the Unmodified Root and the Terminations of the so-called General Tenses, originally beginning with a Consonant, except* य् y.

§ 336. In these tables त *ta* stands for the Past Participle; सन् *san* stands for the Desiderative; स्य *sya* for the Future and Conditional; ता *tá* for the Periphrastic Future; सिच् *sich* for the First Aorist; लिङ् *liṅ* for the Benedictive.

I. *For all General Tenses, except the Reduplicated Perfect,*

Omit इ *i*,

1. Before त *ta*, सन् *san*, स्य *sya*, ता *tá*, सिच् *sich*, लिङ् *liṅ* :
   In the verbs enumerated § 332.

2. Before त *ta*, सन् *san*, स्य *sya*, ता *tá* :
   In क्लृप् *klip*, if Parasmaipada. § 333, A.

3. Before त *ta*, सन् *san*, स्य *sya* :
   In वृत् *vrit*, वृध् *vridh*, स्यंद् *syand*, श्रृध् *śridh*, if Parasmaipada. § 333, B.

4. Before त *ta*, सन् *san* :
   In monosyllabic verbs ending in उ, ऊ *ú*, ऋ, ॠ *ri*, ग्रह् *grah*, and गुह् *guh*. § 333, C.

5. Before त *ta* :
   a. All verbs which by native grammarians are marked with आ *á*, ई *í*, or ऊ *ú* *.
   b. The verb श्रि *śri* and others enumerated in a general list, § 333, D.

II. *For the Reduplicated Perfect,*

Omit इ i,

1. Before all terminations, except इरे *ire* :
   In eight verbs, mentioned § 334.

2. Before थ *tha*, 2nd pers. sing.:

All verbs of § 332 ending in vowels	} if without इ *i* in the
All verbs of § 332 ending in consonants with अ *a* as radical vowel	} periphrastic future.

Optional insertion of इ i.

§ 337. For practical purposes, as was stated before, it is sufficient to know when it would be wrong to use the intermediate इ *i*; for in all other cases, whatever the views of different grammarians, or the usage of different writers, it is safe to insert the इ *i*.

As native grammarians, however, have been at much pains to collect the cases in which इ *i* must or may be inserted, a short abstract of their rules may here follow, which the early student may safely pass by.

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* The technical ऊ *ú* shows that in the other general tenses the इ *i* is optional. § 337, I. 2.

इ *i may or may not* be inserted:

I. Before any *árdhadhátuka* (i. e. an affix of the general tenses not requiring the modified verbal base) beginning with consonants, except य *y*.

   1. In the verbs स्वृ *svṛi;* Per. Fut. स्वरिता *svar-i-tá,* or स्वर्ता *svartá,* &c. (Pâṇ. VII. 2, 44.) (Except future in स्य *sya,* स्वरिष्यति *svarishyati* only. Pâṇ. VII. 2, 70.)

     सू *sú* (as Ad and Div, not as Tud), सविता *sav-i-tá,* or सोता *sotá,* &c.

     धू *dhú* (not as Tud), धविता *dhav-i-tá,* or धोता *dhotá,* &c. (Except aorist Parasmaipada, which must take इ *i*. Pâṇ. VII. 2, 72.)

   2. In all verbs having a technical ऋ *ṛ* (Pâṇ. VII. 2, 44). गाह् *gáh,* Per. Fut. गाहिता *gáh-i-tá,* or गाढा *gáḍhá.* (See § 333, D. 1.)

     But अंज् *añj* (though marked अंजू *añjú*) *must* take इ *i* in the first aorist. (Pâṇ. VII. 2, 71.) आंजिषुः *áñjishuḥ.*

   3. In the eight verbs beginning with रध् *radh.* (Pâṇ. VII. 2, 45.)

   (26, 84) रध् *radh,* to perish, रधिता *radh-i-tá,* or रद्धा *raddhá.*

   (26, 85) नश् *naś,* to vanish, नशिता *naś-i-tá,* or नंष्टा *naṁshṭá.*

   (26, 86) तृप् *tṛip,* to delight, तर्पिता *tarp-i-tá,* or तर्प्ता *tarptá,* or त्रप्ता *traptá.*

   (26, 87) दृप् *dṛip,* to be proud, दर्पिता *darp-i-tá,* or दर्प्ता *darptá,* or द्रप्ता *draptá.*

   (26, 88) द्रुह् *druh,* to hate, द्रोहिता *droh-i-tá,* or द्रोग्धा *drogdhá,* or द्रोढा *droḍhá.*

   (26, 89) मुह् *muh,* to be bewildered, मोहिता *moh-i-tá,* or मोग्धा *mogdhá,* or मोढा *moḍhá.*

   (26, 90) स्नुह् *snuh,* to vomit, स्नोहिता *snoh-i-tá,* or स्नोग्धा *snogdhá,* or स्नोढा *snoḍhá.*

   (26, 91) स्निह् *snih,* to love, स्नेहिता *sneh-i-tá,* or स्नेग्धा *snegdhá,* or स्नेढा *sneḍhá.*

   According to some this option extends to the reduplicated perfect; but this is properly denied by others.

   4. In the verb कुष् *kush* (Chur class), preceded by निर् *nir;* but here इ *i* is necessary in the participle with त *ta.* (Pâṇ. VII. 2, 46; 47.)

इ *i may or may not* be inserted:

II. Before certain *árdhadhátukas* only:

   1. Before *árdhadhátukas* beginning with त *t* :

     In the verbs इष् *ish* (Tud only), सह् *sah,* लुभ् *lubh,* रुष् *rush,* रिष् *rish.* (Pâṇ. VII. 2, 48.) The participles in त *ta* or न *na* are treated separately under No. 7. Hence इष्टः *ishṭaḥ* only, but either इष्ट्वा *ishṭvá* or इषित्वा *ishitvá.*

   2. Before *árdhadhátukas* beginning with स *s,* but not in the aorist:

     In the verbs कृत् *kṛit,* to cut; चृत् *chṛit,* to kill; छृद् *chhṛid,* to play; तृद् *tṛid,* to strike; नृत् *nṛit,* to dance. (Pâṇ. VII. 2, 57.)

   3. Before the termination of the desiderative base (सन् *san*):

     In the verb वृ *vṛi,* and all verbs ending in ऋ *ṛí.* (Pâṇ. VII. 2, 41.)

     In the verbs ending in इव् *iv,* and in ऋध् *ṛidh,* भ्रस्ज् *bhrasj,* दंभ् *dambh,* श्रि *śri,* स्वृ *svṛi,* यु *yu,* ऊर्णु *úrṇu,* भृ *bhṛi* (Bhû class), ज्ञप् *jñap,* सन् *san;* also तन् *tan,* पत् *pat,* दरिद्रा *daridrá.* (Pâṇ. VII. 2, 49.)

   4. Before the terminations of the benedictive (लिङ् *liṅ*) and first aorist (सिच् *sich*) in the Âtmanepada:

     In the verb वृ *vṛi,* and all verbs ending in ऋ *ṛí* (Pâṇ. VII. 2, 42). The ऋ *ṛí* is changed into ईर् *ír* or ऊर् *úr.*

     In verbs ending in ऋ *ṛi* and beginning with a conjunct consonant. (Pâṇ. VII. 2, 43.)

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5. Before the gerundial termination त्वा *tvá* :

    In verbs having a technical उ *u.* (Pân. VII. 2, 56.)

        शम् *śam* (शमु *śamu*), शमित्वा *śamitvá* or शांत्वा *śántvá.*

6. Before the gerundial termination त्वा *tvá* and the participle in त *ta* :

    In the verb क्लिश् *kliś.* (Pân. VII. 2, 50.)

        क्लिशित्वा *kliśitvá* or क्लिष्ट्वा *klishtvá,* क्लिशित: *kliśitaḥ* or क्लिष्ट: *klishtaḥ.*

    In the verb पू *pú.* (Pân. VII. 2, 51.)

        पवित्वा *pavitvá* or पूत्वा *pútvá,* पवित: *pavitaḥ* or पूत: *pútaḥ.* It must take इ *i* in the desiderative (Pân. VII. 2, 74).

7. Before the participial terminations त *ta* or न *na* ; (see also § 333, D. 2, note) :

    In the verbs दम् *dam,* to tame, दांत: *dántaḥ* or दमित: *damitaḥ.* (Pân. VII. 2, 27.)

    शम् *śam,* to quiet, शांत: *śántaḥ* or शमित: *śamitaḥ.*

    पूर् *púr,* to fill, पूर्ण: *púrṇaḥ* or पूरित: *púritaḥ.*

    दस् *das,* to perish, दस्त: *dastaḥ* or दासित: *dásitaḥ.*

    स्पश् *spaś,* to touch, स्पष्ट: *spashtaḥ* or स्पाशित: *spáśitaḥ.*

    छद् *chhad,* to cover, छन्न: *chhannaḥ* or छादित: *chháditaḥ.*

    ज्ञप् *jñap,* to inform, ज्ञप्त: *jñaptaḥ* or ज्ञपित: *jñapitaḥ.*

    रुष् *rush,* to hurt, रुष्ट: *rushtaḥ* or रुषित: *rushitaḥ.* (Pân. VII. 2, 28.)

    अम् *am,* to go, आंत: *ántaḥ* or अमित: *amitaḥ.*

    त्वर् *tvar,* to hasten, तूर्ण: *túrṇaḥ* or त्वरित: *tvaritaḥ.*

    संघुष् *saṅ-ghush,* to shout, संघुष्ट: *saṅghushtaḥ* or संघुषित: *saṅghushitaḥ.* (See § 333, D. 2.)

    आस्वन् *ásvan,* to sound, आस्वांत: *ásvántaḥ* or आस्वनित: *ásvanitaḥ.* (See § 333, D. 2.)

    हृष् *hrish,* to rejoice, हृष्ट: *hrishtaḥ* or हृषित: *hrishitaḥ,* if applied to horripilation. (Pân. VII. 2, 29.)

    अपचि *apa-chi,* to honour, अपचित: *apachitaḥ* or अपचायित: *apacháyitaḥ* *.

8. Before the participle of the reduplicated perfect in वस् *vas* :

    In the verbs गम् *gam,* to go, जग्मिवान् *jagmiván* or जगन्वान् *jaganván* †.

    हन् *han,* to kill, जघ्निवान् *jaghniván* or जघन्वान् *jaghanván.*

    विद् *vid,* to know, विविदिवान् *vividiván* or विविद्वान् *vividván.*

    विश् *viś,* to enter, विविशिवान् *viviśiván* or विविश्वान् *viviśván.*

    दृश् *driś,* to see, ददृशिवान् *dadriśiván* or ददृश्वान् *dadriśván.*

Necessary insertion of इ i.

§ 338. इ *i* must be inserted in all verbs in which, as stated before, it is neither prohibited, nor only optionally allowed (Pân. VII. 2, 35). Besides these, the following special cases may be mentioned :

  1. Before वस् *vas,* participle of reduplicated perfect :

    In the verbs ending in आ *á* (Pân. VII. 2, 67). पा *pá,* पपिवान् *papiván.*

    In the verbs reduced to a single syllable in the reduplicated perfect (Pân. VII. 2, 67).

    अश् *aś,* to eat, आशिवान् *áśiván.*

    In the verb घस् *ghas,* to eat, जक्षिवान् *jakshiván.*

    Other verbs reject it.

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        * Pân. VII. 2, 30.   † Pân. VII. 2, 68.

)

2. Before स्य *sya* of the future and conditional:

   In all verbs ending in ॠ *ṛi*, and in हन् *han* (Pân. VII. 2, 7о). In गम् *gam*, if used in the Parasmaipada (Pân. VII. 2, 58).

3. Before the terminations of the first aorist (सिच् *sich*):

   In the verbs स्तु *stu*, सु *su*, भू *dhû* in the Parasmaipada (Pân. VII. 2, 72). Thus from स्तु *stu*, to praise, First Aorist (First Form), अस्ताविषम् *astâvisham;* but in the Âtmanepada, अस्तोषि *astoshi.*

4. Before the terminations of the desiderative (सन् *san*):

   In the verbs कृ *kṛi*, गॄ *gṛi*, दॄ *dṛi*, धॄ *dhṛi*, and प्रछ् *prachh* (Pân. VII. 2, 75); and in गम् *gam*, if used in the Parasmaipada (Pân. VII. 2, 58).

   In the verbs स्मि *smi*, पू *pû*, ॠ *ṛi*, अंज् *añj*, and अश् *aś.* (Pân. VII. 2, 74.)

5. Before the gerundial त्वा *tvâ* and the participial termination त *ta.* (Pân. VII. 2, 52–54.)

   In the verbs वस् *vas*, to dwell; क्षुध् *kshudh*, to hunger; अंच् *añch*, to worship; लुभ् *lubh*, to confound (Dhâtupâṭha 28, 22).

6. Before त्वा *tvâ* only:

   In जॄ *jṛi*, to grow old; व्रश्च् *vraśch*, to cut. (Pân. VII. 2, 55.)

7. Before थ *tha*, 2nd pers. sing. reduplicated perfect:

   In अद् *ad*, to eat; ॠ *ṛi*, to go; व्ये *vye*, to cover. आदिथ *âditha*, against § 335, 3; आरिथ *âritha*, § 335, 3, note; विव्ययिथ *vivyayitha.*

§ 339. The vowel इ *i* thus inserted is never liable to Guṇa or Vṛiddhi.

Insertion of the long ई *î.*

§ 340. Long ई *î* may be substituted for the short when subjoined to a verb ending in ॠ *ṛi*, also to वृ *vṛi*, except in the reduplicated perfect, the aorist Parasmaipada, and the benedictive. (Pân. VII. 2, 38–40.)

तॄ *tṛi;* Per. Fut. तरीता *tarîtâ* or तरिता *taritâ*, &c.; but Perf. 2nd pers. sing. तेरिथ *teritha;* I. Aor. Par. 3rd pers. plur. अतारिषुः *atârishuḥ;* Bened. 3rd pers. sing. तरिषीष्ट *tarishîshṭa*.*

वृ *vṛi;* Per. Fut. वरीता *varîtâ* or वरिता *varitâ;* but Perf. ववरिथ *vavaritha;* Aor. Par. अवारिषुः *avârishuḥ;* Bened. वरिषीष्ट *varishîshṭa.*

§ 341. In the desiderative and in the aorist Âtm. and benedictive Âtm. these verbs may or may not have इ *i* (Pân. VII. 2, 41–42), which, if used, is liable to be changed to ई *î;* not, however, as far as I can judge, in the benedictive Âtmanepada.

तॄ *tṛi;* Des. तितरिषति *titarishati;* तितरीषति *titarîshati;* तितीर्षति *titîrshati;* Aor. Âtm. अतरिष्ट *atarishṭa*, अतरीष्ट *atarîshṭa*, and अतीर्ष्ट *atîrshṭa;* Bened. तरिषीष्ट *tarishîshṭa*, तीर्षीष्ट *tîrshîshṭa.*

वृ *vṛi;* Des. विवरिषते *vivarishate;* विवरीषते *vivarîshate;* वुवूर्षते *vuvûrshate;* Aor. Âtm. अवरिष्ट *avarishṭa*, अवरीष्ट *avarîshṭa*, and अवृत *avṛita;* Bened. वरिषीष्ट *varishîshṭa,* वृषीष्ट *vṛishîshṭa.*

The verb ग्रह् *grah*, too, takes the long ई *î*, except in the reduplicated perfect, the desiderative, and certain tenses of the passive. (Pân. VII. 2, 37.)

ग्रह् *grah;* Per. Fut. ग्रहीता *grahîtâ;* Inf. ग्रहीतुं *grahîtum;* but Perf. जगृहिम *jagṛihima.*

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* The forms given in the Calcutta edition of Pâṇini VII. 2, 42, वरीषीष्ट *varîshîshṭa*, स्तरीषीष्ट *starîshîshṭa*, are wrong. (See Pân. VII. 2, 39.)

Periphrastic Perfect.

§ 342. Verbs which, according to § 325, cannot form a reduplicated perfect, form their perfect by affixing आं *ám* (an accusative termination of a feminine abstract noun in आ *á*) to the verbal base, and adding to this the reduplicated perfect of कृ *kri*, to do, भू *bhú*, to be, or अस् *as*, to be.

उंद् *und*, to wet, उंदांचकार, बभूव, आस, *unddmchakára, babhúva, ása.*

चकास् *chakás*, to shine, चकासांचकार, बभूव, आस, *chakásámchakára, babhúva, ása.*

बोधय *bodhaya*, to make known, बोधयांचकार, बभूव, आस, *bodhaydmchakára, babhúva, ása.*

After verbs which are used in the Âtmanepada, the auxiliary verb कृ *kri* is conjugated as Âtmanepada, but अस् *as* and भू *bhú* in the Parasmaipada. Hence from एधते *edhate*, he grows,

एधांचक्रे *edh-ámchakre;* but बभूव *babhúva* and आस *ása.*

In the passive all three auxiliary verbs follow the Âtmanepada.

§ 343. Intensive bases which can take Guṇa, take it before आं *ám;* desiderative bases never admit of Guṇa. (§ 339.)

बोभू *bobhú*, frequentative base of भू *bhú*, बोभवांचकार *bobhavámchakára.*

But बुबोधिष् *bubodhish*, desiderative base of बुध् *budh*, बुबोधिषांचकार &c. *bubodhishám-chakára* &c.

Paradigms of the Reduplicated Perfect.

1. Verbal bases in आ *á*, requiring intermediate इ *i.*

धा *dhá*, to place.

PARASMAIPADA.			ÂTMANEPADA.		
SINGULAR.	DUAL.	PLURAL.	SINGULAR.	DUAL.	PLURAL.
1. दधौ *dadhaú*	दधिव *dadhivá*	दधिम *dadhimá*	दधे *dadhé*	दधिवहे *dadhiváhe*	दधिमहे *dadhimáhe*
2. दधाथ *dadhátha* or दधिथ *dadhitha* *	दधथुः *dadháthuh*	दध *dadhá*	दधिषे *dadhishé*	दधाथे *dadháthe*	दधिध्वे *dadhidhvé*
3. दधौ *dadhaú*	दधतुः *dadhátuh*	दधुः *dadhúh*	दधे *dadhé*	दधाते *dadháte*	दधिरे *dadhiré*

2. Verbal bases in इ *i* and ई *í*, preceded by *one* consonant, and requiring intermediate इ *i.*

नी *ní*, to lead.

1. निनाय *nináya* or निनय *ninaya*	निन्यिव *ninyivá*	निन्यिम *ninyimá*	निन्ये *ninyé*	निन्यिवहे *ninyiváhe*	निन्यिमहे *ninyimáhe*
2. निनेथ *ninétha* or निनयिथ *ninayitha* *	निन्ययुः *ninyáthuh*	निन्य *ninyá*	निन्यिषे *ninyishé*	निन्याथे *ninyáthe*	निन्यिध्वे or °द्वे (§ 105) *ninyidhvé* or -*dhvé*
3. निनाय *nináya*	निन्यतुः *ninyátuh*	निन्युः *ninyúh*	निन्ये *ninyé*	निन्याते *ninyáte*	निन्यिरे *ninyiré*

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* § 335, 2, and § 335, 3.

3. Verbal bases in ऋ *ṛi*, preceded by *one* consonant, and requiring intermediate इ *i*.

धृ *dhṛi*, to hold.

१.{ दधार *dadhára* or	दधिव	दधिम	दध्रे	दधिवहे	दधिमहे
दधर *dadhára*	*dadhrivá*	*dadhrimá*	*dadhré*	*dadhriváhe*	*dadhrimáhe*
२. दधर्थ *dadhártha* *	दध्रुः	दध्र	दधृषे	दध्राथे	दधिध्वे or °ढ्वे
	dadhráthuḥ	*dadhrá*	*dadhrishé*	*dadhráthe*	*dadhridhvé* or -*ḍhvé*
३. दधार *dadhára*	दध्रतुः	दध्रुः	दध्रे	दध्राते	दध्रिरे
	dadhrátuḥ	*dadhrúḥ*	*dadhré*	*dadhráte*	*dadhriré*

4. Verbal bases in ऋ *ṛi*, preceded by *one* consonant, not admitting intermediate इ *i*.

कृ *kṛi*, to do.

१.{ चकार *chakára* or	चकृव	चकृम	चक्रे	चकृवहे	चकृमहे
चकर *chakára*	*chakrivá*	*chakrimá*	*chakré*	*chakriváhe*	*chakrimáhe*
२. चकर्थ *chakártha*	चक्रुः	चक्र	चकृषे	चक्राथे	चकृढ्वे
	chakráthuḥ	*chakrá*	*chakrishé*	*chakráthe*	*chakriḍhvé*
३. चकार *chakára*	चक्रतुः	चक्रुः	चक्रे	चक्राते	चक्रिरे
	chakrátuḥ	*chakrúḥ*	*chakré*	*chakráte*	*chakriré*

5. Verbal bases in इ *i* or ई *í*, preceded by *two* consonants, and requiring intermediate इ *i*.

क्री *krí*, to buy.

१.{ चिक्राय *chikráya* or	चिक्रियिव	चिक्रियिम	चिक्रिये	चिक्रियिवहे	चिक्रियिमहे
चिक्रय *chikráya*	*chikriyivá*	*chikriyimá*	*chikriyé*	*chikriyiváhe*	*chikriyimáhe*
२.{ चिक्रेथ *chikrétha* or	चिक्रियिपुः	चिक्रिय	चिक्रियिषे	चिक्रियाथे	चिक्रियिध्वे or °ढ्वे
चिक्रयिथ *chikrayitha*	*chikriyáthuḥ*	*chikriyá*	*chikriyishé*	*chikriyáthe*	*chikriyidhvé* or -*ḍhvé*
३. चिक्राय *chikráya*	चिक्रियतुः	चिक्रियुः	चिक्रिये	चिक्रियाते	चिक्रियिरे
	chikriyátuḥ	*chikriyúḥ*	*chikriyé*	*chikriyáte*	*chikriyiré*

6. Verbal bases in उ *u* or ऊ *ú*, preceded by *one or two* consonants, and requiring intermediate इ *i*.

यु *yu*, to join.

१.{ युयाव *yuyáva* or	युयुविव	युयुविम	युयुवे	युयुविवहे	युयुविमहे
युयव *yuyáva*	*yuyuvivá*	*yuyuvimá*	*yuyuvé*	*yuyuviváhe*	*yuyuvimáhe*
२. युयविथ *yuyavitha*†	युयुवुः	युयुव	युयुविषे	युयुवाथे	युयुविध्वे or °ढ्वे
	yuyuváthuḥ	*yuyuvá*	*yuyuvishé*	*yuyuváthe*	*yuyuvidhvé* or -*ḍhvé*
३. युयाव *yuyáva*	युयुवतुः	युयुवुः	युयुवे	युयुवाते	युयुविरे
	yuyuvátuḥ	*yuyuvúḥ*	*yuyuvé*	*yuyuváte*	*yuyuviré*

7. Verbal bases in उ *u*, preceded by *one or two* consonants, and not admitting the intermediate इ *i*.

स्तु *stu*, to praise.

१.{ तुष्टाव *tushṭáva* or	तुष्टुव	तुष्टुम	तुष्टुवे	तुष्टुवहे	तुष्टुमहे
तुष्टव *tushṭáva*	*tushṭuvá*	*tushṭumá*	*tushṭuvé*	*tushṭuváhe*	*tushṭumáhe*
२. तुष्टोथ *tushṭótha*‡	तुष्टुवुः	तुष्टुव	तुष्टुषे	तुष्टुवाथे	तुष्टुढ्वे
	tushṭuváthuḥ	*tushṭuvá*	*tushṭushé*	*tushṭuváthe*	*tushṭuḍhvé*
३. तुष्टाव *tushṭáva*	तुष्टुवतुः	तुष्टुवुः	तुष्टुवे	तुष्टुवाते	तुष्टुविरे
	tushṭuvátuḥ	*tushṭuvúḥ*	*tushṭuvé*	*tushṭuváte*	*tushṭuviré*

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* § 335, 2, and § 335, 3.

† If यु *yu* is taken from Dhâtupâṭha 31, 9, it may form युयोथ *yuyótha*. (See § 335, 2, and Westergaard, Radices, p. 46, note.)

‡ Bharadvâja might allow तुष्टविथ *tushṭavitha* even against Pâṇ. VII. 2, 13.

8. Verbal bases in चृ *ṛi*, preceded by *two* consonants, and requiring intermediate इ *i*.

स्तृ *stṛi*, to spread.

1.	तस्तार *tastára* or	तस्तरिव	तस्तरिम	तस्तरे	तस्तरिवहे	तस्तरिमहे
	तस्तर *tastára*	tastarivá	tastarimá	tastaré	tastariváhe	tastarimáhe
2.	तस्तर्थ *tastártha*	तस्तरथुः	तस्तर	तस्तरिषे	तस्तराथे	तस्तरिध्वे or °ढ्वे
		tastaráthuḥ	tastará	tastarishé	tastaráthe	tastaridhvé or -ḍhvé
3.	तस्तार *tastára*	तस्तरतुः	तस्तरुः	तस्तरे	तस्तराते	तस्तरिरे
		tastarátuḥ	tastarúḥ	tastaré	tastaráte	tastariré

9. Verbal bases in चृ *ṛi*, requiring intermediate इ *i*.

कृ *kṛi*, to scatter.

1.	चकार *chakára* or	चकरिव	चकरिम	चकरे	चकरिवहे	चकरिमहे
	चकर *chakára*	chakarivá	chakarimá	chakaré	chakariváhe	chakarimáhe
2.	चकरिथ *chakaritha*	चकरथुः	चकर	चकरिषे	चकराथे	चकरिध्वे or °ढ्वे
		chakaráthuḥ	chakará	chakarishé	chakaráthe	chakaridhvé or -ḍhvé
3.	चकार *chakára*	चकरतुः	चकरुः	चकरे	चकराते	चकरिरे
		chakarátuḥ	chakarúḥ	chakaré	chakaráte	chakariré

10. Verbal bases in consonants, requiring intermediate इ *i*.

तुद् *tud*, to strike.

1.	तुतोद *tutóda*	तुतुदिव	तुतुदिम	तुतुदे	तुतुदिवहे	तुतुदिमहे
		tutudivá	tutudimá	tutudé	tutudiváhe	tutudimáhe
2.	तुतोदिथ *tutoditha*	तुतुदथुः	तुतुद	तुतुदिषे	तुतुदाथे	तुतुदिध्वे
		tutudáthuḥ	tutudá	tutudishé	tutudáthe	tutudidhvé
3.	तुतोद *tutóda*	तुतुदतुः	तुतुदुः	तुतुदे	तुतुदाते	तुतुदिरे
		tutudátuḥ	tutudúḥ	tutude	tutudáte	tutudiré

11. Verbal bases in consonants, having ए *e*, and requiring intermediate इ *i*.

तन् *tan*, to stretch.

1.	ततान *tatána* or	तेनिव	तेनिम	तेने	तेनिवहे	तेनिमहे
	ततन *tatána*	tenivá	tenimá	tené .	teniváhe	tenimáhe
2.	तेनिथ *tenitha*	तेनथुः	तेन	तेनिषे	तेनाथे	तेनिध्वे
		tenáthuḥ	tená	tenishé	tenáthe	tenidhve
3.	ततान *tatána*	तेनतुः	तेनुः	तेने	तेनाते	तेनिरे
		tenátuḥ	tenúḥ	tené	tenáte	tenire

12. Verbal bases in consonants, having Samprasâraṇa, and requiring इ *i*.

यज् *yaj*, to sacrifice.

1.	इयाज *iyája* or	ईजिव	ईजिम	ईजे	ईजिवहे	ईजिमहे
	इयज *iyája*	íjivá	íjimá	íjé	íjiváhe	íjimáhe
2.	इयष्ठ *iyáshṭha* or	ईजथुः	ईज	ईजिषे	ईजाथे	ईजिध्वे
	इयजिथ *iyajitha*	íjáthuḥ	íjá	íjishé	íjáthe	íjidhvé
3.	इयाज *iyája*	ईजतुः	ईजुः	ईजे	ईजाते	ईजिरे
		íjátuḥ	íjúḥ	íjé ·	íjáte	íjiré

13. Verbal bases in consonants, requiring contraction, and intermediate इ *i*.

हन् *han*, to kill.

1. जघान *jaghána* or जघ्निव *jaghnivá*	जघ्निम *jaghnimá*	जघ्ने *jaghné*	जघ्निवहे *jaghnivâhe*	जघ्निमहे *jaghnimâhe*
जघन *jaghána*					
2. जघंथ *jaghántha* or जघ्नथुः *jaghnáthuḥ*	जघ्न *jaghná*	जघ्निषे *jaghnishé*	जघ्नाथे *jaghnâthe*	जघ्निध्वे *jaghnidhvé*
जघनिथ *jaghanitha*					
3. जघान *jaghána*	जघ्नतुः *jaghnátuḥ*	जघ्नुः *jaghnúḥ*	जघ्ने *jaghné*	जघ्नाते *jaghnâte*	जघ्निरे *jaghniré*

14. Verbal base भू *bhú* (irregular).

1. बभूव *babhúva*	बभूविव *babhúviva*	बभूविम *babhúvima*	बभूवे *babhúvé*	बभूविवहे *babhúvivâhe*	बभूविमहे *babhúvimâhe*
2. बभूविथ *babhúvitha*	बभूवथुः *babhúváthuḥ*	बभूव *babhúvá*	बभूविषे *babhúvishé*	बभूवाथे *babhúvâthe*	बभूविध्वे *babhúvidhvé* or °ढ्वे -ḍhvé
3. बभूव *babhúva*	बभूवतुः *babhúvátuḥ*	बभूवुः *babhúvúḥ*	बभूवे *babhúvé*	बभूवाते *babhúvâte*	बभूविरे *babhúviré*

CHAPTER XII.

STRENGTHENING AND WEAKENING OF THE VERBAL BASES
IN THE SIX REMAINING GENERAL TENSES.

§ 344. It may be useful, without entering into minute details, to distinguish between two sets of general tenses, moods, and verbal derivatives, which differ from each other by a tendency either to strengthen or to weaken their base.   The strengthening takes place chiefly by Guṇa, but, under special circumstances, likewise by Vṛiddhi, by lengthening of the vowel, or by nasalization.   The weakening takes place by shortening, by changing ऋ *ṛi* to इर् *ir*, or, before consonants, to ईर् *ír*, by Samprasâraṇa, or by dropping of a nasal.   There are many roots, however, which either cannot be strengthened or cannot be weakened, and which therefore are liable to change in one only of these sets.   Some resist both strengthening and weakening, as, for instance, all derivative bases, causatives, desideratives, and intensives (in the Âtm.), which generally have been strengthened, as far as their bases will allow, previously to their taking the conjugational terminations.

The base is, if possible, strengthened in:	The base is not strengthened, and, if possible, weakened in:
1. The Future.	1. The Participle in त *ta* (unless it takes intermediate इ *i*).
2. The Conditional.	
3. The Periphrastic Future.	2. The Gerund in त्वा *tvá* (unless it takes intermediate इ *i*).
4. The Benedictive Âtmanepada.	
(Except bases ending in conson. or ऋ *ri*, and not taking interm. इ *i*. Pân. I. 2, 11; 12. VII. 2, 42.)	3. The Passive.
	4. The Benedictive Parasmaipada.
5. The First Aorist, I. II.	5. The First Aorist, IV.
(Except First Aor. II. Âtm. of verbs ending in conson., ऋ *ri*, or आ *á*. § 350–352.)	6. The Second Aorist.
	(Except verbs in ऋ *ri*, &c. § 364.)

I. Root.	Base strengthened.	Future.	Conditional.	Per. Fut.	Ben. Âtm. (Except bases ending in cons. not taking interm. इ *i*.)	First Aor. I. II.
भू *bhú*	भो *bho*	भविष्यति *bhavishyáti*	अभविष्यत् *ábhavishyat*	भविता *bhavitá*	भविषीष्ट *bhavishíshṭá*	अभविष्ट *ábhavishṭa* Âtm.
तुद् *tud*	तोद् *tod*	तोत्स्यति *totsyáti*	अतोत्स्यत् *átotsyat*	तोत्ता *tottá*	(तुत्सीष्ट) (*tutsíshṭá*)	अतौत्सीत् *átautsít*
दिव् *div*	देव् *dev*	देविष्यति *devishyáti*	अदेविष्यत् *ádevishyat*	देविता *devitá*	देविषीष्ट *devishíshṭá*	अदेवीत् *ádevít*
चुर् *chur*	चोरय् *choray*	चोरयिष्यति *chorayishyáti*	अचोरयिष्यत् *áchorayishyat*	चोरयिता *chorayitá*	चोरयिषीष्ट *chorayishíshṭá*	
कृ *krí*	कर् *kar*	करिष्यति *karishyáti*	अकरिष्यत् *ákarishyat*	करिता *karitá*	करिषीष्ट *karishíshṭá*	अकारीत् *ákárít*
सु *su*	सो *so*	सोष्यति *soshyáti*	असोष्यत् *ásoshyat*	सोता *sotá*	सोषीष्ट *soshíshṭá*	असावीत् *ásávít*
तन् *tan*	तन् *tan*	तनिष्यति *tanishyáti*	अतनिष्यत् *átanishyat*	तनिता *tanitá*	तनिषीष्ट *tanishíshṭá*	अतनीत् or अतानीत् *átanít* or *átánít*
क्री *krí*	क्रे *kre*	क्रेष्यति *kreshyáti*	अक्रेष्यत् *ákreshyat*	क्रेता *kretá*	क्रेषीष्ट *kreshíshṭá*	अक्रैषीत् *ákraishít*
द्विष् *dvish*	द्वेष् *dvesh*	द्वेक्ष्यति *dvekshyáti*	अद्वेक्ष्यत् *ádvekshyat*	द्वेष्टा *dveshṭá*	(द्विक्षीष्ट) (*dvikshíshṭá*)	
हु *hu*	हो *ho*	होष्यति *hoshyáti*	अहोष्यत् *áhoshyat*	होता *hotá*	होषीष्ट *hoshíshṭá*	अहौषीत् *áhaushít*
रुध् *rudh*	रोध् *rodh*	रोत्स्यति *rotsyáti*	अरोत्स्यत् *árotsyat*	रोद्धा *roddhá*	(रुत्सीष्ट) (*rutsíshṭá*)	अरौत्सीत् *árautsít*
कृ *kri* Caus.	कारय् *káray*	कारयिष्यति *kárayishyáti*	अकारयिष्यत् *ákárayishyat*	कारयिता *kárayitá*	कारयिषीष्ट *kárayishíshṭá*	
कृ *kri* Des.	चिकीर्ष् *chikírsh*	चिकीर्षिष्यति *chikírshishyáti*	अचिकीर्षिष्यत् *áchikírshishyat*	चिकीर्षिता *chikírshitá*	चिकीर्षिषीष्ट *chikírshishíshṭá*	अचिकीर्षीत् *áchikírshít*
कृ *kri* Int.	चेक्रीय् *chekríy*	चेक्रीयिष्यते *chekríyishyáte*	अचेक्रीयिष्यत *áchekríyishyata*	चेक्रीयिता *chekríyitá*	चेक्रीयिषीष्ट *chekríyishíshṭá*	अचेक्रीयिष्ट *áchekríyishṭa*

Root.	Base not strengthened.	Part. त ta, without इ i.	Ger. त्वा tvá, without इ i.	Passive.	Ben. Par.	Second Aor.	First Aor. IV. and Sec. Aor.
भू *bhú*	भू *bhú*	भूतः *bhútáh*	भूत्वा *bhútvá*	भूयते *bhúyáte*	भूयात् *bhúyát*	अभूत् *ábhút*	
तुद् *tud*	तुद् *tud*	तुन्नः *tunnáh*	तुत्त्वा *tuttvá*	तुद्यते *tudyáte*	तुद्यात् *tudyát*		अतुत्त *átutta*
कृ *kri*	कीर् *kír*	कीर्णः *kírnáh*	कीर्त्वा *kírtvá*	कीर्यते *kíryáte*	कीर्यात् *kíryát*		अकीर्ष्ट *ákírshta*
दिव् *div*	दिव् *div*	द्यूतः *dyútáh*	द्यूत्वा *dyútvá*	दीव्यते *dívyáte*[1]	दीव्यात् *dívyát*		
पुष् *push*	पुष् *push*	पुष्टः *pushtáh*	पुष्ट्वा *pushtvá*	पुष्यते *pushyáte*	पुष्यात् *pushyát*	अपुपत् *ápushat*	
चुर् *chur*	(चोरय) *(choray)*	(चोरितः) *(choritáh)*	(चोरयित्वा) *(chorayitvá)*	(चोर्यते) *(choryáte)*	(चोर्यात्) *(choryát)*	अचूचुरत् *áchúchurat*	
सु *su*	सु *su*	सुतः *sutáh*	सुत्वा *sutvá*	सूयते *súyáte*	सूयात् *súyát*		
तन् *tan*	तन् & त *tan & ta*	ततः *tatáh*	तत्वा *tatvá*[2]	तन्यते *tanyáte*[3]	तन्यात् *tanyát*		अतत *átata*
क्री *krí*	क्री *krí*	क्रीतः *krítáh*	क्रीत्वा *krítvá*	क्रीयते *kríyáte*	क्रीयात् *kríyát*		
द्विष् *dvish*	द्विष् *dvish*	द्विष्टः *dvishtáh*	द्विष्ट्वा *dvishtvá*	द्विष्यते *dvishyáte*	द्विष्यात् *dvishyát*		अद्विक्षत् *ádvikshat*
हु *hu*	हु *hu*	हुतः *hutáh*	हुत्वा *hutvá*	हूयते *húyáte*	हूयात् *húyát*		
रुध् *rudh*	रुध् *rudh*	रुद्धः *ruddháh*	रुद्ध्वा *ruddhvá*	रुध्यते *rudhyáte*	रुध्यात् *rudhyát*	अरुधत् *árudhat*	अरुद्ध *áruddha*
कृ Caus. *kri*	कारय *káray*	कारितः *káritáh*	कारयित्वा *kárayitvá*	कार्यते *káryáte*	कार्यात् *káryát*	अचीकरत् *áchíkarat*	
कृ Des. *kri*	चिकीर्ष *chikírsh*	चिकीर्षितः *chikírshitáh*	चिकीर्षित्वा *chikírshitvá*	चिकीर्ष्यते *chikírshyáte*	चिकीर्ष्यात् *chikírshyát*		
कृ Int. *kri*	चेक्रीय् *chekríy*	चेक्रीयितः *chekríyitáh*	चेक्रीयित्वा *chekríyitvá*				

§ 345. Certain roots which strengthen their base in a peculiar manner, by Vṛiddhi, like मृज् *mṛij*, by lengthening, like गुह् *guh*, by transposition, like सृज् *sṛij*, by changing इ *i* into आ *á*, like मि *mi*, by nasalization, like नश् *naś*, drop all these marks of strengthening, in the weak forms.

I. Root.	Base strengthened.	Future.	Conditional.	Per. Fut.	Ben. Âtm.	First Aorist.
मृज् *mṛij*	मार्ज्[4] *márj*	मार्क्ष्यति *márkshyáti*	अमार्क्ष्यत् *ámárkshyat*	मार्ष्टा *márshtá*	मार्जिषीष्ट *márjishíshta*	अमार्क्षीत् *ámárkshít*
		or मार्जिष्यति *márjishyáti*	अमार्जिष्यत् *ámárjishyat*	मार्जिता *márjitá*	(मृक्षीष्ट) *(mṛikshíshtá)*	अमार्जीत् *ámárjít*

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[1] § 143.   [2] Or तनित्वा *tanitvá*.   [3] Or तायते *táyáte* (§ 391).
[4] Pân. VII. 2, 114.

गुह्	गूह्¹	घोक्ष्यति	अघोक्ष्यत्	गोढा	(घुक्षीष्ट)	
guh	gúh	ghokshyáti	ághokshyat	godhá	(ghukshíshtá)	
		or गूहिष्यति	अगूहिष्यत्	गूहिता	गूहिषीष्ट	अगूहीत्
		gúhishyáti	ágúhishyat	gúhitá	gúhishíshtá	ágúhít
सृज्	सज्²	स्रक्ष्यति	अस्रक्ष्यत्	स्रष्टा		अस्राक्षीत्
srij	sraj	srakshyáti	ásrakshyat	srashtá		ásrákshít
मि	मा³	मास्यति	अमास्यत्	माता	मासीष्ट	अमासीत्
mi	má	másyáti	ámásyat	mátá	másíshtá	ámásít
नश्	नंश्⁴	नंक्ष्यति	अनंक्ष्यत्	नंष्टा		
naś	nams	nankshyáti	ánankshyat	namshtá		
स्रंस्	स्रंस्⁵	स्रंसिष्यते	अस्रंसिष्यत	स्रंसिता	स्रंसिषीष्ट	अस्रंसिष्ट
srams	srams	sramsishyáte	ásramsishyata	sramsitá	sramsishíshtá	ásramsishta
बंध्	बंध्	भंत्स्यति	अभंत्स्यत्	बंद्धा		अभांत्सीत्
bandh	bandh	bhantsyáti	ábhantsyat	banddhá		ábhántsít

II. Root.	Base not strengthened.	Part. त ta, without इ i.	Ger. त्वा tvá, without इ i.	Passive.	Ben. Par.	Sec. Aor.	First Aor. IV. and II. Átm.
मृज्	मृज्	मृष्टः	मृष्ट्वा⁶	मृज्यते	मृज्यात्		
mrij	mrij	mrishtáh	mrishtvá	mrijyáte	mrijyát		
गुह्	गुह्	गूढः⁷	गूढ्वा⁸	गुह्यते	गुह्यात्		अघुक्षत्
guh	guh	gúdhah	gúdhvá	guhyáte	guhyát		ághukshat
सृज्	सृज्	सृष्टः	सृष्ट्वा	सृज्यते	सृज्यात्		
srij	srij	srishtáh	srishtvá	srijyáte	srijyát		
मि	मि	मितः	मित्वा	मीयते	मेयात्		
mi	mi	mitáh	mitvá	míyáte	meyát		
नश्	नश्	नष्टः	नष्ट्वा⁹	नश्यते	नश्यात्	अनशत्	
naś	naś	nashtáh	nashtvá	nasyáte	nasyát	ánasat	
स्रंस्	स्रस्	स्रस्तः¹⁰	स्रस्त्वा¹¹	स्रस्यते	स्रस्यात्	अस्रसत्	
srams	sras	srastáh	srastvá	srasyáte	srasyát	ásrasat	
बंध्	बध्	बद्धः	बद्धा	बध्यते	बध्यात्		
bandh	badh	baddháh	baddhvá	badhyáte	badhyát		

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¹ Pâṇ. vi. 4, 89.   ² Pâṇ. vi. 1, 58.   ³ Pâṇ. vi. 1, 50.   ⁴ Pâṇ. vii. 1, 60.

⁵ Pâṇ. vi. 4, 24.   ⁶ But with इ i, मार्जिता márjitvá, not मर्जिता marjitvá.

⁷ As to the long ऊ ú, see § 128.   ⁸ Or गूहित्वा gúhitvá, § 337, I. 2.   ⁹ Or नंष्ट्वा namshtvá.

¹⁰ Roots which may thus drop their nasal, are written in the Dhâtupâṭha with their nasal, स्रंस् or स्रन्स् srams: while others which retain their nasal throughout, are written without the nasal, but with an indicatory इ i; नदि nad, &c. (Pâṇ. vi. 4, 24; vii. 1, 58). Two verbs thus marked by इ i, लगि lag and कपि kap, may, however, drop their nasal, the general rule notwithstanding, if used in certain meanings, विलगितं vilagitam, burnt; विकपितं vikapitam, deformed (Pâṇ.vi.4,24,vârt.1,2). वृहि vrih, वृंहति vrimhati, drops its nasal before terminations beginning with a vowel, but not before the intermediate इ i; वर्हयति varhayati, but वृंहिता vrimhitá. रंज् rañj, to tinge, may drop its nasal, even in the causative (i.e. before a vowel), if it means to sport; रजयति rajayati (Pâṇ.vi.4,24,vârt.3,4). The same root, like some others, drops its nasal before sárvadhátuka affixes; रजति rajati, &c. (Pâṇ. vi. 4, 26). अंच् añch, if it means to worship, must retain its nasal (Pâṇ. vi. 4, 30) and take the intermediate इ i (Pâṇ. vii. 2, 53): अंचितः añchitah, worshipped; otherwise अक्तः aktah or अंचितः añchitah, bent.

¹¹ Or स्रंसित्वा sramsitvá.

Note—The verbs beginning with कुट् *kuṭ* (Dhâtupâṭha 28, 73-108) do not strengthen their base, except before terminations which are marked by म् *ñ* or ण् *ṇ;* कुट् *kuṭ,* to be bent, Fut. कुटिष्यति *kuṭishyáti,* Per. Fut. कुटिता *kuṭitá,* First Aor. अकुटीत् *ákuṭít* (Pân. 1. 2, 1). विज् *vij,* to fear, never takes Guṇa before intermediate इ *i;* Per. Fut. विजिता *vijitá* (Pân. 1. 2, 2). अर्णु *úrṇu,* to cover, may do so optionally; अर्णुविता *úrṇuvitá* or अर्णविता *úrṇavitá* (Pân. 1. 2, 3).

CHAPTER XIII.

AORIST.

§ 346. We can distinguish in Sanskrit, as in Greek, between two kinds of Aorists, one formed by means of a sibilant inserted between root and termination,—this we call the First,—another, formed by adding the terminations to the base, this we call the Second Aorist.

Both Aorists take the Augment, which always has the Udâtta, and, with some modifications, the terminations of the Imperfect.

§ 347. The First Aorist is formed in four different ways.

Terminations of the First Aorist.

1.   First Form.

PARASMAIPADA.			ÂTMANEPADA.		
इषं *isham*	इष्व *ishva*	इष्म *ishma*	इषि *ishi*	इष्वहि *ishvahi*	इष्महि *ishmahi*
ई: *íḥ*	इष्टं *ishṭam*	इष्ट *ishṭa*	इष्टाः *ishṭháḥ*	इषाथां *isháthám*	ध्वं or इड्वं *idhvam or idhvam*
ईत् *ít*	इष्टां *ishṭám*	इषुः *ishuḥ*	इष्ट *ishṭa*	इषातां *ishátám*	इषत *ishata*

In this first set of terminations the intermediate इ *i* stands as part of the terminations, because all the verbs that take this form are verbs liable to take the intermediate इ *i.* The first and second forms of the First Aorist differ, in fact, by this only, that the former is peculiar to verbs which take, the latter to verbs which reject intermediate इ *i.* (See § 332, 4, note.)

2.   Second Form.

PARASMAIPADA.			ÂTMANEPADA.		
सं *sam*	स्व *sva*	स्म *sma*	सि *si*	स्वहि *svahi*	स्महि *smahi*
सी: *síḥ*	सं *stam* or तं *tam*	स्त *sta* or त *ta*	स्थाः *sthâḥ* or थाः *thâḥ*	साथां *sáthám*	ध्वं *dhvam* or ढ्वं *dhvam*
सीत् *sít*	स्तां *stám* or तां *tám*	सुः *suḥ*	स्त *sta* or त *ta*	सातां *sátám*	सत *sata*

3. <div style="text-align:center">Third Form.</div>

There are some verbs which add स् *s* to the end of the root before taking the terminations of the Aorist, and which after this स् *s*, employ the usual terminations with इ *i*, viz. इषं *isham*, &c. They are conjugated in the Parasmaipada only.

<div style="text-align:center">PARASMAIPADA.</div>

सिषं *s-i-sham*	सिष्व *s-ishva*	सिष्म *s-ishma*
सी: *s-îḥ* (for सिष: *sish(a)ḥ*)	सिष्टं *s-ishṭam*	सिष्ट *s-ishṭa*
सीत् *s-ît* (for सिषत् *sish(a)t*)	सिष्टां *s-ishṭâm*	सिषु: *s-ishuḥ*

4. <div style="text-align:center">Fourth Form.</div>

Lastly, there are some few verbs, ending in श *ś*, ष *sh*, ह *h*, preceded by इ *i*, उ *u*, ऋ *ṛi*, which take the following terminations, without an intermediate इ *i* (*ksa*).

PARASMAIPADA.   ÂTMANEPADA.

सं *sam*	साव *sâva*	साम *sâma*		सि *si*	सावहि *sâvahi* or वहि *vahi*	सामहि *sâmahi*
स: *saḥ*	सतं *satam*	सत *sata*		सथा: *sathâḥ* or था: *thâḥ*	साथां *sâthâm*	सध्वं *sadhvam* or ध्वं *dhvam*
सत् *sat*	सतां *satâm*	सन् *san*		सत *sata* or त *ta*	सातां *sâtâm*	संत *santa*

<div style="text-align:center">*Special Rules for the First Form of the First Aorist.*</div>

§ 348. For final vowel, Vṛiddhi in Parasmaipada*. लू *lû*, to cut, अलाविषं *âlâvisham* (Pâṇ. VII. 2, 1).

For final vowel, Guṇa in Âtmanepada. लू *lû*, अलविषि *âlavishi*.

For medial or initial vowel, Guṇa (if possible) both in Par. and Âtm. बुध् *budh*, to know; Par. अबोधिषं *âbodhisham*; Âtm. अबोधिषि *âbodhishi*.

The vowel अ *a*, followed by a single final consonant, may or may not take Vṛiddhi in Par. if the verb begins with a consonant†. कण् *kaṇ*, to sound, अकाणिषं *âkâṇisham* or अकणिषं *âkaṇisham* (Pâṇ. VII. 2, 7); Âtm. अकणिषि *âkaṇishi*.

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* Except श्वि *śvi*, to swell, अश्वयीत् *aśvayît*; जागृ *jâgṛi*, to wake, अजागरीत् *ajâgarît* (Pâṇ. VII. 2, 5). ऊर्णु *ûrṇu*, to cover, may or may not take Vṛiddhi; और्णुवीत् *aurṇuvît*, or और्णावीत् *aurṇâvît*, or और्णवीत् *aurṇavît* (Pâṇ. VII. 2, 6).

† Roots ending in अल् *al* or अर् *ar* always take Vṛiddhi in the Parasmaipada; ज्वल् *jval*, to burn, अज्ज्वालीत् *âjvâlît* (Pâṇ. VII. 2, 2). Likewise वद् *vad*, to speak, and व्रज् *vraj*, to go (Pâṇ. VII. 2, 3). Roots ending in ह *h*, म *m*, य *y*, the roots क्षण् *kshaṇ*, to hurt, श्वस् *śvas*, to breathe, and verbs of the Chur class, roots with technical ए *e*, do not take Vṛiddhi (Pâṇ. VII. 2, 5). ग्रह् *grah*, to take, अग्रहीत् *âgrahît*; स्यम् *syam*, to sound, अस्यमीत् *âsyamît*; व्यय् *vyay*, to throw, अव्ययीत् *âvyayît*; क्षण् *kshaṇ*, to hurt, अक्षणीत् *âkshaṇît*; श्वस् *śvas*, to breathe, अश्वसीत् *âśvasît*; जनय् *janay*, to minish, अजनयीत् *âjanayît*; रग् *rag*, to suspect, अरगीत् *âragît*. दीधी *dîdhî*, to shine, वेवी *vevî*, to desire, and दरिद्रा *daridrâ*, to be poor, drop their final vowels, according to the rules on intermediate इ *i*; दरिद्रा *daridrâ*, अदरिद्रीत् *âdaridrît*.

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§ 349. No Guṇa takes place in desiderative bases. बुध् *budh*; Desid. बुबोधिष् *bubodhish*; Aor. अबुबोधिषिषं *ábubodhishisham*.

Intensives in य् *y*, if preceded by a consonant, *must*, certain denominatives in य् *y* may, drop their final य् *y*. If the intensive य् *y* is preceded by a vowel, य् *y* is left between the final vowel and the intermediate इ *i*. भिद् *bhid*, to cut; Int. base बेभिद्य् *bebhidy*; Aor. Âtm. अबेभिदिषि *ábebhidishi*. भू *bhú*, to be; Int. base बोभूय् *bobhúy*; Aor. Âtm. अबोभूयिषि *ábobhúyishi*. Denom. base नमस्य् *namasy*, to worship; Aor. अनमस्यिषं *ánamasy-isham* or अनमसिषं *ánamas-isham*.

Special Rules for the Second Form of the First Aorist.

§ 350. Vṛiddhi in Parasmaipada. क्षिप् *kship*, अक्षैप्सं *ákshaipsam*; शि *śi*, अशैषं *áśaisham* (Pâṇ. VII. 2, 1); पच् *pach*, अपाक्षीत् *ápákshít* (Pâṇ. VII. 2, 3).

Guṇa in Âtmanepada, if the verb ends in इ, ई *ĭ*, उ, ऊ *ŭ* (not in ऋ *ṛi*, Pâṇ. I. 2, 12); otherwise no change of vowel. शि *śi*, अशेषि *áseshi*; but क्षिप् *kship*, अक्षिप्सि *ákshipsi*; कृ *kṛi*, अकृषि *ákṛishi*. Final ऋ *ṛi* becomes ईर् *ír*.

§ 351. Terminations beginning with स्त् *st* or स्थ् *sth* drop their स् *s* if the base ends in a short vowel or in a consonant, except nasals. Ex. 2. p. dual अक्षैप्तं *ákshaip-tam*, 3. p. dual अक्षैप्तां *ákshaip-tám*, 2. p. plur. अक्षैप्त *ákshaip-ta*, of क्षिप् *kship*; 2. p. sing. Âtm. अकृथाः *ákṛitháḥ*, 3. p. sing. अकृत *ákṛita*, of कृ *kṛi*, Âtm. But from मन्यते *mányate*, अमंस्त *ámaṃsta*.

§ 352. The roots स्था *sthá*, to stand, दा *dá*, to give, धा *dhá*, to place, दे *de*, to pity, धे *dhe*, to feed, दो *do*, to cut, change their final vowels into इ *i* before the terminations of the Âtmanepada (Pâṇ. I. 2, 17). स्था *sthá*, उपास्थित *upásthi-ta*; उपास्थिषातां *upásthi-shátám*. In the Parasmaipada they take the Second Aorist. (§ 368.)

§ 353. The roots मी *mí* (मीनाति *mínáti*), to hurt, मि *mi* (मिनोति *minoti*), to throw, and दी *dí*, Âtm., to decay, instead of taking Guṇa, change their final vowels into आ *á* in the Âtmanepada; and ली *lí*, to stick, does so optionally (Pâṇ. VI. 1, 50-51)*. Thus from मी *mí* and मि *mi*, अमास्त *amásta*; from दी *dí*, अदास्त *adásta*; from ली *lí*, अलास्त *alásta* or अलेष्ट *aleshṭa*. In the Parasmaipada these verbs take the Third Form.

§ 354. हन् *han*, to kill, drops its nasal in the Âtmanepada (Pâṇ. I. 2, 14); अहत *ahata*, अहसातां *ahasátám*, &c.

§ 355. गम् *gam*, to go, drops its nasal in the Âtmanepada optionally (Pâṇ. I. 2, 13); अगत *agata* or अगंस्त *agaṃsta*. The same rule applies to the benedictive Âtmanepada; गसीष्ट *gasíshṭa* or गंसीष्ट *gaṃsíshṭa*.

§ 356. यम् *yam* drops its nasal, necessarily or optionally, according to its various meanings; उदयत *udayata*, he divulged (Pâṇ. I. 2, 15); उपायत *upáyata*, he espoused, or उपायंस्त *upáyaṃsta* (Pâṇ. I. 2, 16).

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* Prof. Weber (Kuhn's Beiträge, vol. VI. p. 102) blames Dr. Kellner for having admitted अमासिषम् *amásisham* and similar forms, and denies that these forms are authorised by Pâṇini. Dr. Kellner, however, was right, as will be seen from the commentary to Pâṇ. VI. 1, 50. The substitution of आ *á* takes place wherever there would otherwise have been एच् *ech*, excepting in Sit forms.

Special Rules for the Third Form of the First Aorist.

§ 357. Most verbs taking this form of the Aorist end in आ *á*, or in diphthongs which take आ *á* as their substitute. This आ *á* remains unchanged. In the Âtmanepada these verbs take the Second Form.

§ 358. The verbs मी *mí*, to hurt, मि *mi*, to throw, and ली *lí*, to stick, in taking this form, change likewise their final vowels into आ *á*. Ex. अमासिषं *amásisham*, I threw, and I hurt; अलासिषं *alásisham* (or अलैषं *alaisham*). § 353.

§ 359. Three roots ending in म् *m* take this form; यम् *yam*, to hold, रम् *ram*, to rejoice, नम् *nam*, to bend, Aor. अयंसिषं *ayamsisham*, &c. (Pân. VII. 2, 73.)

Special Rules for the Fourth Form of the First Aorist.

§ 360. The roots which take this form must end in श् *ś* (as to दृश् *driś*, to see, cf. Pân. III. 1, 47), ष् *sh*, स् *s*, ह् *h*, preceded by any vowel but अ, आ *á*. They must be verbs which reject the intermediate इ *i*; § 332, 17–20; (Pân. III. 1, 45.) Their radical vowel remains unchanged.

§ 361. The root श्लिष् *ślish* takes this form only if it means to embrace (Pân. III. 1, 46); अश्लिक्षत् *aślikshat*. Other verbs, such as पुष् *push* and शुष् *śush*, are specially excepted. (§ 366.)

§ 362. The roots दुह् *duh*, to milk, दिह् *dih*, to anoint, लिह् *lih*, to lick, गुह् *guh*, to hide (Pân. VII. 3, 73), may take in the Âtmanepada

था: *tháh* instead of सथा: *satháh*.		वहि *vahi* instead of सावहि *sávahi*.	
त *ta* — सत *sata*.		ध्वं *dhvam* — सध्वं *sadhvam*.	

They thus approach to the Second Form of the first aorist in most, but not in all persons.

Ex. दुह् *duh;* 2. p. sing. Âtm. अदुग्धा: *adugdháh* or अधुक्षथा: *adhukshatháh*.

        3. p. sing. Âtm. अदुग्ध *adugdha* or अधुक्षत *adhukshata*.

        1. p. dual Âtm. अदुह्वहि *aduhvahi* or अधुक्षावहि *adhukshávahi*.

        2. p. plur. Âtm. अधुग्ध्वं *adhugdhvam* or अधुक्षध्वं *adhukshadhvam*.

FIRST AORIST.

First Form,

with intermediate इ *i*.

a. Verbs ending in a vowel; लू *lú*, to cut.

Vriddhi in Parasmaipada, Guṇa in Âtmanepada.

PARASMAIPADA.

1. अलाविषं *álàv-isham*	अलाविष्व *álàv-ishva*	अलाविष्म *álàv-ishma*
2. अलावी: *álàv-íh*	अलाविष्टं *álàv-ishtam*	अलाविष्ट *álàvi-shta*
3. अलावीत् *álàv-ít*	अलाविष्टां *álàv-ishtám*	अलाविषु: *álàvi-shuh*

ÂTMANEPADA.

1. अलविषि *álav-ishi*	अलविष्वहि *álav-ishvahi*	अलविष्महि *álav-ishmahi*
2. अलविष्ठा: *álav-ishtháh*	अलविषाथां *álav-isháthám*	अलविध्वं *álav-idhvam* or °ढ्वं *-dhvam*
3. अलविष्ट *álav-ishta*	अलविषातां *álav-ishátám*	अलविषत *álav-ishata*

b. Verbs ending in consonants; बुध् *budh*, to know.

Guṇa in Parasmaipada and Âtmanepada.

PARASMAIPADA.

1. अबोधिषं *abodh-isham*	अबोधिष्व *abodh-ishva*	अबोधिष्म *abodh-ishma*
2. अबोधी: *abodh-îḥ*	अबोधिष्टं *abodh-ishṭam*	अबोधिष्ट *abodh-ishṭa*
3. अबोधीत् *abodh-ît*	अबोधिष्टां *abodh-ishṭâm*	अबोधिषु: *abodh-ishuḥ*

ÂTMANEPADA.

1. अबोधिषि *abodh-ishi*	अबोधिष्वहि *abodh-ishvahi*	अबोधिष्महि *abodh-ishmahi*
2. अबोधिष्ठा: *abodh-ishṭhâḥ*	अबोधिषाथां *abodh-ishâthâm*	अबोधिध्वं *abodh-idhvam*
3. अबोधिष्ट *abodh-ishṭa*	अबोधिषातां *abodh-ishâtâm*	अबोधिषत *abodh-ishata*

Second Form,

without intermediate इ *i.*

a. Verbs ending in consonants; क्षिप् *kship*, to throw.

Vṛiddhi in Parasmaipada, no change in Âtmanepada.

PARASMAIPADA.

1. अक्षैप्सं *akshaip-sam*	अक्षैप्स्व *akshaip-sva*	अक्षैप्स्म *akshaip-sma*
2. अक्षैप्सी: *akshaip-sîḥ*	अक्षैप्तं *akshaip-tam* (§ 351)	अक्षैप्त *akshaip-ta*
3. अक्षैप्सीत् *akshaip-sît*	अक्षैप्तां *akshaip-tâm*	अक्षैप्सु: *akshaip-suḥ*

ÂTMANEPADA.

1. अक्षिप्सि *akship-si*	अक्षिप्स्वहि *akship-svahi*	अक्षिप्स्महि *akship-smahi*
2. अक्षिप्था: *akship-thâḥ*	अक्षिप्साथां *akship-sâthâm*	अक्षिब्ध्वं *akshib-dhvam*
3. अक्षिप्त *akship-ta*	अक्षिप्सातां *akship-sâtâm*	अक्षिप्सत *akship-sata*

b. Verbs ending in vowels (इ, ई, उ, ऋ); नी *nî*, to lead.

Vṛiddhi in Parasmaipada, Guṇa in Âtmanepada.

PARASMAIPADA.

1. अनैषं *anaisham*	अनैष्व *anaishva*	अनैष्म *anaishma*
2. अनैषी: *anaishîḥ*	अनैष्टं *anaishṭam*	अनैष्ट *anaishṭa*
3. अनैषीत् *anaishît*	अनैष्टां *anaishṭâm*	अनैषु: *anaishuḥ*

ÂTMANEPADA.

1. अनेषि *aneshi*	अनेष्वहि *aneshvahi*	अनेष्महि *aneshmahi*
2. अनेष्ठा: *aneshṭhâḥ*	अनेषाथां *aneshâthâm*	अनेढ्वं *aneḍhvam*
3. अनेष्ट *aneshṭa*	अनेषातां *aneshâtâm*	अनेषत *aneshata*

c. Verbs ending in ऋ *ṛi*; कृ *kṛi*, to do.

Vṛiddhi in Parasmaipada, no change in Âtmanepada.

PARASMAIPADA.

1. अकार्षं *akârsham*	अकार्ष्व *akârshva*	अकार्ष्म *akârshma*
2. अकार्षी: *akârshîḥ*	अकार्ष्टं *akârshṭam*	अकार्ष्ट *akârshṭa*
3. अकार्षीत् *akârshît*	अकार्ष्टां *akârshṭâm*	अकार्षु: *akârshuḥ*

ÂTMANEPADA.

1. अकृषि *akrishi*	अकृष्वहि *akrishvahi*	अकृष्महि *akrishmahi*
2. अकृषाः *akritháh*	अकृषाथां *akrisháthám*	अकृढ्वं *akridhvam*
3. अकृत *akrita*	अकृषातां *akrishátám*	अकृषत *akrishata*

d. Verbs ending in आ *á;* दा *dá,* to give.

Âtmanepada only; आ *á* changed into इ *i.*

ÂTMANEPADA.

1. अदिषि *adishi*	अदिष्वहि *adishvahi*	अदिष्महि *adishmahi*
2. अदिषाः *aditháh*	अदिषाथां *adisháthám*	अदिद्धं *adidhvam*
3. अदित *adita*	अदिषातां *adishátám*	अदिषत *adishata*

e. Verbs ending in ॠ *rí;* स्तॄ *strí,* to stretch.

Vṛiddhi in Parasmaipada, with intermediate इ *i.*

In Âtmanepada the insertion of इ *i* is optional. (See § 337, II. 4. Pâṇ. vii. 2, 42.)
If इ *i* is inserted, then Guṇa (§ 348) and optionally lengthening of इ *i.* (§ 341.)
If इ *i* is not inserted, then ॠ *rí* changed to ईर् *ír.* (§ 350.)

PARASMAIPADA.

अस्तारिषं *astárisham,* &c., like *First Form.*

First Form, with इ *i.*	ÂTMANEPADA. SINGULAR.	*Second Form,* without इ *i.*
1. अस्तरिषि or अस्तरीषि *astarishi* or *astaríshi*		अस्तीर्षि *astírshi*
2. अस्तरिष्ठाः or अस्तरीष्ठाः *astarishtháh* or *astaríshtháh*		अस्तीर्ष्ठाः *astírshtháh*
3. अस्तरिष्ट or अस्तरीष्ट *astarishta* or *astaríshta*		अस्तीर्ष्ट *astírshta*

DUAL.

1. अस्तरिष्वहि or अस्तरीष्वहि *astarishvahi* or *astaríshvahi*	अस्तीर्ष्वहि *astírshvahi*
2. अस्तरिषाथां or अस्तरीषाथां *astarisháthám* or *astarísháthám*	अस्तीर्षाथां *astírsháthám*
3. अस्तरिषातां or अस्तरीषातां *astarishátám* or *astaríshátám*	अस्तीर्षातां *astírshátám*

PLURAL.

1. अस्तरिष्महि or अस्तरीष्महि *astarishmahi* or *astaríshmahi*	अस्तीर्ष्महि *astírshmahi*
2. अस्तरिध्वं °ढ्वं or अस्तरीध्वं °ढ्वं *astaridhvam -dhvam* or *astarídhvam -dhvam*	अस्तीर्ढ्वं *astírdhvam*
3. अस्तरिषत or अस्तरीषत *astarishata* or *astaríshata*	अस्तीर्षत *astírshata*

f. Verbs with penultimate ऋ *ri;* सृज् *srij,* to let off.

Peculiar Vṛiddhi in Parasmaipada, no change in Âtmanepada.

PARASMAIPADA.

1. अस्राक्षं *asráksham*	अस्राक्ष्व *asrákshva*	अस्राक्ष्म *asrákshma*
2. अस्राक्षीः *asrákshíh*	अस्राष्ट्र *asráshtam*	अस्राष्ट *asráshta*
3. अस्राक्षीत् *asrákshít*	अस्राष्टां *asráshtám*	असृक्षुः *asrákshuh*

ÂTMANEPADA.

1. असृक्षि *asrikshi*	असृक्ष्वहि *asrikshvahi*	असृक्ष्महि *asrikshmahi*
2. असृष्टाः *asrishtháh*	असृक्षाथां *asriksháthám*	असृद्धं *asriddhvam*
3. असृष्ट *asrishta*	असृक्षातां *asrikshátám*	असृक्षत *asrikshata*

g. Verbs ending in ह h; दह dah, to burn.

PARASMAIPADA.

1. अधाक्षं *adhâksham*	अधाक्ष्व *adhâkshva*	अधाक्ष्म *adhâkshma*
2. अधाक्षीः *adhâkshîḥ*	अदाग्ध *adâgdham*	अदाग्ध *adâgdha*
3. अधाक्षीत् *adhâkshît*	अदाग्धां *adâgdhâm*	अधाक्षुः *adhâkshuḥ*

ÂTMANEPADA.

1. अधक्षि *adhakshi*	अधक्ष्वहि *adhakshvahi*	अधक्ष्महि *adhakshmahi*
2. अदग्धाः *adagdhâḥ*	अधक्षाथां *adhakshâthâm*	अधग्ध्वं *adhagdhvam*
3. अदग्ध *adagdha*	अधक्षातां *adhakshâtâm*	अधक्षत *adhakshata*

FIRST AORIST.
Third Form.
PARASMAIPADA ONLY.
या *yâ,* to go.

1. अयासिषं *ayâsisham*	अयासिष्व *ayâsishva*	अयासिष्म *ayâsishma*
2. अयासीः *ayâsîḥ*	अयासिष्ट *ayâsishtam*	अयासिष्ट *ayâsishṭa*
3. अयासीत् *ayâsît*	अयासिष्टां *ayâsishṭâm*	अयासिषुः *ayâsishuḥ*

नम् *nam,* to bend.

1. अनंसिषं *anaṁsisham*	अनंसिष्व *anaṁsishva*	अनंसिष्म *anaṁsishma*
2. अनंसीः *anaṁsîḥ*	अनंसिष्ट *anaṁsishtam*	अनंसिष्ट *anaṁsishṭa*
3. अनंसीत् *anaṁsît*	अनंसिष्टां *anaṁsishṭâm*	अनंसिषुः *anaṁsishuḥ*

FIRST AORIST.
Fourth Form.
दिश् *diś,* to show.
PARASMAIPADA.

1. अदिक्षं *adiksham*	अदिक्षाव *adikshâva*	अदिक्षाम *adikshâma*
2. अदिक्षः *adikshaḥ*	अदिक्षतं *adikshatam*	अदिक्षत *adikshata*
3. अदिक्षत् *adikshat*	अदिक्षतां *adikshatâm*	अदिक्षन् *adikshan*

ÂTMANEPADA.

1. अदिक्षि *adikshi*	अदिक्षावहि *adikshâvahi*	अदिक्षामहि *adikshâmahi*
2. अदिक्षथाः *adikshathâḥ*	अदिक्षाथां *adikshâthâm*	अदिक्षध्वं *adikshadhvam*
3. अदिक्षत *adikshata*	अदिक्षातां *adikshâtâm*	अदिक्षन्त *adikshanta*

गुह् *guh,* to hide.
PARASMAIPADA.

1. अघुक्षं *aghuksham*	अघुक्षाव *aghukshâva*	अघुक्षाम *aghukshâma*
2. अघुक्षः *aghukshaḥ*	अघुक्षतं *aghukshatam*	अघुक्षत *aghukshata*
3. अघुक्षत् *aghukshat*	अघुक्षतां *aghukshatâm*	अघुक्षन् *aghukshan*

ÂTMANEPADA.

1. अघुक्षि *aghukshi*   अघुक्षावहि *aghukshávahi* or अगुह्वहि *aguhvahi*   अघुक्षामहि *aghukshámahi*

2. अघुक्षथा: *aghukshatháḥ* or अगूढा: *agúḍháḥ* अघुक्षाथां *aghukshátthám* अघुग्ध्वं or अघूढं [1]

3. अघुक्षत *aghukshata* or अगूढ *agúḍha*   अघुक्षातां *aghukshátám*   अघुक्षंत *aghukshanta*

It may also follow the First Form, अगूहिषं *agúhisham* and अगूहिषि *agúhishi*. (§ 337, I. 1.)

लिह् *lih,* to smear.
PARASMAIPADA.

1. अलिक्षं *aliksham*   अलिक्षाव *alikshává*   अलिक्षाम *alikshámva*

2. अलिक्ष: *alikshaḥ*   अलिक्षतं *alikshatam*   अलिक्षत *alikshata*

3. अलिक्षत् *alikshat*   अलिक्षातां *alikshátám*   अलिक्षन् *alikshan*

ÂTMANEPADA.

1. अलिक्षि *alikshi*   अलिक्षावहि *alikshávahi* or अलिह्वहि *alihvahi*   अलिक्षामहि *alikshámahi*

2. अलिक्षथा: *alikshatháḥ* or अलीढा: *alíḍháḥ* अलिक्षाथां *alikshátthám* अलिग्ध्वं or अलीढं [2]

3. अलिक्षत *alikshata* or अलीढ *alíḍha*   अलिक्षातां *alikshátám*   अलिक्षंत *alikshanta*

दुह् *duh,* to milk.
PARASMAIPADA.
अधुक्षं *adhuksham,* &c.

ÂTMANEPADA.

1. अधुक्षि *adhukshi*   अधुक्षावहि *adhukshávahi* or सदुह्वहि *aduhvahi*   अधुक्षामहि *adhukshámahi*

2. अधुक्षथा: *adhukshatháḥ* or सदुग्धा: *adugdháḥ* अधुक्षाथां *adhukshátthám* अधुग्ध्वं or सधुग्ध्वं [3]

3. अधुक्षत *adhukshata* or सदुग्ध *adugdha*   अधुक्षातां *adhukshátám*   अधुक्षंत *adhukshanta*

दिह् *dih,* to anoint.
PARASMAIPADA.
अधिक्षं *adhiksham,* &c.

ÂTMANEPADA.

1. अधिक्षि *adhikshi*   अधिक्षावहि or सदिह्वहि [4]   अधिक्षामहि *adhikshámahi*

2. अधिक्षथा: or सदिग्धा: [5]   अधिक्षाथां *adhikshátthám*   अधिग्ध्वं or सधिग्ध्वं [6]

3. अधिक्षत or सदिग्ध [7]   अधिक्षातां *adhikshátám*   अधिक्षंत *adhikshanta*

SECOND AORIST.
First Form.

§ 363. Verbs adopting this form take the augment, and attach the terminations (First Division) of the imperfect to a verbal base ending in अ *a,* like those of the Tud form.

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[1] *aghukshadhvam* or *aghúḍhvam.*   [2] *alikshadhvam* or *alíḍhvam.*

[3] *adhukshadhvam* or *adhugdhvam.*   [4] *adhikshávahi* or *adihvahi.*

[5] *adhikshatháḥ* or *adigdháḥ.*   [6] *adhikshadhvam* or *adhigdhvam.*

[7] *adhikshata* or *adigdha.*

सिच् *sich*, to sprinkle.　Pres. सिंचामि *siñchámi*;　Impf. असिंचं *asiñcham*.

<div align="center">PARASMAIPADA.</div>

1. असिचं *asicham*	असिचाव *asicháva*	असिचाम *asicháma*
2. असिचः *asichaḥ*	असिचतं *asichatam*	असिचत *asichata*
3. असिचत् *asichat*	असिचतां *asichatám*	असिचन् *asichan*

<div align="center">ÂTMANEPADA.</div>

1. असिचे *asiche*	असिचावहि *asichávahi*	असिचामहि *asichámahi*
2. असिचथाः *asichatháḥ*	असिचेथां *asichethám*	असिचध्वं *asichadhvam*
3. असिचत *asichata*	असिचेतां *asichetám*	असिचंत *asichanta*

ह्वे *hve*, to call.　Pres. ह्वयामि *hvayámi*;　Impf. अह्वयं *ahvayam*;　General base हू *hú*.

<div align="center">PARASMAIPADA.</div>

1. अह्वं *ahvam*	अह्वाव *ahváva*	अह्वाम *ahváma*
2. अह्वः *ahvaḥ*	अह्वतं *ahvatam*	अह्वत *ahvata*
3. अह्वत् *ahvat*	अह्वतां *ahvatám*	अह्वन् *ahvan*

<div align="center">ÂTMANEPADA.</div>

1. अह्वे *ahve*	अह्वावहि *ahvávahi*	अह्वामहि *ahvámahi*
2. अह्वथाः *ahvatháḥ*	अह्वेथां *ahvethám*	अह्वध्वं *ahvadhvam*
3. अह्वत *ahvata*	अह्वेतां *ahvetám*	अह्वंत *ahvanta*

§ 364. Roots ending in आ *á*, ए *e*, इ *i*, drop these vowels, and substitute a base ending in अ *a*: ह्वे *hve* substitutes ह्व *hva*, Aor. अह्वं *ahvam*; श्वि *śvi* substitutes श्व *śva*, Aor. अश्वं *aśvam*.　Roots ending in ऋ *ṛi*, and the root दृश् *dṛiś*, to see, take Guṇa (Pâṇ. VII. 4, 16), and then form a base ending in short अ *a*: सृ *sṛi*, to go, असरत् *asarat*; दृश् *dṛiś*, to see, अदर्शत् *adarśat*.

§ 365. Roots with penultimate nasal, drop it: स्कंद् *skand*, to step, अस्कदं *askadam*.

§ 366. Irregular forms are, अवोचं *avocham*, I spoke, from वच् *vach* (according to Bopp a contracted reduplicated aorist, § 370, for अववचं *avavacham*); अपप्तं *apaptam*, I flew, from पत् *pat* (possibly a contracted reduplicated aorist for अपपतं *apapatam*); अनेशं *aneśam*, I perished, Kâś. on Pâṇ. VI. 4, 120 (possibly for अननशं *ananaśam*); अशिषं *aśisham*, I ordered, from शास् *śás*; आस्थं *ástham*, I threw, from अस् *as*. (Pâṇ. VII. 4, 17.)

§ 367. Roots which take this form are,

अस् *as*, to throw (आस्थं *ástham*), वच् *vach*, to speak (अवोचं *avocham*), ख्या *khyá*, to speak (अख्यं *akhyam*), if the agent is implied. (Pâṇ. III. 1, 52.)

लिप् *lip*, to paint, सिच् *sich*, to sprinkle, ह्वे *hve*, to call (irregularly अह्वं *ahvam*), in Par., and optionally in Âtm. (Pâṇ. III. 1, 53, 54). Par. अलिपत् *alipat*, Âtm. अलिपत *alipata* or अलिप्त *alipta*.

The verbs classed as पुषादि *pushádi*, beginning with पुष् *push* (Dh. P. 26, 73–136), द्युतादि *dyutádi*, beginning with द्युत् *dyut* (Dh. P. 18), and those marked by a technical ल *li*, in the Parasmaipada. (Pâṇ. III. 1, 55.)

<div align="center">B b 2</div>

The verbs सृ *sṛi*, to go, शास् *śás*, to order, and ऋ *ṛi*, to go (आरं *áram*), in Par. and Âtm. (Pâṇ. III. 1, 56.)

Optionally, verbs technically marked by इर् *ir*, but in the Parasmaipada only (Pâṇ. III. 1, 57). अभिदत् *abhidat* or अभैत्सीत् *abhaitsít*.

Optionally, जृ *jṛí*, to fail, स्तंभ *stambh*, to stiffen (अस्तभत् *astabhat* or अस्तंभीत् *astambhít*), मुच् *mruch*, to go (अमुचत् *amruchat* or अम्रोचीत् *amrochít*), म्लुच् *mluch*, to go, ग्रुच् *gruch*, to steal, ग्लुच् *gluch*, to steal, ग्लुंच् *gluñch*, to go (अग्लुचत् *agluchat* or अग्लुंचीत् *agluñchít*), श्रि *śri*, to grow (irregularly अश्वत् *aśvat*), but in the Parasmaipada only. (Pâṇ. III. 1, 58.)

§ 368. There are a few verbs, ending in आ *á*, ए *e*, ओ *o*, which take this form of the second aorist in the Parasmaipada; also भू *bhú*, to be. They retain throughout the long final vowel, except before the उः *uḥ* of the 3rd pers. plur., before which the final आ *á* is rejected. In the Âtmanepada these verbs in आ *á* take the Second Form of the first aorist, and change आ *á* to इ *i*.

दा *dá*, to give. Pres. ददामि *dadámi*; Impf. अददां *adadám*.

PARASMAIPADA.

1. अदां *adám*	अदाव *adáva*	अदाम *adáma*
2. अदाः *adáḥ*	अदातं *adátam*	अदात *adáta*
3. अदात् *adát*	अदातां *adátám*	अदुः *aduḥ*

भू *bhú*, to be. Pres. भवामि *bhavámi*; Impf. अभवं *abhavam*.

PARASMAIPADA.

1. अभूवं *abhúvam**	अभूव *abhúva*	अभूम *abhúma*
2. अभूः *abhúḥ*	अभूतं *abhútam*	अभूत *abhúta*
3. अभूत् *abhút*	अभूतां *abhútám*	अभूवन् *abhúvan*

Verbs which take this form are,

गा *gá*, to go; दा *dá*, to give; धा *dhá*, to place; पा *pá*, to drink; स्था *sthá*, to stand; दे *de*, to guard; दो *do*, to cut; भू *bhú*, to be. (Pâṇ. II. 4, 77.)

Optionally, घ्रा *ghrá*, to smell; धे *dhe*, to drink; शो *śo*, to sharpen; छो *chho*, to cut; सो *so*, to destroy. (Pâṇ. II. 4, 78.)

§ 369. The nine roots of the Tan class ending in न *n* or ण *ṇ* may form the 2nd and 3rd pers. sing. Âtm. in थाः *tháḥ* and त *ta*, before which the final nasal is rejected. तन् *tan*, to stretch; Aor. अतनिष्ट *atanishṭa* or अतत *atata*; अतनिष्ठाः *atanishṭháḥ* or अतथाः *atatháḥ* (Pâṇ. II. 4, 79). These forms might be considered as irregular Âtmanepada forms of the second aorist, or of the first aorist II, with loss of initial स् *s*.

Second or Reduplicated Form of the Second Aorist.

§ 370. A few primitive verbs, and the very numerous class of the Chur roots, the denominatives and causatives in अय *ay*, reduplicate their base in the second aorist, taking the augment as before, and the usual terminations of the imperfect.

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* Irregular in the 1st pers. sing., dual, and plur., and in the 3rd pers. plur.

§ 371. The primitive verbs which take this form are,

श्रि *śri*, to go, दु *dru*, to run, सु *sru*, to flow, कम् *kam*, to love (Pân. III. 1, 48), if expressing the agent. Ex. अशिश्रियत् *aśiśriyat.*

Optionally, श्वि *śvi*, to grow, धे *dhe*, to suck (Pân. III. 1, 49), if expressing the agent.

　　Ex. अदधत् *adadhat*, § 364, (or अधात् *adhât* or अधासीत् *adhâsît*.)

Their reduplicative syllable, as far as consonants are concerned, is formed like that of the reduplicated perfect.

अशिश्रियत् *aśiśriyat*, he went. अदुद्रुवत् *adudruvat*, he ran. असुसुवत् *asusruvat*, he flowed. अचकमत् *achakamat*, he loved. अदधत् *adadhat*, he sucked. अशिश्रियत् *aśiśviyat*, he grew; also Sec. Aor. अश्वत् *aśvat* and First Aor. अश्वयीत् *aśvayît* (Pân. III. 1, 49). ह्वे *hve*, to call, forms its Aor. Caus. अजूहवत् *ajûhavat* (Pân. VI. 1, 32).

§ 372. The verbs in अय् *ay* drop अय् *ay*, and (with certain exceptions*) reduce their Guṇa and Vṛiddhi vowels to the simple base vowels: आ *â* to अ *ă*; ए *e* to इ *i*; ओ *o* to उ *u*; अर्, आर् *ar*, to ऋ *ṛi*; ईर् *îr* to ऋ *ṛi*. (Pân. VII. 4, 7.)

Thus मादयति *mâdayati* would become मद् *mad*, (Aor. अमीमदं *amîmadam*.)

　　भेदयति *bhedayati* —　　— भिद् *bhid*, (Aor. अबीभिदं *abîbhidam*.)

　　मोदयति *modayati* —　　— मुद् *mud*, (Aor. अमूमुदं *amûmudam*.)

§ 373. In the exceptional roots, which do not admit this shortening process, आ *â*, ई *î*, ए *e*, ऐ *ai*, ऊ *û*, ओ *o*, औ *au* are represented in the reduplicative syllable by अ *ă*, इ *i*, इ *î*, इ *ĭ*, उ *ŭ*, उ *ŭ*, उ *ŭ*†.

मालयति *mâlayati*, अममालं *amamâlam*.　टीकयति *ṭîkayati*, अटिटीकं *aṭiṭîkam*. लोकयति *lokayati*, अलुलोकं *alulokam*.

§ 374. In the vast majority of roots, however, the shortening takes place, thus leaving bases with short अ *a*, इ *i*, उ *u*, ऋ *ṛi*. Here the tendency is to make the reduplicated base, with the augment, either ◡ — ◡ or ◡ ◡ —. Hence all roots in which the shortened vowel is not long by position, lengthen the vowel of the reduplicative syllable (*amûmudat*). Those in which the vowel is long by position, leave the vowel of the reduplicative syllable short (*ararakshat*).

Where, as in roots beginning with double consonants, the vowel of the reduplicative syllable is necessarily long by position, it is not changed into the

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* These exceptional verbs are (Pân. VII. 4, 2, 3),

Certain denominatives: From माला *mâlâ*, a garland, is formed the denominative मालयति *mâlayati*, Red. Aor. अममालत् *amamâlat*; शास् *śâs*, Caus. शासयति *śâsayati*, he punishes, Red. Aor. अशशासत् *aśaśâsat*.

Those with technical ऋ *ṛi*: बाध् *bâdh*, to hurt; Caus. बाधयति *bâdhayati*; Aor. अबबाधत् *ababâdhat*.

भ्राज् *bhrâj*, to shine, भास् *bhâs*, to shine, भाष् *bhâsh*, to speak, दीप् *dîp*, to lighten, जीव् *jîv*, to live, मील् *mîl*, to meet, पीड् *pîḍ*, to vex, shorten their vowel optionally. Ex. भ्राज् *bhrâj*: अबभ्राजत् *ababhrâjat* or अबिभ्रजत् *abibhrajat* (§ 374).

† वेष्टय् *veshṭay*, to surround, चेष्टय् *cheshṭay*, to move, take either इ *i* or अ *a* in the reduplicative syllable; अववेष्टत् *avaveshṭat* or अविवेष्टत् *aviveshṭat*. द्योतय् *dyotay*, to lighten, takes इ *i*; अदिद्युतत् *adidyutat*.

long vowel (*achuchyutat*, not *áchúchyutat*).   In roots beginning and ending in two consonants, this metrical rhythm is necessarily broken (*achaskandat*).

§ 375. In the roots which do not resist the shortening process,

अ *a*,   इ *i*, उ *u*, ऋ *ri* are represented in the reduplicative syllable by अ *a* or इ *i*, इ *i*, उ *u*, इ *i*; and all lengthened, where necessary.

Second or Reduplicated Form of the Second Aorist.

1. ⏑ — ⏑.

पच् *pach*, to cook, पाचयति *páchayati*; अपीपचत् *ápípachat* *.

भिद् *bhid*, to cut, भेदयति *bhedáyati*; अबीभिदत् *ábíbhidat*.

मुद् *mud*, to rejoice, मोदयति *modáyati*; अमूमुदत् *ámúmudat*.

वृत् *vrit*, to exist, वर्तयति *vartáyati*; अवीवृतत् *ávívritat*.

मृज् *mrij*, to cleanse, मार्जयति *márjáyati*; अमीमृजत् *ámímrijat*.

कृत् *krit*, to praise, कीर्तयति *kírtáyati*; अचीकृतत् *achíkritat* †.

The lengthening becomes superfluous before roots beginning with two consonants, because the two consonants make the short vowel heavy (*guru*).

त्यज् *tyaj*, to leave, त्याजयति *tyájáyati*; अतित्यजत् *átityajat*.

भ्राज् *bhráj*, to shine, भ्राजयति *bhrájáyati*; अबिभ्रजत् *ábibhrajat*.

क्षिप् *kship*, to throw, क्षेपयति *kshepáyati*; अचिक्षिपत् *áchikshipat*.

च्युत् *chyut*, to fall, च्योतयति *chyotáyati*; अचुच्युतत् *áchuchyutat*.

स्वृ *svri*, to sound, स्वारयति *sváráyati*; असिस्वरत् *ásisvarat*.

2. ⏑ ⏑ —.

रक्ष् *raksh*, to protect, रक्षयति *rakshayati*; अररक्षत् *árarakshat* ‡.

भिक्ष् *bhiksh*, to beg, भिक्षयति *bhikshayati*; अबिभिक्षत् *ábibhikshat*.

§ 376. If the root begins and ends with double consonants, this rhythmical law is broken.

प्रछ् *prachh*, to ask, प्रच्छयति *prachchháyati*; अपप्रच्छत् *ápaprachchhat*.

स्कंद् *skand*, to step, स्कंदयति *skandáyati*; अचस्कंदत् *áchaskandat*.

§ 377. Roots with radical ऋ *ri* or ॠ *rí*, followed by a consonant, may optionally take the ⏑ — ⏑ or ⏑ ⏑ — forms.

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* गणय् *ganáy* and कथय् *katháy* take इ *i* or अ *a* optionally; अजीगणत् *ájígaṇat* or अजगणत् *ájagaṇat*.

† The following verbs take अ *a* instead of इ *i* or ई *í* in the reduplicative syllable of the aorist in the causative:

स्मृ *smri*, दृ *dri*, त्वर् *tvar*, प्रथ् *prath*, म्रद् *mrad*, स्तृ *stri*, स्पश् *spaś*.

स्मृ *smri*; Caus. स्मारयति *smáráyati*; Aor. असस्मरत् *ásasmarat*.

The same verbs which, as will be shown hereafter (§ 474), reduplicate अव् *av*, (the Guṇa of उ, ऊ *ú*,) in the desiderative by उ *u*, take उ *u* instead of इ *i* in the reduplicated aorist:

नु *nu*; Caus. नावयति *návayati*; Des. नुनावयिषति *núnávayishati*; Aor. of Caus. अनूनवं *ánúnavam*.

‡ Radical अ *a* is reduplicated by अ *a* if the root ends in a double consonant.

वृत् *vṛit*, to be, वर्तयति *vartáyati;* अवीवृतत् *ávívṛitat* or .सववर्तत् *ávavartat.* (Pân. vii. 4, 7.)

मृज् *mṛij*, to cleanse, मार्जयति *márjáyati;* अमीमृजत् *ámímṛijat* or अममार्जत् *ámamárjat.*

कृत् *kṛit*, to praise, कीर्तयति *kírtáyati;* अचीकृतत् *áchíkṛitat* or अचिकीर्तत् *áchikírtat.*

§ 378. Roots beginning with a vowel have the same internal reduplication, which will be described hereafter in the desiderative bases.

Thus अश् *aś* forms the Caus. आशय् *áśáy.* This after throwing off अय् *ay,*
and shortening the vowel, becomes अश् *aś;* this reduplicated, अशिश् *aś-iś;*
and lastly, with augment and termination, आशिशं *áś-iś-am.*

In the same manner, आर्चिचं *árchicham,* औब्जिजं *aúbjijam,* &c. (§ 476.)

§ 379. Are slightly irregular :

पा *pá*, to drink, which forms its causal aorist as अपीप्यत् *ápípyat* (instead of अपीपयत् *ápípayat*). Pân. vii. 4, 4.

स्था *sthá*, to stand, which forms its causal aorist as अतिष्ठिपत् *átishṭhipat* (instead of अतिष्ठपत् *átishṭhapat*).

घ्रा *ghrá*, to smell, which forms its causal aorist as अजिघ्रिपत् *ájighripat* or अजिघ्रपत् *ájighrapat.*

REDUPLICATED AORIST.

PARASMAIPADA.

1. अशिश्रयं *aśiśrayam*	अशिश्रयाव *aśiśrayáva*	अशिश्रयाम *aśiśrayáma*
2. अशिश्रय: *aśiśrayaḥ*	अशिश्रयतं *aśiśrayatam*	अशिश्रयत *aśiśrayata*
3. अशिश्रयत् *aśiśrayat*	अशिश्रयतां *aśiśrayatám*	अशिश्रयन् *aśiśrayan*

ÂTMANEPADA.

1. अशिश्रये *aśiśraye*	अशिश्रयावहि *aśiśrayávahi*	अशिश्रयामहि *aśiśrayámahi*
2. अशिश्रयया: *aśiśrayatháḥ*	अशिश्रयेथां *aśiśrayethám*	अशिश्रयध्वं *aśiśrayadhvam*
3. अशिश्रयत *aśiśrayata*	अशिश्रयेतां *aśiśrayetám*	अशिश्रयन्त *aśiśrayanta*

§ 380. In the preceding §§ occasional rules have been given as to the particular forms of the aorist which certain verbs or classes of verbs adopt. As in Greek, so in Sanskrit, too, practice only can effectually teach which forms do actually occur of each verb; and the rules of grammarians, however minute and complicated, are not unfrequently contradicted by the usage of Sanskrit authors.

However, the general rule is that verbs follow the first aorist, unless this is specially prohibited, and that they take the first form of the first aorist, unless they are barred by general rules from the employment of the intermediate इ *i.* Verbs, thus barred, take the second form of the first aorist.

The number of verbs which take the third form of the first aorist is very limited, three roots ending in म् *m,* and roots ending in आ *á.*

The fourth form of the first aorist is likewise of very limited use; see § 360.

As to the second aorist, the roots which must or may follow it are

indicated in § 367, and so are the roots which take the reduplicated form of the second aorist in § 371.

Roots which follow the second aorist optionally, or in the Parasmaipada only, are allowed to be conjugated in the first aorist, subject to the general rules.

CHAPTER XIV.

FUTURE, CONDITIONAL, PERIPHRASTIC FUTURE, AND BENEDICTIVE.

Future.

§ 381.   Terminations.

PARASMAIPADA.

SINGULAR.	DUAL.	PLURAL.
1. इष्यामि *ishyámi*	इष्यावः *ishyávah*	इष्यामः *ishyámah*
2. इष्यसि *ishyási*	इष्यथः *ishyáthah*	इष्यथ *ishyátha*
3. इष्यति *ishyáti*	इष्यतः *ishyátah*	इष्यंति *ishyánti*

ATMANEPADA.

1. इष्ये *ishyé*	इष्यावहे *ishyávahe*	इष्यामहे *ishyámahe*
2. इष्यसे *ishyáse*	इष्येथे *ishyéthe*	इष्यध्वे *ishyádhve*
3. इष्यते *ishyáte*	इष्येते *ishyéte*	इष्यंते *ishyánte*

The cases in which the इ *i* of इष्यामि *ishyámi* &c. must be or may be omitted have been stated in chapter XI, § 331 seq. For the cases in which इ *i* is changed to ई *í*, see § 340. On the change of ष *sha* and स *sa*, see § 100 seq. On the strengthening of the radical vowel, see chapter XII, § 344 seq.

§ 382. The changes which the base undergoes before the terminations of the strengthening tenses, the two futures, the conditional, and the benedictive Âtm. are regulated by one general principle, that of giving weight to the base, though their application varies according to the peculiarities of certain verbs. See illustrations in § 344 (*bhavishyámi*) and § 345 (*márkshyámi*). These peculiarities must be learnt by practice, but a few general rules may here be repeated :

1. Final ए *e*, ऐ *ai*, ओ *o* are changed to आ *á*; गै *gai*, to sing, गास्यामि *gásyámi*, &c.

2. Final इ *i* and ई *í*, उ *u*, ऊ *ú*, ऋ *ri* and ॠ *rí*, take Guṇa; जि *ji*, to conquer, जेष्यामि *jeshyámi*; भू *bhú*, भविष्यामि *bhavishyámi*; कृ *kri*, करिष्यामि *karishyámi*; दृ *drí*, to tear, दरिष्यामि *darishyámi* or दरीष्यामि *daríshyámi*. There are the usual exceptions, कू *kú*, to sound, कुविष्यामि *kuvishyámi*. (§ 345, note.)

3. Penultimate इ *i*, उ *u*, ऋ *ri*, prosodially short, take Guṇa; ऋ *rí* becomes इर् *ir*; बुध् *budh*, बोधिष्यामि *bodhishyámi*; भिद् *bhid*, भेत्स्यति *bhetsyáti*.

बुध् *budh*, to know,
with intermediate इ *i*.
PARASMAIPADA.

SINGULAR.	DUAL.	PLURAL.
1. बोधिष्यामि *bodhishyámi*	बोधिष्याव: *bodhishyávaḥ*	बोधिष्याम: *bodhishyámaḥ*
2. बोधिष्यसि *bodhishyási*	बोधिष्यप: *bodhishyáthaḥ*	बोधिष्यप *bodhishyátha*
3. बोधिष्यति *bodhishyáti*	बोधिष्यत: *bodhishyátaḥ*	बोधिष्यंति *bodhishyánti*

ÂTMANEPADA.

1. बोधिष्ये *bodhishyé*	बोधिष्यावहे *bodhishyávahe*	बोधिष्यामहे *bodhishyámahe*
2. बोधिष्यसे *bodhishyáse*	बोधिष्येये *bodhishyéthe*	बोधिष्यध्वे *bodhishyádhve*
3. बोधिष्यते *bodhishyáte*	बोधिष्येते *bodhishyéte*	बोधिष्यंते *bodhishyánte*

इ *i*, to go,
without intermediate इ *i*.
PARASMAIPADA.

1. एष्यामि *eshyámi*	एष्याव: *eshyávaḥ*	एष्याम: *eshyámaḥ*
2. एष्यसि *eshyási*	एष्यप: *eshyáthaḥ*	एष्यप *eshyátha*
3. एष्यति *eshyáti*	एष्यत: *eshyátaḥ*	एष्यंति *eshyánti*

ÂTMANEPADA.

1. एष्ये *eshyé*	एष्यावहे *eshyávahe*	एष्यामहे *eshyámahe*
2. एष्यसे *eshyáse*	एष्येये *eshyéthe*	एष्यध्वे *eshyádhve*
3. एष्यते *eshyáte*	एष्येते *eshyéte*	एष्यंते *eshyánte*

Conditional.

§ 383. The future is changed into the conditional by the same process by which a present of the Tud class is changed into an imperfect.

बुध् *budh*, to know,
with intermediate इ *i*.
PARASMAIPADA.

SINGULAR.	DUAL.	PLURAL.
1. अबोधिष्यं *ábodhishyam*	अबोधिष्याव *abodhishyáva*	अबोधिष्याम *abodhishyáma*
2. अबोधिष्य: *abodhishyaḥ*	अबोधिष्यतं *abodhishyatam*	अबोधिष्यत *abodhishyata*
3. अबोधिष्यत् *abodhishyat*	अबोधिष्यतां *abodhishyatám*	अबोधिष्यन् *abodhishyan*

ÂTMANEPADA.

1. अबोधिष्ये *ábodhishye*	अबोधिष्यावहि *abodhishyávahi*	अबोधिष्यामहि *abodhishyámahi*
2. अबोधिष्यया: *abodhishyathâḥ*	अबोधिष्येयां *abodhishyethám*	अबोधिष्यध्वं *abodhishyadhvam* ·
3. अबोधिष्यत *abodhishyata*	अबोधिष्येतां *abodhishyetâm*	अबोधिष्यंत *abodhishyanta*

इ *i*,
without intermediate इ *i*.
PARASMAIPADA.

1. ऐष्यं *aishyam*	ऐष्याव *aishyáva*	ऐष्याम *aishyáma*
2. ऐष्य: *aishyaḥ*	ऐष्यतं *aishyatam*	ऐष्यत *aishyata*
3. ऐष्यत् *aishyat*	ऐष्यतां *aishyatám*	ऐष्यन् *aishyan*

ÂTMANEPADA.

1. ऐश्ये *aíshye*   ऐश्यावहि *aishyávahi*   ऐश्यामहि *aishyámahi*
2. ऐश्यथाः *aishyatháh*   ऐश्येथां *aishyethám*   ऐश्यध्वं *aishyadhvam*
3. ऐश्यत *aishyata*   ऐश्येतां *aishyetám*   ऐश्यंत *aishyanta*

Periphrastic Future.

§ 384. The terminations are,

PARASMAIPADA.

1. इतास्मि *itásmi*   इतास्वः *itásvah*   इतास्मः *itásmah*
2. इतासि *itási*   इतास्यः *itásthah*   इतास्य *itástha*
3. इता *itá*   इतारौ *itárau*   इतारः *itárah*

ÂTMANEPADA.

1. इताहे *itáhe*   इतास्वहे *itásvahe*   इतास्महे *itásmahe*
2. इतासे *itáse*   इतासाथे *itásáthe*   इताध्वे *itáddhve*
3. इता *itá*   इतारौ *itárau*   इतारः *itárah*

These terminations are clearly compounded of ता *tá* (base तृ *tṛi*), the common suffix for forming *nomina agentis,* and the auxiliary verb अस् *as,* to be. There is, however, with regard to ता *tá,* no distinction of number and gender in the 1st and 2nd persons, and no distinction of gender in the 3rd person.

On the retention or omission of intermediate इ *i* or ई *í,* see § 331 seq. On the strengthening of the radical vowel, see § 382.

बुध् *budh,* to know,

with intermediate इ *i.*

PARASMAIPADA.

SINGULAR.	DUAL.	PLURAL.
1. बोधितास्मि *bodhitásmi*	बोधितास्वः *bodhitásvah*	बोधितास्मः *bodhitásmah*
2. बोधितासि *bodhitási*	बोधितास्यः *bodhitásthah*	बोधितास्य *bodhitástha*
3. बोधिता *bodhitá*	बोधितारौ *bodhitárau* .	बोधितारः *bodhitárah*

ÂTMANEPADA.

1. बोधिताहे *bodhitáhe*	बोधितास्वहे *bodhitásvahe*	बोधितास्महे *bodhitásmahe*
2. बोधितासे *bodhitáse*	बोधितासाथे *bodhitásáthe*	बोधिताध्वे *bodhitáddhve*
3. बोधिता *bodhitá*	बोधितारौ *bodhitárau*	बोधितारः *bodhitárah*

ई *í,*

without intermediate इ *i.*

PARASMAIPADA.

1. एतास्मि *etásmi*   एतास्वः *etásvah*   एतास्मः *etásmah*
2. एतासि *etási*   एतास्यः *etásthah*   एतास्य *etástha*
3. एता *etá*   एतारौ *etárau*   एतारः *etárah*

ÂTMANEPADA.

1. एताहे *etáhe*	एतास्वहे *etásvahe*	एतास्महे *etásmahe*
2. एतासे *etáse*	एतासाचे *etásáthe*	एताध्वे *etádhve*
3. एता *etá*	एतारौ *etárau*	एतार: *etárah*

Benedictive.

§ 385. The so-called benedictive is formed in close analogy to the optative. It differs from the optative by not admitting the full modified verbal base, and, secondly, by the insertion of an स् *s* before the personal terminations. In the Parasmaipada this स् *s* stands between the या *yá* of the optative and the actual signs of the persons, being lost, however, in the 2nd and 3rd pers. sing. Thus, instead of

Opt. यां, या:, यात्, याव, यातं, यातां, याम, यात, यु:,
  yám, yáḥ, yát, yáva, yátam, yátám, yáma, yáta, yúḥ, we have

Ben. यासं, या:, यात्, यास्व, यास्तं, यास्तां, यास्म, यास्त, यासु:.
  yásam, yáḥ, yát, yásva, yástam, yástám, yásma, yásta, yásuḥ.

As the optative is a verbal compound of the modified base with an ancient second aorist of the root या *yá*, the benedictive seems a similar compound of the unmodified base with an ancient first aorist of या *yá*. In या: *yáḥ* and यात् *yát* we have contractions of यास्स *yáss* and यास्त् *yást*. In the Veda the 3rd pers. sing. is या: *yáḥ*. (See Bollensen, Zeitschrift der D. M. G., vol. xxii. p. 594; and Pâṇ. viii. 2, 73–74.)

In the Âtmanepada the स् *s* stands *before* the terminations of the optative, e. g. सीय *síya* instead of ईय *íya*. Besides this, the personal terminations originally beginning with त् *t* or थ् *th* take an additional स् *s*. Cf. § 351. Thus, instead of

Opt. ईय, ईया:, ईत, ईवहि, ईयाथां, ईयातां, ईमहि, ईध्वं, ईरन्,
  íyá, íthâḥ, ítá, ívâhi, íyáthám, íyátám, ímáhi, ídhvám, írán, we have

Ben. सीय, सीष्ठा:, सीष्ट, सीवहि, सीयास्थां, सीयास्तां, सीमहि, सीध्वं, सीरन्.
  síyá, síshṭháḥ, síshṭá, sívâhi, síyásthám, síyástám, símáhi, sídhvám, sírán.

The benedictive in the Âtmanepada is really an optative of the first aorist. Thus from भू *bhú*, Aor. अभविषि *abhavishi*, Ben. भविषीय *bhavishíya*; from स्तु *stu*, Opt. Âtm. स्तुवीत *stuvíta*, Aor. अस्तोष्ट *astoshṭa*, Ben. स्तोषीष्ट *stoshíshṭa*; from क्री *krí*, Opt. Âtm. क्रीणीरन् *kríṇíran*, Aor. अक्रेषत *akreshata*, Ben. क्रेषीरन् *kreshíran*.

§ 386. Verbal bases ending in अय *ay* (Chur, Caus. Denom. &c.) drop अय *ay* before the terminations of the benedictive Par.: चोरय् *choray*, Ben. चोर्यासं *choryásam*; but in Âtm. चोरयिषीय *chorayishíya*. Denominative bases in य् *y* drop य् *y* in the Ben. Par.: पुत्रीय् *putríy*, Ben. पुत्रीयासं *putríyásam*; but in Âtm. पुत्रीयिषीय *putríyishíya*.

§ 387. The benedictive Parasmaipada belongs to the weakening, the benedictive Âtmanepada to the strengthening forms (§ 344). Hence from चित् *chit*, Par. चित्यासं *chityásam*, Âtm. चेतिषीय *chetishíya*.

§ 388. The benedictive Parasmaipada never takes intermediate इ *i*. The benedictive Âtmanepada generally takes intermediate इ *i*. Exceptions are provided for by the rules § 331 seq.

Weakening of the Base before Terminations beginning with य् *y.*

§ 389. Some of the rules regulating the weakening of the base, which is required in the benedictive Parasmaipada, may here be stated together with the rules that apply to the weakening of the base in the passive and intensive.

§ 390. While, generally speaking, the terminations of the benedictive, passive, and intensive exercise a weakening influence on the verbal base, there is one important, though only apparent, exception to this rule with regard to verbs ending in इ *i*, उ *u*, ऋ *ri*. Final इ *i* and उ *u*, before the य् *y* of the terminations of benedictive, passive, and intensive, are lengthened (Pâṇ. vii. 4, 25), but not strengthened by Guṇa.

चि *chi*, to gather; Ben. चीयात् *chîyât*; Pass. चीयते *chîyâte*; Int. चेचीयते *chechîyâte*.

Final ऋ *ri* is changed to रि *ri*. (Pâṇ. vii. 4, 28.)

कृ *kri*, to do; Ben. क्रियात् *kriyât*; Pass. क्रियते *kriyâte*. (The Intensive has चेक्रीयते *chekrîyâte*, Pâṇ. vii. 4, 27.)

In roots, however, beginning with conjunct consonants, final ऋ *ri* is actually strengthened by Guṇa, and appears as अर् *ar*. (Pâṇ. vii. 4, 29.)

स्मृ *smri*, to remember; Ben. स्मर्यात् *smaryât*; Pass. स्मर्यते *smaryâte*; Int. सास्मर्यते *sâsmaryâte*.

Also in ऋ *ri*, to go; Ben. अर्यात् *aryât*; Pass. अर्यते *aryâte*; Int. अरार्यते *arâryâte*.

Final ॠ *rî* is changed to ईर् *îr*, and, after labials, to ऊर् *ûr*.

स्तृ *strî*, to stretch; Ben. स्तीर्यात् *stîryât*; Pass. स्तीर्यते *stîryâte*; Int. तेस्तीर्यते *testîryâte*.

पृ *prî*, to fill; Ben. पूर्यात् *pûryât*; Pass. पूर्यते *pûryâte*; Int. पोपूर्यते *popûryâte*.

Exceptions: शी *śî* is changed to शय् *śay*.

शी *śî*, to lie down; (Ben. शय्यात् *śayyât* does not occur, because the verb is Âtmanepadin);
     Pass. शय्यते *śayyâte*; Int. शाशय्यते *śâśayyâte*. (Pâṇ. vii. 4, 22.)

इ *i*, after prepositions, does not lengthen the final इ *i* in the benedictive.

इ *i*, to go; Ben. ईयात् *îyât*; but समियात् *samiyât*. (Pâṇ. vii. 4, 24.)

ऊह् *ûh*, to understand, after prepositions, is shortened to उह् *uh*. (Pâṇ. vii. 4, 23.)

Ben. ऊह्यात् *ûhyât*; Pass. ऊह्यते *ûhyâte*.

Ben. समुह्यात् *samuhyât*; Pass. समुह्यते *samuhyâte*.

§ 391. The following roots may or may not drop their final न् *n*, and then lengthen the preceding vowel. (Pâṇ. vi. 4, 43.)

जन् *jan*, to beget; Ben. जायात् *jâyât* or जन्यात् *janyât*; Pass. जायते *jâyâte* or जन्यते *janyâte*;
     Int. जाजायते *jâjâyâte* or जंजन्यते *jañjanyâte*.

सन् *san*, to obtain; Ben. सायात् *sâyât* or सन्यात् *sanyât*; Pass. सायते *sâyâte* or सन्यते *sanyâte*;
     Int. सासायते *sâsâyâte* or संसन्यते *samsanyâte*.

खन् *khan*, to dig; Ben. खायात् *khâyât* or खन्यात् *khanyât*; Pass. खायते *khâyâte* or खन्यते *khanyâte*; Int. चाखायते *châkhâyâte* or चंखन्यते *chankhanyâte*.

In the passive only, तन् *tan*, to stretch; Ben. तन्यात् *tanyât*; Pass. तायते *tâyâte* or तन्यते *tanyâte*; Int. तंतन्यते *tantanyâte*.

§ 392. According to a general rule, roots ending in ऐ *ai* and ओ *o* change their final diphthong in the general tenses into आ *â*: धै *dhyai*, ध्यायते *dhyâyâte*. Roots ending in आ *â* retain it: पा *pâ*, पायते *pâyâte*, he is protected. But the following roots change their final vowel into ई *î* in the passive and intensive; into ए *e* in the benedictive Par.; and keep it unchanged before gerundial य *ya*. (Pâṇ. vi. 4, 66, 67, 69.)

The six verbs called घु *ghu**, and the following verbs:

	PASSIVE.	INTENSIVE.	BENEDICTIVE †.	GERUND.
दा *dá*, to give	दीयते *díyáte*	देदीयते *dedíyáte*	देयात् *deyát*	प्रदाय *praddya*
मा *má*, to measure	मीयते *míyáte*	मेमीयते *memíyáte*	मेयात् *meyát*	प्रमाय *pramdya*
स्था *sthá*, to stand	स्थीयते *sthíyáte*	तेष्ठीयते *teshthíyáte*	स्येयात् *stheyát*	प्रस्थाय *prasthdya*
गै *gai*, to sing	गीयते *gíyáte*	जेगीयते *jegíyáte*	गेयात् *geyát*	प्रगाय *pragdya*
पा *pá*, to drink	पीयते *píyáte*	पेपीयते *pepíyáte*	पेयात् *peyát*	प्रपाय *prapdya*
हा *há*, to leave	हीयते *híyáte*	जेहीयते *jehíyáte*	हेयात् *heyát*	प्रहाय *prahdya*
सो *so*, to finish	सीयते *síyáte*	सेषीयते *seshíyáte*	सेयात् *seyát*	प्रसाय *prasdya*

§ 393. The following verbs take Samprasâraṇa in the benedictive (Pân. III. 4, 104), passive, participle, and gerund. (Pân. VI. 1, 15.)

वच् *vach*, to speak; स्वप् *svap* ‡ ||, to sleep; वश् *vas* (Pân. VI. 1, 20), to wish; and the यजादि *yajádi*, i. e. those following यज् *yaj*.

Ben. उच्यात् *uchyát*: Pass. उच्यते *uchyáte*: Part. उक्तः *uktáh*: Ger. उक्त्वा *uktvá*.

The यजादि are, (23, 33–41) यज् *yaj*, to sacrifice; वप् *vap*, to sow; वह् *vah*, to carry; वस् *vas*, to dwell; वे *ve*, to weave; व्ये *vye* ||, to cover; ह्वे *hve* ||, to call; वद् *vad*, to speak; श्वि *śvi* ||, to grow.

§ 394. The following verbs take Samprasâraṇa in the benedictive, passive, participle, gerund, and intensive. (Pân. VI. 1, 16.)

ग्रह् *grah*, to take; ज्या *jyá*, to fail; व्यध् *vyadh*, to pierce; व्यच् *vyach*, to surround; व्रश्च् *vrasch*, to cut; प्रछ् *prachh*, to ask; भ्रज्ज् *bhrajj*, to fry. As to स्वप् *svap*, स्यम् *syam*, and व्ये *vye*, see § 393, note ||.

ग्रह् *grah*: Ben. गृह्यात् *grihyát*: Pass. गृह्यते *grihyáte*: Part. गृहीतः *grihítáh*: Ger. गृहीत्वा *grihítvá*: Int. जरीगृह्यते *jarígrihyáte*.

§ 395. शास् *sás*, to rule, substitutes शिष् *sish* in the benedictive, passive, participle, gerund, intensive, also in the second aorist. (Pân. VI. 4, 34.)

Ben. शिष्यात् *sishyát*: Pass. शिष्यते *sishyáte*: Part. शिष्टः *sishtáh*: Ger. शिष्ट्वा *sishtvá*: Aor. अशिषत् *ásishat*.

Roots ending in consonants preceded by a nasal (which is really written as belonging to the root) lose that nasal before weakening terminations (Kit, Ṅit, Pân. VI. 4, 24). Thus

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* This term comprises the six roots डुदाञ्, दाण्, दो, डेङ्, डुधाञ्, and धेट्, all varieties of the radicals दा *dá* and धा *dhá*; but not दाप् and दैप्, i. e. दाति *dáti*, he cuts, and दायति *dáyati*, he cleans (Pân. I. 1, 20). Hence दीयते *díyate* it is given; but दायते *dáyate* it is cleaned.

† In other roots, ending in आ *á* or diphthongs, and beginning with more than one consonant, the change into ए *e* in the benedictive Par. is optional (Pân. VI. 4, 68). ग्लै *glai*, to wither; ग्लेयात् *gleyát* or ग्लायात् *gláyát*. ख्या *khyá*, to call; ख्यायात् *khyáyát* or ख्येयात् *khyeyát*.

‡ स्वाप् *sváp*, to send to sleep, takes Samprasâraṇa in the reduplicated aorist (Pân. VI. 1, 18). असूषुपत् *asúshupat*.

|| स्वप् *svap*, to sleep, स्यम् *syam*, to sound, and व्ये *vye*, take Samprasâraṇa in the intensive also (Pân. VI. 1, 19). सोषुप्यते *soshupyáte*, सेसिम्यते *sesimyáte*, वेवीयते *vevíyáte*. श्वि *śvi* takes Samprasâraṇa optionally in the intensive (Pân. VI. 1, 30); शोशूयते *sosúyáte* or शेश्वीयते *sesvíyáte*. ह्वे *hve* forms Int. जोहूयते *johúyáte* (Pân. VI. 1, 33). In the intensive चाय् *cháy* forms चेकीयते *chekíyáte* (Pân. VI. 1, 21); प्याय् *pyáy*, पेपीयते *pepíyáte* (Pân. VI. 1, 29).

from संस् *sraṁs*, Part. स्रस्त: *srastáḥ*, Pass. स्रस्यते *srasyáte*, Ben. स्रस्यात् *srasyát*, Ger. स्रस्वा *srastvá*, Int. सनीस्रस्यते *sanísrasyáte*, Aor. असस्रत् *ásrasat*; from रंज् *rañj*, Ben. रज्यात् *rajyát*, Pass. रज्यते *rajyáte*, Part. रक्त: *raktáḥ*, Ger. रक्ता *raktvá* (or रंक्ता *ranktvá*, Pân. VI. 4, 32).

§ 396. With regard to the benedictive Âtm. see the general rules as to the strengthening of the base, § 344, and particularly § 348 seq. Remember, that if the benedictive Âtm. does not take intermediate इ *i*, penultimate इ *i*, उ *u*, ऋ *ṛi* are left unchanged, whereas in other strengthening tenses they take Guṇa (§ 344). Final ऋ *ṛi*, too, remains unchanged, and ॠ *ṛí* becomes ईर् *ír*, or, after labials, ऊर् *úr*. क्षिप् *kship*, to throw, क्षिप्सीय *kshipsíyá*; पृ *pṛi*, to fill, पूर्षीय *púrshíyá*.

Benedictive.

PARASMAIPADA.

1. बुध्यासं *budhyásam*	बुध्यास् *budhyásva*	बुध्यास्म *budhyásma*
2. बुध्या: *budhyáḥ*	बुध्यास्तं *budhyástam*	बुध्यास्त *budhyásta*
3. बुध्यात् *budhyát*	बुध्यास्तां *budhyástám*	बुध्यासु: *budhyásuḥ*

ÂTMANEPADA.

1. बोधिषीय *bodhishíyá*	बोधिषीवहि *bodhishívdhi*	बोधिषीमहि *bodhishímáhi*
2. बोधिषीष्ठा: *bodhishíshṭháḥ*	बोधिषीयास्थां *bodhishíyásthám*	बोधिषीध्वं *bodhishídhvám*
3. बोधिषीष्ट *bodhishíshṭá*	बोधिषीयास्तां *bodhishíyástám*	बोधिषीरन् *bodhishírán*

CHAPTER XV.

PASSIVE.

§ 397. The passive takes the terminations of the Âtmanepada.

Special Tenses of the Passive.

§ 398. The present, imperfect, optative, and imperative of the passive are formed by adding य *yá* to the root. This य *ya* is added in the same manner as it is in the Div verbs, so that the Âtmanepada of Div verbs is in all respects (except in the accent) identical with the passive.

Âtm. नह्यते *náhyate*, he binds; Pass. नह्यते *nahyáte*, he is bound.

§ 399. Bases in अय् *ay* (Chur, Caus. Denom. &c.) drop अय् *ay* before य *ya* of the passive.

बोधय् *bodháy*, to make one know; बोध्यते *bodh-yáte*, he is made to know.

चोरय् *choráy*, to steal; चोर्यते *chor-yáte*, he is stolen.

Intensive bases ending in य् *y* retain their य् *y*, to which the य *ya* of the passive is added without any intermediate vowel.

लोलूय् *lolúy*, to cut much; लोलूय्यते *lolúyyáte*, he is cut much.

ntensive bases ending in य *y*, preceded by a consonant, drop their य *y*.

     बेभिद् *bebhidy*, to sever; बेभिद्यते *bebhidyáte*, it is severed.

दिधी *dídhí*, to shine, वेवी *vevî*, to yearn, दरिद्रा *daridrá*, to be poor, drop their final vowel, as usual.

     दीधी *dídhí*, दीध्यते *dídhyáte*, it is lightened, i. e. it lightens.

§ 400. As to the weakening of the base, see the rules given for the benedictive, § 389 seq.

Passive.

SINGULAR.

1.	2.	3.
Pres. भूये *bhúyé*	भूयसे *bhúyáse*	भूयते *bhúyáte*
Impf. अभूये *ábhúye*	अभूयथाः *ábhúyatháḥ*	अभूयत *ábhúyata*
Opt. भूयेय *bhúyéya*	भूयाः *bhúyétháḥ*	भूयेत *bhúyéta*
Imp. भूयै *bhúyaí*	भूयस्व *bhúyásva*	भूयतां *bhúyátám*

DUAL.

Pres. भूयावहे *bhúyávahe*	भूयेथे *bhúyéthe*	भूयेते *bhúyéte*
Impf. अभूयावहि *ábhúyávahi*	अभूयेथां *ábhúyethám*	अभूयेतां *ábhúyetám*
Opt. भूयेवहि *bhúyévahi*	भूयेयाथां *bhúyéyáthám*	भूयेयातां *bhúyéyátám*
Imp. भूयावहै *bhúyávahai*	भूयेथां *bhúyéthám*	भूयेतां *bhúyétám*

PLURAL.

Pres. भूयामहे *bhúyámahe*	भूयध्वे *bhúyádhve*	भूयंते *bhúyánte*
Impf. अभूयामहि *ábhúyámahi*	अभूयध्वं *ábhúyadhvam*	अभूयंत *ábhúyanta*
Opt. भूयेमहि *bhúyémahi*	भूयेध्वं *bhúyédhvam*	भूयेरन् *bhúyéran*
Imp. भूयामहै *bhúyámahai*	भूयध्वं *bhúyáddhvam*	भूयंतां *bhúyántám*

General Tenses of the Passive.

§ 401. In the general tenses of the passive, य *yá* is dropt, so that, with certain exceptions to be mentioned hereafter, there is no distinction between the general tenses of the passive and those of the Âtmanepada. The य *ya* of the passive is treated, in fact, like one of the conjugational class-marks (*vikaraṇas*), which are retained in the special tenses only, and it differs thereby from the derivative syllables of causative, desiderative, and intensive verbs, which, with certain exceptions, remain throughout both in the special and in the general tenses.

Reduplicated Perfect.

The reduplicated perfect is the same as in the Âtmanepada.

Periphrastic Perfect.

The periphrastic perfect is the same as in the Âtmanepada, but the auxiliary verbs अस् *as* and भू *bhú* must be conjugated in the Âtmanepada, as well as कृ *kṛi*. (§ 342.)

Aorist.

§ 402. Verbs may be conjugated in the three forms of the first aorist which admit of Âtmanepada, and without differing from the paradigms given above, except in the third person singular.

The second aorist Âtmanepada is not to be used in a purely passive sense*.

§ 403. In the third person singular a peculiar form has been fixed in the passive, ending in इ *i*, and requiring Vṛiddhi of final, and Guṇa of medial vowels (but अ *a* is lengthened), followed by *one* consonant.

Thus, instead of अलविष्ट *álavishṭa*, we find अलावि *áláv-i.* ⎤
अबोधिष्ट *abodhishṭa*, —— अबोधि *abodh-i.* ⎦ First Form.
अक्षिप्त *akshipta*, —— अक्षेपि *akshep-i.* ⎤
अनेष्ट *aneshṭa*, —— अनायि *anáy-i.*
अकृत *akṛita*, —— अकारि *akár-i.*
अदित *adita*, —— अदायि *adáy-i.* ⎬ Second Form.
अस्तीर्ष्ट *astírshṭa*, —— अस्तारि *astár-i.*
असृष्ट *asṛishṭa*, —— असर्जि *asarj-i.*
अदग्ध *adagdha*, —— अदाहि *adáh-i.* ⎦
अदिक्षत *adikshata*, —— अदेशि *ades-i.* ⎤
अघुक्षत *aghukshata*, —— अगूहि *agúh-i.*
अलिक्षत *alikshata*, —— अलेहि *aleh-i.* ⎬ Fourth Form.
अधुक्षत *adhukshata*, —— अदोहि *adoh-i.*
अधिक्षत *adhikshata*, —— अदेहि *adeh-i.* ⎦

§ 404. Verbs ending in आ *á* or diphthongs, take य् *y* before the passive इ *i*.

दा *dá*, अदायि *adáyi*, instead of अदित *adita*.

§ 405. Verbs ending in अय् *ay* (Chur, Caus. Denom. &c.) drop अय् *ay* before the passive इ *i*, though in the general tenses, after the dropping of the passive य *ya*, the original अय् *ay* may reappear, i.e. the Âtm. may be used as passive.

बोधय् *bodhay*, अबोधि *abodhi*; चोरय् *choray*, अचोरि *achori*; राजय् *rájay*, अराजि *aráji*.

In the other persons these verbs may either drop अय् *ay* or retain it, being conjugated in either case after the first form of the first aorist.

भावय् *bhávay*; अभाविषि *abhávishi*, अभाविष्ठाः *abhávishṭháḥ*, अभावि *abhávi*; or अभावयिषि *abhávayishi*, अभावयिष्ठाः *abhávayishṭháḥ*, अभावि *abhávi*.

§ 406. Intensive bases in य *y* add the passive इ *i*, without Guṇa.

Int. बोभूय् *bobhúy*, अबोभूयि *abobhúyi*.

Intensive bases ending in य *y*, preceded by a consonant, drop य *y*, and refuse Guṇa.

Int. बेभिद् *bebhidy*; Aor. अबेभिदि *abebhidi*.

Desiderative bases, likewise, refuse Guṇa.

Des. बुबोधिष् *bubodhish*; Aor. अबुबोधिषि *abubodhishi*.

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* This would follow if *kartari* extends to Pâṇ. III. 1, 54, 56.

§ 407. The following are a few irregular formations of the 3rd pers. sing. aorist passive:

रभ् *rabh*, to desire, forms अरंभि *arambhi*. (Pâṇ. vii. 1, 63.) See § 345, [10].

रध् *radh*, to kill,   —   अरंधि *arandhi*. (Pâṇ. vii. 1, 61.)

जभ् *jabh*, to yawn,   —   अजंभि *ajambhi*. (Pâṇ. vii. 1, 61.)

भंज् *bhañj*, to break,   —   अभंजि *abhañji* or अभाजि *abháji*. (Pâṇ. vi. 4, 33.)

लभ् *labh*, to take,   —   अलंभि *alambhi* or अलाभि *alábhi*. (Pâṇ. vii. 1, 69.)

    With prepositions लभ् *labh* always forms अलंभि *alambhi*.

जन् *jan*, to beget,   —   अजनि *ajani*. (Pâṇ. vii. 3, 35.)

बध् *badh*, to strike,   —   अबधि *abadhi*. (Pâṇ. vii. 3, 35.)

§ 408. Roots ending in अम् *am*, which admit of intermediate इ *i* (§ 332, 16), do not lengthen their radical vowel. (Pâṇ. vii. 3, 34.)

शम् *śam*, अशमि *aśami;* तम् *tam*, अतमि *atami;* but यम् *yam*, अयामि *ayámi*. Pâṇini excepts आचम् *ácham*, to rinse, which forms आचामि *áchámi*. Others add कम् *kam*, वम् *vam*, नम् *nam* (Pâṇ. vii. 3, 34, vârt.).

§ 409. Thus the paradigms given in the Âtmanepada may be used in the passive of the aorist, with the exception of the 3rd pers. sing. (See p. 182.)

अलविषि *alavishi*	अलविष्वहि *alavishvahi*	अलविष्महि *alavishmahi*
अलविष्ठाः *alavishṭháḥ*	अलविषाथां *alavisháthám*	अलविध्वं or °ढुं *alavidhvam* or -*ḍhvam*
अलावि *alávi*	अलविषातां *alavishátám*	अलविषत *alavishata*

The Two Futures, the Conditional, and the Benedictive Passive.

§ 410. These formations are identically the same in the passive as in the Âtmanepada.   Hence

    Fut. बोधिष्ये *bodhishyé*, I shall be known.

    Cond. अबोधिष्ये *ábodhishye*, I should be known.

  Periphr. Fut. बोधिताहे *bodhitáhe*, I shall be known.

    Bened. बोधिषीय *bodhishíyá*, May I be known!

Secondary Form of the Aorist, the Two Futures, the Conditional, and Benedictive of Verbs ending in Vowels.

§ 411. All verbs ending in vowels, in अय् *ay*, and likewise हन् *han*, to strike, दृश् *dṛiś*, to see, ग्रह् *grah*, to take, may form a secondary base (really denominative), being identical with the peculiar third person singular of the aorist passive, described before.   Thus from लू *lú* we have अलावि *alávi*, and from this, by treating the final इ *i* as the intermediate इ *i*, we form,

Sing. 1. pers. अलाविषि *alávi-shi*,   by the side of अलविषि *alávi-shi*.

    2.   अलाविष्ठाः *alávi-shṭháḥ*,   —   —   अलविष्ठाः *alávi-shṭháḥ*.

    3.   अलावि *alávi*,   —   —   अलावि *alávi*.

Dual 1. pers. अलाविष्वहि *alávi-shvahi*, by the side of अलविष्वहि *alavi-shvahi*.

2. अलाविषाथां *alávi-shâthâm*, — — अलविषाथां *alavi-shâthâm*.

3. अलाविषातां *alávi-shâtâm*, — — अलविषातां *alavi-shâtâm*.

Plur. 1. pers. अलाविष्महि *alávi-shmahi*, by the side of अलविष्महि *alavi-shmahi*.

2. अलाविध्वं *alávi-dhvam* or °ढ़्‌-*dhvam* — अलविध्वं *alavi-dhvam* or °ढ़्‌.

3. अलाविषत *alávi-shata*, — — अलविषत *alavi-shata*.

Fut. लाविष्ये *lávi-shye*, by the side of लविष्ये *lavi-shye*.

Cond. अलाविष्ये *alávi-shye*, — — अलविष्ये *alavi-shye*.

Per. Fut. लावितहे *lávi-tâhe*, — — लवितहे *lavi-tâhe*.

Ben. लाविषीय *lávi-shíya*, — — लविषीय *lavi-shíya*.

From चि *chi*, to gather, 3rd pers. sing. Aor. Pass. अचायि *achâyi*; hence

Aor. अचायिषि *achâyishi*, besides अचेषि *acheshi*, &c.

Fut. चायिष्ये *châyishye*, — चेष्ये *cheshye*.

Cond. अचायिष्ये *achâyishye*, — अचेष्ये *acheshye*.

Per. Fut. चायितहे *châyitâhe*, — चेतहे *chetâhe*.

Ben. चायिषीय *châyishíya*, — चेषीय *cheshíya*.

From घ्रा *ghrâ*, to smell, 3rd pers. sing. Aor. Pass. अघ्रायि *aghrâyi*; hence

Aor. अघ्रायिषि *aghrâyishi*, besides अघ्रासि *aghrâsi*.

Fut. घ्रायिष्ये *ghrâyishye*, — घ्रास्ये *ghrâsye*.

Cond. अघ्रायिष्ये *aghrâyishye*, — अघ्रास्ये *aghrâsye*.

Per. Fut. घ्रायितहे *ghrâyitâhe*, — घ्रातहे *ghrâtâhe*.

Ben. घ्रायिषीय *ghrâyishíya*, — घ्रासीय *ghrâsíya*.

From धृ *dhvṛi*, to hurt, 3rd pers. sing. Aor. Pass. अध्वारि *adhvâri*; hence

Aor. अध्वारिषि *adhvârishi*, besides अध्वृषि *adhvṛishi* or अध्वरिषि *adhvŭrishi*.

Fut. ध्वारिष्ये *dhvârishye*, — ध्वरिष्ये *dhvŭrishye*.

Per. Fut. ध्वारितहे *dhvâritâhe*, — ध्वर्तहे *dhvârtâhe*.

Ben. ध्वारिषीय *dhvârishíya*, — ध्वृषीय *dhvṛishíya* or ध्वरिषीय *dhvŭrishíya**.

From हन् *han*, to kill, 3rd pers. sing. Aor. Pass. अघानि *aghâni*; hence

Aor. अघानिषि *aghânishi*, besides (अवधिषि *avadhishi*). Pân. vi. 4, 62 †.

Fut. घानिष्ये *ghânishye*, — हनिष्ये *hanishye*.

Per. Fut. घानितहे *ghânitâhe*, — हंतहे *hantâhe*.

Ben. घानिषीय *ghânishíya*, — (वधिषीय *vadhishíya*).

From दृश् *dṛiś*, to see, 3rd pers. sing. Aor. Pass. अदर्शि *adarśi*; hence

Aor. अदर्शिषि *adarśishi*, besides अदृक्षि *adṛikshi*.

Fut. दर्शिष्ये *darśishye*, — द्रक्ष्ये *drakshye*.

Per. Fut. दर्शितहे *darśitâhe*, — द्रष्टहे *drashṭâhe*.

Ben. दर्शिषीय *darśishíya*, — दृक्षीय *dṛikshíya*.

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* See § 332, 5.

† Siddh.-Kaum. vol. ii, p. 270, seems to allow अहसि *ahasi*.

From ग्रह् *grah*, to take, 3rd pers. sing. Aor. Pass. अग्राहि *agrâhi*; hence

   Aor. अग्राहिषि *agrâhishi*, besides अग्रहीषि *agrahîshi*.

   Fut. ग्राहिष्ये *grâhishye*, — ग्रहीष्ये *grahîshye*.

  Per. Fut. ग्राहिताहे *grâhitâhe*, — ग्रहीताहे *grahîtâhe*.

   Ben. ग्राहिषीय *grâhishîya*, — ग्रहीषीय *grahîshîya*.

From रमय् *ramay*, to delight, Caus. of रम् *ram*, 3rd pers. sing. Aor. Pass.
अरमि *arami* or अरामि *arâmi*; hence

  Aor. अरमिषि *aramishi* or अरामिषि *arâmishi*, besides अरमयिषि *aramayishi*.

§ 412. Certain verbs of an intransitive meaning take the passive इ *i* in the 3rd pers. sing.
Aor. Âtm. Thus उत्पद्यते *utpadyate* (3rd pers. sing. present of the Âtmanepada of a Div
verb), he arises, becomes उदपादि *udapâdi*, he arose, he sprang up; but it is regular in the
other persons, उदपत्सातां *udapatsâtâm*, they two arose, &c. (Pân. III. 1, 60.)

§ 413. Other verbs of an intransitive character take the same form optionally (Pân. III. 1, 61):

दीप् *dîp* (दीप्यते *dîpyate*, he burns, Div, Âtm.), अदीपि *adîpi* or अदीपिष्ट *adîpishṭa*.

जन् *jan* (जायते *jâyate*, he is born, he is, Div, Âtm.; it cannot be formed from जन् *jan*
  (Hu, Par.), to beget), अजनि *ajani* or अजनिष्ट *ajanishṭa*.

बुध् *budh* (बुध्यते *budhyate*, he is conscious, Div, Âtm.), अबोधि *abodhi* or अबुद्ध *abuddha*.

पूर् *pûr* (पूरयति *pûrayati*, he fills, Chur.), अपूरि *apûri* or अपूरिष्ट *apûrishṭa*.

ताय् *tây* (तायते *tâyate*, he spreads, Bhû, Âtm.; really Div form of Tan), अतायि *atâyi* or
  अतायिष्ट *atâyishṭa*.

प्याय् *pyây* (प्यायते *pyâyate*, he grows), अप्यायि *apyâyi* or अप्यायिष्ट *apyâyishṭa*.

CHAPTER XVI.

PARTICIPLES, GERUNDS, AND INFINITIVE.

§ 414. The participle of the present Parasmaipada retains the Vikaraṇas
of the ten classes. It is most easily formed by taking the 3rd pers. plur. of
the present, and dropping the final इ *i*. This gives us the Aṅga base, from
which the Pada and Bha base can be easily deduced according to general
rules (§ 182). The accent remains in the participle on the same syllable
where it was in the 3rd pers. plur. If the accent falls on the last syllable
of the participle, and if that participle does not take a nasal, then all Bha
cases and the feminine suffix receive the accent. (Pân. VI. 1, 173.) Thus

भवंति	भवंत्	Nom. S. भवन्	Acc. भवंतं	Instr. भवता &c.
bhávanti	*bhávant*	*bhávan*	*bhávantam*	*bhavatá*
तुदंति	तुदंत्	तुदन्	तुदंतं	तुदता &c.
tudánti	*tudánt*	*tudán*	*tudántam*	*tudatá*
दीव्यंति	दीव्यंत्	दीव्यन्	दीव्यंतं	दीव्यता &c.
dívyanti	*dívyant*	*dívyan*	*dívyantam*	*dívyatá*

चोरयंति	चोरयंत्	Nom. S. चोरयन्	Acc. चोरयंतं	Instr. चोरयता &c.
choráyanti	choráyant	choráyan	choráyantam	choráyatá
सुन्वंति	सुन्वंत्	सुन्वन्	सुन्वंतं	सुन्वता &c.
sunvánti	sunvánt	sunván	sunvántam	sunvatá
तन्वंति	तन्वंत्	तन्वन्	तन्वंतं	तन्वता &c.
tanvánti	tanvánt	tanván	tanvántam	tanvatá
क्रीणंति	क्रीणंत्	क्रीणन्	क्रीणंतं	क्रीणता &c.
krínánti	krínánt	krínán	krínántam	krínatá
अदंति	अदंत्	अदन्	अदंतं	अदता &c.
adánti	adánt	adán	adántam	adatá
जुह्वति	जुह्वत्	जुह्वत्	जुह्वतं	जुह्वता (§ 184)
júhvati	júhvat	júhvat	júhvatam	júhvatá
रुंधंति	रुंधंत्	रुंधन्	रुंधंतं	रुंधता &c.
rundhánti	rundhánt	rundhán	rundhántam	rundhatá
बोभुवति Intens.	बोभुवत्	बोभुवत्	बोभुवतं	बोभुवता (§ 184)
bóbhuvati	bóbhuvat	bóbhurat	bóbhuvatam	bóbhuvatá

§ 415. The participle of the future is formed on the same principle.

भविष्यंति	भविष्यंत्	Nom. S. भविष्यन्	Acc. भविष्यंतं	Instr. भविष्यता
bhavishyánti	bhavishyánt	bhavishyán	bhavishyántam	bhavishyatá

§ 416. The participle of the reduplicated perfect may best be formed by taking the 3rd pers. plur. of that tense. This corresponds, both in form and accent, with the Bha base of the participle, only that the स् s, as it is always followed by a vowel, is changed to ष् sh. Having the Bha base, it is easy to form the Anga and Pada bases, according to § 204. In forming the Anga and Pada bases, it must be remembered,

1. That roots ending in a vowel, restore that vowel, which, before उ: uh, had been naturally changed into a semivowel.

2. That, according to the rules on intermediate इ i, all verbs which, without counting the उ: uh, are monosyllabic in the 3rd pers. plur., insert इ i. (See Necessary इ i, § 338, 1; Optional इ i, § 337, 8.)

3rd P. Plur.	Instr. Sing.	Nom. Sing.	Acc. Sing.	Instr. Plur.
बभूवुः	बभूवुषा	बभूवान्	बभूवांसं	बभूवद्भिः
babhúvúh	babhúvúshá	babhúván	babhúvámsam	babhúváddbhih
निन्युः	निन्युषा	निनीवान्	निनीवांसं	निनीवद्भिः
ninyúh	ninyúshá	nintván	nintvámsam	nintvádbhih
तुतुदुः	तुतुदुषा	तुतुद्वान्	तुतुद्वांसं	तुतुद्वद्भिः
tutudúh	tutudúshá	tutudván	tutudvámsam	tutudvádbhih
दिदिवुः	दिदिवुषा	दिदिवान् (§ 143)	दिदिवांसं	दिदिवद्भिः
didivúh	didivúshá	didiván	didivámsam	didivádbhih
चोरयामासुः	चोरयामासुषा	चोरयामासिवान्	चोरयामासिवांसं	चोरयामासिवद्भिः.
choraydmásúh	choraydmásúshá	choraydmásiván	choraydmásivámsam	choraydmásiváddbhih

3rd P. Plur.	Instr. Sing.	Nom. Sing.	Acc. Sing.	Instr. Plur.
सुषुवुः	सुषुवुषा	सुषुवान्	सुषुवांसं	सुषुवद्भिः
sushuvúḥ	sushuvúshá	sushuván	sushuvā́ṁsam	sushuvádbhiḥ
तेनुः	तेनुषा	तेनिवान्	तेनिवांसं	तेनिवद्भिः
tenúḥ	tenúshá	teniván	tenivā́ṁsam	tenivádbhiḥ
चिक्रियुः	चिक्रियुषा	चिक्रीवान्	चिक्रीवांसं	चिक्रीवद्भिः
chikriyúḥ	chikriyúshá	chikrīván	chikrīvā́ṁsam	chikrīvádbhiḥ
आदुः	आदुषा	आदिवान्	आदिवांसं	आदिवद्भिः
ādúḥ	ādúshá	ādiván	ādivā́ṁsam	ādivádbhiḥ
जुहुवुः	जुहुवुषा	जुहुवान्	जुहुवांसं	जुहुवद्भिः
juhuvúḥ	juhuvúshá	juhuván	juhuvā́ṁsam	juhuvádbhiḥ
रुरुधुः	रुरुधुषा	रुरुध्वान्	रुरुध्वांसं	रुरुध्वद्भिः
rurudhúḥ	rurudhúshá	rurudhván	rurudhvā́ṁsam	rurudhvádbhiḥ

§ 417. In five verbs, where the insertion of इ *i* before वस् *vas* is optional (§ 337, 8), we get the following forms :

	3rd P. Plur.	Instr. Sing.	Nom. Sing.	Acc. Sing.	Instr. Plur.
गम्	जग्मुः	जग्मुषा	जग्मिवान् or जगन्वान्*	जग्मिवांसं	जग्मिवद्भिः
gam	jagmúḥ	jagmúshá	jagmiván or jaganván	jagmivā́ṁsam	jugmivádbhiḥ
हन्	जघ्नुः	जघ्नुषा	जघ्निवान् or जघन्वान्	जघ्निवांसं	जघ्निवद्भिः
han	jaghnúḥ	jaghnúshá	jaghniván or jaghanván	jaghnivā́ṁsam	jaghnivádbhiḥ
विद्	विविदुः	विविदुषा	विविद्वान् or विविदिवान्	विविद्वांसं	विविद्वद्भिः
vid	vividúḥ	vividúshá	vividván or vividiván	vividrā́ṁsam	vividrádbhiḥ
विश्	विविशुः	विविशुषा	विविश्वान् or विविशिवान्	विविश्वांसं	विविश्वद्भिः
vis	viviśúḥ	viviśúshá	viviśván or viviśiván	viviśrā́ṁsam	viviśvádbhiḥ
दृश्	दद्रृशुः	दद्रृशुषा	दद्रृश्वान् or दद्रृशिवान्	दद्रृश्वांसं	दद्रृश्वद्भिः
driś	dadriśúḥ	dadriśúshá	dadriśván or dadriśiván	dadriśvā́ṁsam	dadriśvádbhiḥ

§ 418. The participle of the reduplicated perfect Âtmanepada is formed by dropping इरे *ire*, the termination of the 3rd pers. plur. Âtm., and substituting आन *âna*.

बभूविरे *babhúviré*—बभूवानः *babhúvânáḥ*

चक्रिरे *chakriré*—चक्राणः *chakrâṇáḥ*

ददिरे *dadiré*—ददानः *dadânáḥ*

§ 419. The participle present Âtmanepada has two terminations,—मान *mâna* for verbs of the First Division (§ 295), आन *âna* for verbs of the Second Division.

In the First Division we may again take the 3rd pers. plur. present Âtm., drop the termination न्ते *nte*, and replace it by मानः *mânaḥ*.

In the Second Division we may likewise take the 3rd pers. plur. present Âtm., drop the termination अते *ate*, and replace it by आनः *ânaḥ*.

* The same optional forms run through all the Pada and Bha cases.

First Division.	Second Division.
भवंते *bháva-nte*—भवमान: *bháva-mánah*	सुन्वते *sunv-áte*—सुन्वान: *sunv-ánáh*
तुदंते *tudá-nte*—तुदमान: *tudá-mánah*	साम्रुवते *ápnuv-áte*—साम्रुवान: *ápnuv-á*
दीव्यंते *dívya-nte*—दीव्यमान: *dívya-mánah*	तन्वते *tanv-áte*—तन्वान: *tanv-ánáh*
चोरयंते *choraya-nte*—चोरयमाण: *choraya-mánah*	क्रीणते *krín-áte*—क्रीणान: *krín-ánáh*
Pass. तुध्यंते *tudyá-nte*—तुध्यमान: *tudyá-mánah*	षदते *ad-áte*—षदान: *ad-ánáh*
Caus. भावयंते *bhávaya-nte*—भावयमान: *bhávaya-mánah*	जुह्वते *júhv-ate*—जुह्वान: *júhv-ána*
Des. बुभूषंते *búbhúsha-nte*—बुभूषमाण: *búbhúsha-mánah*	रुंधते *rundh-áte*—रुंधान: *rundh-ánáh*
Int. बोभूयंते *bodhúyá-nte*—बोभूयमान: *bobhúyá-mánah*	

§ 420. The participle of the future in the Âtmanepada is formed by adding मान: *mánah* in the same manner.

भविष्यंते *bhavishyá-nte*—भविष्यमाण: *bhavishyá-mánah*
नेष्यंते *neshyá-nte*—नेष्यमाण: *neshyá-mánah*
तोत्स्यंते *totsyá-nte*—तोत्स्यमान: *totsyá-mánah*
एधिष्यंते *edhishyá-nte*—एधिष्यमाण: *edhishyá-mánah*

§ 421. The participles of the present and future passive are formed by adding मान: *mánah* in the same manner.

भूयंते *bhúyá-nte*—भूयमान: *bhúyá-mánah*	भाविष्यंते—भाविष्यमाण: *bhávishyá-nte*—*bhávishyá-mánah*
बुध्यंते *budhyá-nte*—बुध्यमान: *budhyá-mánah*	
स्तूयंते *stúyá-nte*—स्तूयमान: *stúyá-mánah*	नायिष्यंते—नायिष्यमाण: *náyishyá-nte*—*náyishyá-mánah*
क्रियंते *kriyá-nte*—क्रियमाण: *kriyá-mánah*	Or like the Part. Fut. Âtm.
भाव्यंते *bhávyá-nte*—भाव्यमान: *bhávyá-mánah*	

The Past Participle Passive in त: *táh and the Gerund in* त्वा *tvá.*

§ 422. The past participle passive is formed by adding त: *táh* or न: *náh* to the root. कृ *kri*, कृत: *kritáh*, done, masc.; कृता *kritá*, fem.; कृतं *kritám*, neut. लू *lú*, लून: *lúnáh*, cut.

This termination त *ta* is, as we saw, most opposed to the insertion of inter-mediate इ *i*, so much so that verbs which may form any one general tense with or without इ *i*, always form their past participle without it. The number of verbs which must insert इ *i* before त *ta* is very small. (§ 332, D.)

Besides being averse to the insertion of intermediate इ *i*, the participial termination त *ta*, having always the Udâtta, is one of those which have a tendency to weaken verbal bases. (See § 344.)

§ 423. The gerund of simple verbs is formed by adding त्वा *tvá* to the root. कृ *kri*, कृत्वा *kritvá*, having done. पू *pú*, पूत्वा *pútvá* or, from पूङ *pún*, पवित्वा *pavitvá*, having purified.

The rules as to the insertion of the intermediate इ *i* before त्वा *tvá* have been given before. With regard to the strengthening or weakening of the

base, the general rule is that त्वा *tvâ* without intermediate इ *i* weakens, with intermediate इ *i* strengthens the root (Pâṇ. 1. 2, 18). It always has the Udâtta. In giving a few more special rules on this point, it will be convenient to take the terminations त *ta* and त्वा *tvâ* together, as they agree to a great extent, though not altogether.

I. त: *táḥ* and त्वा tvấ, with intermediate इ i.

§ 424. If त: *taḥ* takes intermediate इ *i*, it may in certain verbs produce Guṇa. In this case the Guṇa before त्वा *tvâ* is regular.

शी *śi*, to lie down, शयित: *śayitáḥ* (Pâṇ. 1. 2, 19); शयित्वा *śayitvấ*.
स्विद् *svid*, to sweat, स्वेदित: *sveditáḥ* or स्विन्न: *svinnáḥ*; स्वेदित्वा *sveditvấ*.
मिद् *mid*, to be soft, मेदित: *meditáḥ*; मेदित्वा *meditvấ*.
क्ष्विद् *kshvid*, to drip, क्ष्वेदित: *kshveditáḥ*; क्ष्वेदित्वा *kshveditvấ*.
धृष् *dhṛish*, to dare, धर्षित: *dharshitáḥ*; धर्षित्वा *dharshitvấ*.
मृष् *mṛish*, to bear, मर्षित: *marshitáḥ* (patient), (Pâṇ. 1. 2, 20); मर्षित्वा *marshitvấ*.
पू *pû*, to purify, पवित: *pavitáḥ* (Pâṇ. 1. 2, 22); पवित्वा *pavitvấ*, from पूङ् *pûṅ*. See No. 156.

§ 425. Verbs with penultimate उ *u* may or may not take Guṇa before त *ta* with intermediate इ *i*, if they are used impersonally.

द्युत् *dyut*, to shine, द्युतितं *dyutitám* or द्योतितं *dyotitám*, it has been shining. (Pâṇ. 1. 2, 21.)

§ 426. If त्वा *tvâ* takes intermediate इ *i*, it requires, as a general rule, Guṇa (Pâṇ. 1. 2, 18), or at all events does not produce any weakening of the base. वृत् *vrit*, to exist, वर्तित्वा *vartitvấ*. संस् *sraṁs*, to fall, संसित्वा *sraṁsitvấ* (Pâṇ. 1. 2, 23). पू *pû* (i. e. पूङ् *pûṅ*), to purify, पवित्वा *pavitvấ* (Pâṇ. 1. 2, 22).

Verbs, however, beginning with consonants, and ending in any single consonant except य् *y* or व् *v*, preceded by इ *i*, ई *î* or उ *u*, ऊ *û*, take Guṇa optionally (Pâṇ. 1. 2, 26): द्युत् *dyut*, to shine, द्योतित्वा *dyotitvấ* or द्युतित्वा *dyutitvấ*. The same option applies to तृष् *tṛish*, to thirst; मृष् *mṛish*, to bear; कृश् *kṛiś*, to attenuate (Pâṇ. 1.2,25); तृषित्वा *trishitvấ* or तर्षित्वा *tarshitvấ*.

§ 427. Though taking intermediate इ *i*, त्वा *tvâ* does not produce Guṇa, but, if possible, weakens the base, in रुद् *rud*, to cry, रुदित्वा *ruditvấ* (Pâṇ. 1. 2, 8); विद् *vid*, to know, विदित्वा *viditvấ*; मुष् *mush*, to steal, मुषित्वा *mushitvấ*; ग्रह् *grah*, to take, गृहीत्वा *grihitvấ*; मृड् *mṛid*, to delight, मृडित्वा *mṛiditvấ* (Pâṇ. 1. 2, 7); मृद् *mṛid*, to rub, मृदित्वा *mṛiditvấ*; गुध् *gudh*, to cover, गुधित्वा *gudhitvấ*; क्लिश् *kliś*, to hurt, क्लिशित्वा *klisitvấ*; वद् *vad*, to speak, उदित्वा *uditvấ*; वस् *vas*, to dwell, उषित्वा *ushitvấ*.

§ 428. Roots ending in थ् *th* or फ् *ph*, preceded by a nasal, may or may not drop the nasal before त्वा *tvâ* (Pâṇ. 1. 2, 23); ग्रंथित्वा *granthitvấ* or ग्रथित्वा *grathitvấ*, having twisted. The same applies to the roots वंच् *vañch*, to cheat, and लुंच् *luñch*, to pluck (Pâṇ. 1. 2, 24); वंचित्वा *vañchitvấ* or वचित्वा *vachitvấ*.

II. त: *táḥ* and त्वा tvấ, without intermediate इ i.

§ 429. Roots ending in nasals lengthen their vowel before त: *taḥ* and त्वा *tvâ* (Pâṇ. VI. 4, 15). शम् *śam*, to rest, शांत: *śántáḥ*, शांत्वा *śántvấ*.
क्रम् *kram*, to step, may or may not lengthen its vowel before त्वा *tvâ* (Pâṇ. VI. 4, 18). क्रम् *kram*, क्रांत: *krántáḥ*, क्रांत्वा *krántvấ* or क्रंत्वा *krantvấ*; also क्रमित्वा *kramitvấ*.

§ 430. The following roots, ending in nasals, drop them before त: *taḥ* and त्वा *tvâ*. (Pâṇ. VI. 4, 37.)

यम् *yam*, to check, यत: *yatáḥ*, यत्वा *yatvá**; रम् *ram*, to sport, रत: *ratáḥ*, रत्वा *ratvá*; नम् *nam*, to bend, नत: *natáḥ*, नत्वा *natvá*; हन् *han*, to kill, हत: *hatáḥ*, हत्वा *hatvá*; गम् *gam*, to go, गत: *gatáḥ*, गत्वा *gatvá*; मन् *man*, to think, मत: *matáḥ*, मत्वा *matvá*; वन् *van*, to ask; तन् *tan*, to stretch, तत: *tatáḥ*, तत्वा *tatvá*; and the other verbs of the Tan class, ending in न् *n*.

Note—Of the same verbs those ending in न् *n* drop the nasal before the gerundial य *ya* and insert त् *t*: प्रमत्य *pramátya* (Pân. VI. 4, 38): those ending in म् *m* may or may not drop the nasal before the gerundial य *ya*; प्रगत्य *pragátya* or प्रगम्य *pragámya*.

§ 431. The following verbs drop final न् *n*, and lengthen the vowel.

जन् *jan*, to bear, जात: *játaḥ*, जात्वा *játvá*; सन् *san*, to obtain, सात: *sátaḥ*, सात्वा *sátvá*; खन् *khan*, to dig, खात: *khátaḥ*, खात्वा *khátvá*.

1. Roots ending in छ *chh*, or व् *v*, substitute श् *ś* and ऊ *ú*. (Pân. VI. 4, 19.)

प्रछ् *prachh*, to ask, पृष्ट: *prishṭaḥ* (§ 125), पृष्ट्वा *prishṭvá*; दिव् *div*, to play, द्यून: *dyúnaḥ*, द्यूत्वा *dyútvá*.

2. Roots ending in छ् *rchh*, or व् *rv*, drop their final consonant. (Pân. VI. 4, 21.)

मुछ् *murchh*, to faint, मूत: *múrtaḥ*; तुर्व् *turv*, to strike, तूर्ण: *túrṇaḥ*.

§ 432. The following verbs change their व् *v* with the preceding or following vowel into ऊ *ú*. (Pân. VI. 4, 20.)

ज्वर् *jvar*, to ail, जूर्ण: *júrṇaḥ*, जूर्त्वा *júrtvá*; त्वर् *tvar*, to hasten, तूर्ण: *túrṇaḥ*, तूर्त्वा *túrtvá*; स्रिव् *sriv*, to dry, स्रूत: *srútaḥ*, स्रूत्वा *srútvá*; अव् *av*, to protect, ऊत: *útaḥ*, ऊत्वा *útvá*; मव् *mav*, to bind, मूत: *mútaḥ*, मूत्वा *mútvá*.

§ 433. Roots ending in ऐ *ai* substitute आ *á*; ध्यै *dhyai*, to meditate, ध्यात: *dhyátaḥ*, ध्यात्वा *dhyátvá*; or ई *i*; गै *gai*, to sing, गीत: *gitaḥ*, गीत्वा *gítvá*. Final ए *e* and आ *á*, too, are changed to ई *i*; पा *pá*, to drink, पीत: *pítaḥ*, पीत्वा *pítvá*; धे *dhe*, to suck, धीत: *dhítaḥ*, धीत्वा *dhítvá*.

§ 434. The following roots change their final vowel into इ *i*.

दो *do*, to cut, दित: *ditaḥ*, दित्वा *ditvá* (Pân. VII. 4, 40); सो *so*, to finish, सित: *sitaḥ*, सित्वा *sitvá*; मा *má*, to measure, मित: *mitaḥ*, मित्वा *mitvá*; स्था *sthá*, to stand, स्थित: *sthitaḥ*, स्थित्वा *sthitvá*; धा *dhá*, to place, हित: *hitaḥ*, हित्वा *hitvá* (Pân. VII. 4, 42); हा *há*, to leave (हीन: *hinaḥ*), हित्वा *hitvá* (Pân. VII. 4, 43).

§ 435. शो *śo*, to sharpen, and छो *chho*, to cut, substitute इ *i*, or take the regular आ *á*.

शो *śo*, शित: *śitaḥ* or शात: *śátaḥ*, शित्वा *śitvá* or शात्वा *śátvá* (Pân. VII. 4, 41).

§ 436. Exceptional forms :

दा *dá*, to give, forms दत्त: *dattaḥ*†, दत्त्वा *dattvá* (Pân. VII. 4, 46).

स्फाय् *spháy*, to grow, forms स्फीत: *sphitaḥ* (Pân. VI. 1, 22).

स्त्यै *styai*, to call (with प्र *pra*), forms प्रस्तीत: *prastitaḥ* (Pân. VI. 1, 23) and प्रस्तीम: *prastímaḥ* (Pân. VIII. 2, 54).

स्त्यै *śyai*, to curdle, forms शीन: *śinaḥ*, and शीत: *śitaḥ*, cold ; but संश्यान: *saṁśyánaḥ*, rolled up (Pân. VI. 1, 24, 25).

प्याय् *pyáy*, to grow, forms पीन: *pinaḥ*; but प्यान: *pyánaḥ* after certain prepositions (Pân. VI. 1, 28).

§ 437. The verbs which take Samprasâraṇa before त: *taḥ* and त्वा *tvá* have been mentioned

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* See verbs without intermediate इ *i*. (§ 332, 13, and 16.)

† After prepositions ending in vowels, द *da* may be dropt, and the final इ *i* and उ *u* of a preposition lengthened.   प्रदत्त: *pradattaḥ*, प्रत्त: *prattaḥ*; सुदत्त: *sudattaḥ*, सूत्त: *súttaḥ*.

in § 393, as undergoing the same change in the benedictive and passive. वच् *vach*, to speak, उक्त: *uktaḥ*, उक्त्वा *uktvá*, &c.

§ 438. Roots which can lose their nasal (§ 345,[10]) lose it before त: *taḥ* and त्वा *tvá*. स्रंस् *sraṁs*, to tear, स्रस्त: *srastaḥ*, स्रस्त्वा *srastvá*.

But स्कन्द् *skand*, to stride, forms its gerund स्कान्त्वा *skantvá*, and स्यन्द् *syand*, to flow, स्यान्त्वा *syantvá* (Pân. VI. 4, 31), although their न् *n* is otherwise liable to be lost. Part. स्कन्न: *skannaḥ*, स्यन्न: *syannaḥ*.

नश् *naś*, to perish, and roots ending in ज् *j*, otherwise liable to nasalization, retain the nasal optionally before त्वा *tvá* (Pân. VI. 4, 32). नंष्ट्वा *naṁshṭvá* or नष्ट्वा *nashṭvá* (but only नष्ट: *nashṭaḥ*); रङ्क्त्वा *raṅktvá* or रक्त्वा *raktvá* (but only रक्त: *raktaḥ*); मज्ज् *majj*, to dive, मङ्क्त्वा *maṅktvá* or मक्त्वा *maktvá* (Pân. VII. 1, 60).

§ 439. Causal verbs form the participle after rejecting अय *aya*; कारयति *kârayati*, कारित: *kâritaḥ*, but कारयित्वा *kârayitvá*.

§ 440. Desiderative verbs form the participle and gerund regularly; चिकीर्षति *chikîrshati*, चिकीर्षित: *chikîrshitaḥ*, चिकीर्षित्वा *chikîrshitvá*.

§ 441. Intensive verbs Âtm. of roots ending in vowels form the participle and gerund regularly; चेक्रीयते *chekrîyate*, चेक्रीयित: *chekrîyitaḥ*, चेक्रीयित्वा *chekrîyitvá*. After roots ending in consonants the intensive य् *y* is dropt; बेभिद्यते *bebhidyate*, बेभिदित: *bebhiditaḥ*, बेभिदित्वा *bebhiditvá*.

Intensive verbs Par. form the participle and gerund regularly; चर्कर्ति *charkarti*, चर्क्रित: *charkritaḥ*, चर्करित्वा *charkaritvá*.

न: náḥ *instead of* त: táḥ *in the Past Participle.*

§ 442. Certain verbs take न: *náḥ* instead of त: *táḥ* in the past participle passive, provided they do not take the intermediate इ *i*.

1. Twenty-one verbs of the Krî class, beginning with लू *lú*, to cut, लून: *lûnaḥ* (Dhâtupâṭha 31, 13; Pân. VIII. 2, 44). The most important are, धून: *dhûnaḥ*, shaken; जीन: *jinaḥ*, decayed. Some of them come under the next rule.

2. Twelve verbs of the Div class, beginning with सू *sû* (Dhâtupâṭha 26, 23–35; Pân. VIII. 2, 45). The most important are, दून: *dûnaḥ*, pained; दीन: *dînaḥ*, wasted; प्रीण: *prînaḥ*, loved.

3. Verbs ending in ऋ *ṛi*, which is changed into ईर् *îr* or ऊर् *úr*. स्तृ *stṛi*, स्तीर्ण: *stîrṇaḥ*, spread; शीर्ण: *śîrṇaḥ*, injured; दीर्ण: *dîrṇaḥ*, torn; जीर्ण: *jîrṇaḥ*, decayed.

4. Verbs ending in द् *d*; भिद् *bhid*, भिन्न: *bhinnaḥ*, broken; छिद् *chhid*, छिन्न: *chhinnaḥ*, cut. But मद् *mad*, मत्त: *mattaḥ*, intoxicated. In नुद् *nud*, to push, विद् *vid*, to find, and उन्द् *und*, to wet, the substitution is optional (Pân. VIII. 2, 56); नुन्न: *nunnaḥ* or नुत्त: *nuttaḥ*.

5. Verbs which native grammarians have marked in the Dhâtupâṭha with

an indicatory श्रो *o*; भुज् *bhuj* (भुजो *bhujo*, Dhâtupâṭha 28, 124), to bend, भुग्न: *bhugnaḥ*.

6. Verbs beginning with a double consonant, one of them being a semivowel, and ending in आ *â*, or ए *e*, ऐ *ai*, श्रो *o*, changeable to आ *â* (Pâṇ. VIII. 2, 43); ग्लै *glai*, ग्लान: *glânaḥ*, faded. Except ध्यै *dhyai*, to meditate, ध्यात: *dhyâtaḥ* (Pâṇ. VIII. 2, 57); ख्या *khyâ*, to proclaim, ख्यात: *khyâtaḥ*. In त्रै *trai*, to protect, घ्रा *ghrâ*, to smell, the substitution is optional; त्राण: *trâṇaḥ* or त्रात: *trâtaḥ* (Pâṇ. VIII. 2, 56.)

7. Miscellaneous participles in न: *naḥ*: पूर्ण: *pûrṇaḥ*, only if derived from पूर् *pûr*, and then with an optional form पूरित: *pûritaḥ* (Pâṇ. VII. 2, 27); while the participle of पृ *pṛî* is said to be पूर्त: *pûrtaḥ* (Pâṇ. VIII. 2, 57); क्षीण: *kshîṇaḥ*, from क्षि *kshi*, to waste; द्यून: *dyûnaḥ*, from दिव् *div*, to play, (not to gamble, where it is द्यूत: *dyûtaḥ*)*; लग्न: *lagnaḥ*, from लग् *lag*, to be in contact with (Pâṇ. VII. 2, 18); also from लज् *laj*, to be ashamed; शीन: *śînaḥ* and श्यान: *śyânaḥ*, coagulated, but शीत: *śîtaḥ*, cold; ह्रीण: *hrîṇaḥ* or ह्रीत: *hrîtaḥ*, ashamed (Pâṇ. VIII. 2, 56).

§ 443. Native grammarians enumerate certain words as participles which, though by their meaning they may take the place of participles, are by their formation to be classed as adjectives or substantives rather than as participles. Thus पक्व: *pakvâḥ*, ripe; शुष्क: *śushkaḥ*, dry (Pâṇ. VI. 1, 206); क्षाम: *kshâmâḥ*, weak; कृश: *kṛiśâḥ*, thin; प्रस्तीम: *prastîmâḥ*, crowded; फुल्ल: *phullâḥ*, expanded; क्षीव: *kshîvâḥ*, drunk, &c.

§ 444. By adding the possessive suffix वत् *vat* (§ 187) to the participles in त *ta* and न *na*, a new participle of very common occurrence is formed, being in fact a participle perfect active. Thus कृत: *kṛitâḥ*, done, becomes कृतवान् *kṛitávân*, one who has done, but generally used as a definite verb. स कटं कृतवान् *sa kaṭam kṛitavân*, he has made the mat; or in the feminine सा कृतवती *sâ kṛitavatî*, and in the neuter तत्कृतवत् *tat kṛitavat*. They are regularly declined throughout like adjectives in वत् *vat*.

Gerund in य *ya*.

§ 445. Compound verbs, but not verbs preceded by the negative particle अ *a*, take य *ya* (without the accent), instead of त्वा *tvâ*. Thus, instead of भूत्वा *bhûtvâ*, we find संभूय *sambhûya*; but अजित्वा *ajitvâ*, not having conquered.

§ 446. Verbs ending in a short vowel take त्य *tya* instead of य *ya*. जि *ji*, to conquer, जित्वा *jitvâ*, having conquered; but विजित्य *vijitya*. भृ *bhṛi*, to carry, भृत्वा *bhṛitvâ*; but संभृत्य *sambhṛitya*, having collected. Except क्षि *kshi*, which forms प्रक्षीय *prakshîya*, having destroyed (Pâṇ. VI. 4, 59).

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* Pâṇ. VIII. 2, 49, allows द्यून *dyûna* in all senses of the root दिव् *div*, except in that of gambling; see Dhâtupâṭha 26, 1. द्यून *dyûna* and परिद्यून *paridyûna*, pained, come from a different root, दिव् *div*, to pain, Dhâtupâṭha 33, 51.

§ 447. Causative bases with short penultimate vowel, keep the causative suffix सय् *ay* before य *ya* (Pân. VI. 4, 56): संगमयति *sangamáyati*, संगमय *sangamáyya*, having caused to assemble. Otherwise the causative suffix is, as usual, dropt: तारयति *táráyati*, प्रतार्य *pratárya*, having caused to advance. प्रापयति *prápáyati* forms प्राप्य *prápya* and प्रापय्य *prápáyya*, having caused to reach (Pân. VI. 4, 57).

§ 448. The verbs called घु *ghu* (§ 392 *), मा *má*, to measure, स्था *sthá*, to stand, गा *gá*, to sing or to go, पा *pá*, to drink or to protect, हा *há*, to leave, सो *so*, to finish, take आ *á*, not इ *i* (Pân. VI. 4, 69). दो *do*, to cut, अवदाय *avadáya*; स्था *sthá*, प्रस्थाय *prasthúya*. But पा *pá*, to drink, may form प्रपाय *prapáya* or प्रपीय *prapíya* (Sâr.).

§ 449. Verbs ending in म् *m*, which do not admit of intermediate इ *i*, may or may not drop their म् *m*. Ex. नम् *nam*, to bow, प्रणम्य *pranámya* or प्रणत्य *pranátya*; गम् *gam*, to go, आगम्य *ágámya* or आगत्य *ágátya*. Other verbs ending in nasals, not admitting of intermediate इ *i*, or belonging to the Tan class, always drop their final nasal. Ex. हन् *han*, प्रहत्य *prahátya*; तन् *tan*, प्रतत्य *pratátya*†. खन् *khan* and जन् *jan* form खन्य *khánya* or खाय *kháya*, जन्य *jánya* or जाय *jáya*.

§ 450. Verbs ending in ऋ *ri* change it to ईर् *ír*, and, after labials, into ऊर् *úr*. Ex. वितीर्य *vitírya*, having crossed; संपूर्य *sampúrya*, having filled.

§ 451. Certain verbs are irregular in not taking Samprasâraṇa. Thus वे *ve*, to weave, forms प्रवाय *praváya*; ज्या *jyá*, to fail, उपज्याय *upajyáya*; व्ये *vye*, to cover, प्रव्याय *pravyáya*, but after परि *pari* optionally परिव्याय *parivyáya* or परिवीय *parivíya* (Pân. VI. 1, 41–44).

§ 452. Some verbs change final इ *i* and ई *í* into आ *á*. Thus मी *mi*, मीनाति *mináti*, he destroys, and मि *mi*, मिनोति *minóti*, he throws, form निमाय *nimáya*; दी *di*, to destroy, उपदाय *upadáya*; ली *li*, to melt, optionally विलाय *viláya* or विलीय *vilíya* (Pân. VI. 1, 50–51).

CHAPTER XVII.

VERBAL ADJECTIVES.

Verbal Adjectives in तव्य: *távyaḥ (or tavyáḥ),* अनीय: *aníyaḥ, and* य: *yáḥ*
(*or* यॊः *and* yaḥ).

§ 453. These verbal adjectives (called *Kṛitya*) correspond in meaning to the Latin participles in *ndus*, conveying the idea that the action expressed by the verbs ought to be done or will be done. कर्तव्य: *kartavyaḥ*, करणीय: *karaṇíyaḥ*, कार्य: *káryaḥ*‡, faciendus. Ex. धर्मस्त्वया कर्तव्य: *dharmas tvayá kartavyaḥ*, right is to be done by thee.

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† Versus memorialis of these verbs: रमिर्यमिनमी हंतिरनुदान्ता गमिर्मनि: । तनु क्षणु द्रिण् क्षुणुकृणु वनु मनु तृणु घृणु ॥

‡ Another suffix for forming verbal adjectives is एलिम: *elímaḥ*, which is, however, of rare occurrence; पच् *pach*, to cook, पचेलिमा माषा: *pachelimá másháḥ*, beans fit to cook; भिदेलिम: *bhidelimaḥ*, brickle, fragile. (Pân. III. 1, 96, vârt.)

§ 454. In order to form the adjective in तव्य: *tavyaḥ*, take the periphrastic future, and instead of ता *tá* put तव्य: *tavyaḥ*.

Thus दा *dá*, to give	दाता *dátá*	दातव्य: *dátavyaḥ*	दानीय: *dáníyaḥ*	देय: *déyaḥ*
गै *gai*, to sing	गाता *gátá*	गातव्य: *gátavyaḥ*	गानीय: *gáníyaḥ*	गेय: *geyaḥ*
जि *ji*, to conquer	जेता *jetá*	जेतव्य: *jetavyaḥ*	जयनीय: *jayaníyaḥ*	जेय: *jeyaḥ*
भू *bhú*, to be	भविता *bhavitá*	भवितव्य: *bhavitavyaḥ*	भवनीय: *bhavaníyaḥ*	भव्य: *bhávyaḥ*
कृ *kri*, to do	कर्ता *kartá*	कर्तव्य: *kartavyaḥ*	करणीय: *karaṇíyaḥ*	कार्य: *káryaḥ*
जॄ *jrí*, to grow old	जरिता *jaritá*	जरितव्य: *jaritavyaḥ*	जरणीय: *jaraṇíyaḥ*	जार्य: *járyaḥ*
क्ष्विद् *kshvid*, to sweat	क्ष्वेदिता *kshveditá*	क्ष्वेदितव्य: *kshveditavyaḥ*	क्ष्वेदनीय: *kshvedaníyaḥ*	क्ष्वेद्य: *kshvedyaḥ*
बुध् *budh*, to know	बोधिता *bodhitá*	बोधितव्य: *bodhitavyaḥ*	बोधनीय: *bodhaníyaḥ*	बोध्य: *bodhyaḥ*
कृष् *krish*, to draw	कष्टा or क्रष्टा¹	कष्टव्य: or क्रष्टव्य:²	कर्षणीय: *karshaṇíyaḥ*	कृष्य: *krishyaḥ*
कुच् *kuch*⁴, to squeeze	कुचिता *kuchitá*	कुचितव्य: *kuchitavyaḥ*	कुचनीय: *kuchaníyaḥ*	कुच्य: *kuchyaḥ*
मिह् *mih*, to sprinkle	मेढा *medhá*	मेढव्य: *medhavyaḥ*	मेहनीय: *mehaníyaḥ*	मेह्य: *mehyaḥ*
गम् *gam*, to go	गंता *gantá*	गंतव्य: *gantavyaḥ*	गमनीय: *gamaníyaḥ*	गम्य: *gamyaḥ*
दृश् *dris*, to see	द्रष्टा *drashtá*	द्रष्टव्य: *drashtavyaḥ*	दर्शनीय: *darsaníyaḥ*	दृश्य: *drisyaḥ*
दंश् *dams*, to bite	दंष्टा *damshtá*	दंष्टव्य: *damshtavyaḥ*	दंशनीय: *damsaníyaḥ*	दंश्य: *damsyaḥ*
Caus. भावय् *bhávay*, to cause to be	भावयिता	भावयितव्य:	भावनीय:	भाव्य:
	bhávayitá	*bhávayitavyaḥ*	*bhávaníyaḥ*	*bhávyaḥ*
Des. बुभूष् *bubhúsh*, to wish to be	बुभूषिता	बुभूषितव्य:	बुभूषणीय:	बुभूष्य:
	bubhúshitá	*bubhúshitavyaḥ*	*bubhúshaṇíyaḥ*	*bubhúshyaḥ*
Int. बोभूय् *bobhúy*	बोभूयिता	बोभूयितव्य:	बोभूयनीय:	बोभूय्य:
	bobhúyitá	*bobhúyitavyaḥ*	*bobhúyaníyaḥ*	*bobhúyyaḥ*
Int. बोभू *bobhú*	बोभविता	बोभवितव्य:	बोभवनीय:	बोभव्य:
	bobharitá	*bobharitavyaḥ*	*bobhavaníyaḥ*	*bobhavyaḥ*
Int. बेभिद्य् *bebhidy*	बेभिदिता	बेभिदितव्य:	बेभिदनीय:	बेभिद्य:
	bebhiditá	*bebhiditavyaḥ*	*bebhidaníyaḥ*	*bebhidyaḥ*

§ 455. In order to form the adjective in अनीय: *aníyaḥ*, it is generally sufficient to take the root as it appears before तव्य: *tavyaḥ*, omitting, however, intermediate इ *i*, and putting अनीय: *aníyaḥ* instead. Guṇa-vowels before अनीय: *aníyaḥ* have, of course, the semivowel for their final element, and there can be no occasion for the intermediate इ *i*. The अय् *ay* of the causative and the य् *y* after consonants of intensives and other derivative verbs are, as usual, rejected. बुध् *budh*, बोधयति *bodhayati*, बोधनीय: *bodhaníyaḥ*; भिद् *bhid*, बेभिद्यते *bebhidyate*, बेभिदनीय: *bebhidaníyaḥ*.

§ 456. In order to form the adjective in य: *yaḥ* (ख्यत् *nyat*, &c.) it is

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¹ *karshtá* or *krashtá*.   ² *karshtavyaḥ* or *krashtavyaḥ*.   ³ § 456, 3.

⁴ Never takes Guṇa (§ 345, note), except before terminations which have ण् *ṇ* or ङ् *ṅ*. This termination is ख्यत् *nyat*.

generally sufficient to take the adjective in अनीय: *aníyaḥ* and to cut off अनी *aní.* Thus भवनीय: *bhav-aní-yaḥ* becomes भव्य: *bhavyaḥ;* चेतनीय: *chet-aní-yaḥ,* चेत्य: *chetyaḥ;* वयनीय: *vay-aní-yaḥ,* वेय: *veyaḥ;* बोधनीय: *bodh-aní-yaḥ,* बोध्य: *bodhyaḥ.* A few more special rules, however, have here to be mentioned:

1. Final आ *á,* ए *e,* ऐ *ai,* ओ *o,* become ए *e.* दा *dá,* to give, देय: *deyaḥ;* गै *gai,* to sing, गेय: *geyaḥ.* (Pân. III. 1, 98; VI. 4, 65.)

2. Final इ *i* and ई *í* take Guṇa, as before अनीय *aníya;* जि *ji,* जेय: *jeyaḥ,* to be conquered, different from जय्य: *jayyaḥ,* conquerable; क्षि *kshi,* to destroy, क्षेय: *ksheyaḥ,* different from क्षय्य: *kshayyaḥ,* destructible (Pân. VI. 1, 81). Final उ *u* and ऊ *ú,* under the same circumstances, are changed to अव् *av,* or, after अवश्य *avaśya,* when a high degree of necessity is expressed, to आव् *áv;* भव्य: *bhavyaḥ* or अवश्यभाव्य: *avaśya-bhávyaḥ;* विप्रेण शुचिना भाव्यं *vipreṇa śuchiná bhávyam,* a Brâhman must be pure. Final उ *u* if it appears as उव् *uv* before अनीय *aníya,* appears as ऊ *ú* before य *ya;* गु *gu,* to sound, गुवनीय *guvaníya,* गूय *gúya.*

3. Final ऋ *ṛi* and ॠ *ṛí* before य: *yaḥ,* but not before अनीय: *aníyaḥ,* take Vṛiddhi instead of Guṇa. कार्य: *káryaḥ;* पार्य: *páryaḥ.* (Pân. III. 1, 120, 124.)

4. Penultimate ऋ *ṛi,* which takes Guṇa before अनीय: *aníyaḥ,* does not take Guṇa before य: *yaḥ,* with few exceptions; वृध्य: *vṛidhyaḥ,* दृश्य: *dṛiśyaḥ* (Pân. III. 1, 110). But कृप् *kṛip,* to do, forms कल्प्य: *kalpyaḥ;* चृत् *chṛit,* to kill, चर्त्य: *chartyaḥ* (Pân. III. 1, 110); वृष् *vṛish,* to sprinkle, वृष्य: *vṛishyaḥ* or वर्ष्य: *varshyaḥ* (Pân. III. 1, 120). Penultimate ऋ *ṛi* becomes ईर् *ír;* कृत् *kṛit,* कीर्त: *kírtyaḥ.*

5. Penultimate इ *i* and उ *u* take Guṇa before य: *yaḥ,* as before अनीय: *aníyaḥ;* विद् *vid,* वेद्य: *vedyaḥ;* शुष् *śush,* शोष्य: *śoshyaḥ.*

6. Penultimate अ *a,* prosodially short, before य: *yaḥ,* but not before अनीय: *aníyaḥ,* is lengthened, unless the final consonant is a labial (Pân. III. 1, 98; 124). हस् *has,* to laugh, हास्य: *hásyaḥ;* वह् *vah,* वाह्य: *váhyaḥ.* But शप् *śap,* to curse, शप्य: *śapyaḥ;* लभ् *labh,* लभ्य: *labhyaḥ.* The अ *a* remains likewise short in शक्य: *śakyaḥ,* from शक् *śak,* to be able; in सह्य: *sahyaḥ,* from सह् *sah,* to bear (Pân. III. 1, 99), and some other verbs*. खन् *khan* forms खेय: *kheyaḥ* (Pân. III. 1, 111), which, however, may be derived from खै *khai,* to dig; हन् *han,* वध्य: *vadhyaḥ* or घात्य: *ghátyaḥ.*

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* Pâṇini (III. 1, 100) mentions only गद् *gad,* मद् *mad,* चर् *char,* यम् *yam,* if used without preposition. The Sârasvatî (III. 7, 7) includes among the S'akâdi verbs, शक् *śak,* सह् *sah,* गद् *gad,* मद् *mad,* चर् *char,* यम् *yam,* तक् *tak,* शास् *śas,* चत् *chat,* यत् *yat,* पत् *pat,* जन् *jan,* हन् *han,* (वध् *vadh*), शल् *śal,* रुच् *ruch.*

§ 457. The following are a few derivatives in य: *yah*, formed against the general rules:

गुह् *guh*, to hide, may form गुह्यः *guhyah* or गोह्यः *gohyah* (Pân. III. 1, 109, Kâśikâ); जुष् *jush*, to cherish, जुष्यः *jushyah*; ग्रह् *grah*, to take, गृह्यः *grihyah*, after प्रति *prati* and अपि *api*; वद् *vad*, to speak, उद्यः *udyah*, in composition (Pân. III. 1, 106; 114. ब्रह्मोद्या कथा *brahmodyâ kathâ*, a story told by a Brâhman); भू *bhû*, to be, भूय *bhûya*, in composition (Pân. III. 1, 107. ब्रह्मभूयं गतः *brahmabhûyam gatah*, arrived at Brahmahood); शास् *śâs*, to rule, शिष्यः *śishyah*, pupil.

We find त् *t* inserted before य: *yah*, in analogy to the gerunds in य *ya*, in the following verbs:

इ *i*, to go, इत्यः *ityah*; स्तु *stu*, to praise, स्तुत्यः *stutyah*; वृ *vri*, to choose, वृत्यः *vrityah*; दृ *dri*, to regard, दृत्यः *drityah*; भृ *bhri*, to bear, भृत्यः *bhrityah*; कृ *kri*, to do, कृत्यः *krityah*. But many of these forms are only used in certain senses, and must not be considered as supplanting the regular verbal adjectives. Thus गुह्यः *guhyah* and गोह्यः *gohyah* both occur; दुह्यः *duhyah* and दोह्यः *dohyah*, &c.

§ 458. Verbs ending in च *ch* or ज *j* change their final consonant into क *k* or ग *g* if the following य *ya* (*ṇyat*) requires the lengthening of the vowel. पच् *pach*, पाक्यं *pâkyam*; भुज् *bhuj*, to enjoy, भोग्यं *bhogyam*, but भोज्यं *bhojyam*, what is to be eaten (Pân. VII. 3, 69).

There are, however, several exceptions. Verbs beginning with a guttural do not admit the substitution of gutturals. Likewise the following verbs: यज् *yaj*, याच् *yâch*, रुच् *ruch*, प्रवच् *pravach*, रिच् *rich*, त्यज् *tyaj*, पूज् *pûj*, अज् *aj*, व्रज् *vraj*, वंच् *vañch* (to go). Thus याज्यं *yâjyam*, याच्यं *yâchyam*, रोच्यं *rochyam*, प्रवाच्यं *pravâchyam*, अर्च्यं *archyam*, त्याज्यं *tyâjyam*, पूज्यं *pûjyam* (Prakriyâ-Kaumudî, p. 55 b).

Infinitive in तुं *tum*.

§ 459. The infinitive is formed by adding तुं *tum*, which has no accent. The base has the same form as before the ता *tâ* of the periphrastic future, or before the तव्यः *tâvyah* of the verbal adjective. बुध् *budh*, बोधितुं *bódhitum*. (See § 454.) Ex. कृष्णं द्रष्टुं व्रजति *krishnam drashṭum vrajati*, he goes to see Krishna; भोक्तुं कालः *bhoktum kâlah*, it is time to eat.

Verbal Adverb.

§ 460. By means of the unaccentuated suffix अं *am*, which, as a general rule, is added to that form which the verb assumes before the passive इ *i* (3rd pers. sing. aor. pass., § 403), a verbal adverb is formed. From भुज् *bhuj*, to eat, भोजं *bhójam*; from पा *pâ*, to drink, पायं *pâyam*. Ex. अग्रे भोजं व्रजति *agre bhojam vrajati*, having first eaten, he goes. This verbal adverb is most frequently used twice over. Ex. भोजं भोजं व्रजति *bhojam bhojam vrajati*, having eaten and eaten, he goes (Pân. III. 4, 22). It is likewise used at the end of compounds; द्वैधंकारं *dvaidhamkâram*, having divided; उच्चैःकारं *uchchaiḥkâram*, loudly.

CHAPTER XVIII.

CAUSATIVE VERBS.

§ 461. Simple roots are changed into causal bases by Guṇa or Vṛiddhi of their radical vowel, and by the addition of a final इ *i*. The root is then treated as following the Bhû class, so that इ *i* appears in the special tenses as अय *aya*. Thus भू *bhú* becomes भावि *bhávi* and भावयति *bhávayati*, he causes to be; बुध् *budh* becomes बोधि *bodhi* and बोधयति *bodháyati*, he causes to know. The accent is on the *á* of *áya*.

§ 462. The rules according to which the vowel takes either Guṇa or Vṛiddhi are as follows:

1. Final इ *i* and ई *í*, उ *u* and ऊ *ú*, ऋ *ṛi* and ॠ *ṛí* take Vṛiddhi.

     Thus स्मि *smi*, to laugh, स्माययति *smáyayati*, he makes laugh.

        नी *ní*, to lead, नाययति *náyayati*, he causes to lead.

        प्लु *plu*, to swim, प्लावयति *plávayati*, he makes swim.

        भू *bhú*, to be, भावयति *bhávayati*, he causes to be.

        कृ *kṛi*, to make, कारयति *kárayati*, he causes to make.

        कॄ *kṛí*, to scatter, कारयति *kárayati*, he causes to scatter.

2. Medial इ *i*, उ *u*, ऋ *ṛi*, ऌ *ḷi*, followed by a single consonant, take Guṇa; ऋ *ṛi* becomes ईर् *ír*.

     Thus विद् *vid*, to know, वेदयति *vedayati*, he makes know.

        बुध् *budh*, to know, बोधयति *bodhayati*, he makes know.

        कृत् *kṛit*, to cut, कर्तयति *kartayati*, he causes to cut.

        क्लृप् *kḷip*, to be able, कल्पयति *kalpayati*, he renders fit.

3. Medial अ *a* followed by a single consonant is lengthened, but there are many exceptions.

     सद् *sad*, to sit, सादयति *sádayati*, he sets.

     पत् *pat*, to fall, पातयति *pátayati*, he fells.

Exceptions:

I. Most verbs ending in अम् *am* do not lengthen their vowel:

     गम् *gam*, to go, गमयति *gamayati*, he makes go.

     क्रम् *kram*, to stride, क्रमयति *kramayati*, he causes to stride.

Verbs in अम् *am* which do lengthen the vowel are,

     कम् *kam*, to desire, कामयते *kámayate*, he desires; Caus. कामयति *kámayati*, he makes desire.

     अम् *am*, to move, अमति *amati*, he moves; Caus. आमयति *ámayati*, he makes move.

     चम् *cham*, to eat, चमति *chamati*, he eats; Caus. चामयति *chámayati*, he makes eat.

     शम् *śam*, if it means to see, शाम्यति *śámyati*, he sees; Caus. शामयति *śámayati*, he shows; but शमयति *śamayati*, he quiets.

     यम् *yam*, unless it means to eat, यच्छति *yachchhati*; Caus. यामयति *yámayati*, he extends; but यमयति *yamayati*, he feeds.

नम् *nam*, to bend, optionally lengthens its vowel if it is used without a preposition; नामयति *námayati* or नमयति *namayati*, he bends. If preceded by a preposition, the vowel always ought to remain short (Dh. P. 19, 67).

वम् *vam*, to vomit, optionally lengthens its vowel if it is used without a preposition; वामयति *vámayati* or वमयति *vamayati*, he makes vomit. If preceded by a preposition, the vowel always ought to remain short (Dh. P. 19, 67)*.

II. A class of verbs collected by native grammarians, and beginning with घट् *ghaṭ* (Dh. P. 19, 1), do not lengthen their vowel. The same verbs may optionally retain their short vowel in the 3rd pers. sing. aorist of the causative passive (§ 405). The following list contains the more important among these verbs:

CAUSATIVE.

Root.	3rd Pers. Sing. Pres. Par.	3rd Pers. Sing. Aor. Passive.
1. घट् *ghaṭ*, to strive	घटयति *ghaṭayati*	अघटि or अघाटि *aghāṭi*
2. व्यथ् *vyath*, to fear	व्यथयति *vyathayati*	अव्यथि or अव्याथि *avyāthi*
3. प्रथ् *prath*, to be famous	प्रथयति *prathayati*	अप्रथि or अप्राथि *aprāthi*
4. म्रद् *mrad*, to rub	म्रदयति *mradayati*	अम्रदि or अम्रादि *amrādi*
5. क्रप् *krap*, to pity	क्रपयति *krapayati*	अक्रपि or अक्रापि *akrāpi*
6. त्वर् *tvar*, to hurry	त्वरयति *tvarayati*	अत्वरि or अत्वारि *atvāri*
7. ज्वर् *jvar*, to burn with fever	ज्वरयति *jvarayati*	अज्वरि or अज्वारि *ajvāri*
8. नट् *naṭ*, to dance	नटयति *naṭayati*	अनटि or अनाटि *anāṭi*
9. श्रथ् *śrath*, to kill	श्रथयति *śrathayati*	अश्रथि or अश्राथि *aśrāthi*
10. वन् *van*, to act†	प्रवनयति *pravanayati*	प्रावनि or प्रावानि *právāni*
11. ज्वल् *jval*, to shine†	प्रज्वलयति *prajvalayati*	प्राज्वलि or प्राज्वालि *prájvāli*
12. स्मृ *smṛi*, to regret	स्मरयति *smarayati*	अस्मरि or अस्मारि *asmāri*
13. दृ *dṛi*, to respect, (not to tear)	दरयति *darayati*	अदरि or अदारि *adāri*
14. श्रा *śrá*, to boil	श्रपयति *śrapayati*	अश्रपि or अश्रापि *aśrāpi*
15. ज्ञा *jñá*, to slay, to please, to sharpen (?), to perceive	ज्ञपयति *jñapayati*	अज्ञपि or अज्ञापि *ajñápi*
16. चल् *chal*, to tremble	चलयति *chalayati*	अचलि or अचालि *achāli*
17. मद् *mad*, to rejoice, &c.	मदयति *madayati*	अमदि or अमादि *amādi*
18. ध्वन् *dhvan*, to sound, to ring	ध्वनयति *dhvanayati*	अध्वनि or अध्वानि *adhvāni*
19. दल् *dal*, to cut	दलयति *dalayati* (optional)	अदलि or अदालि *adāli*
20. वल् *val*, to cover	वलयति *valayati* (optional)	अवलि or अवालि *avāli*
21. स्खल् *skhal*, to drop	स्खलयति *skhalayati* (optional)	अस्खलि or अस्खालि *askhāli*
22. त्रप् *trap*, to be ashamed	त्रपयति *trapayati*	अत्रपि or अत्रापि *atrāpi*
23. क्षै *kshai*, to wane	क्षपयति *kshapayati*	अक्षपि or अक्षापि *akshápi*

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* Dhâtupâṭha 19, 67. ज्वल ह्वल वल नमो अनुपसर्गीड़ा (मित्) (ज्वलह्वलेत्यनुपसृष्टस्येव वैकल्यिकमित्त्वबोधनात् राजारामशास्त्री). It seems indeed that the verbs without prepositions only, are optionally *mit* (i. e. short-voweled), while with prepositions they are *mit*, and nothing else. See, however, Colebrooke, Sanskrit Grammar, p. 317, note.

† Without a preposition, and optionally with a preposition. See note *.

24. जन् *jan* (Div), nasci	जनयति *janayati*	सजनि or सजानि *ajáni*
25. जॄ *jṝt* (Div), to grow old	जरयति *jarayati*	सजरि or सजारि *ajári*
26. रन्ज् *rañj* (Bhû), to hunt, to dye*	रजयति or रन्ज° *rajayati* or *rañja-*	सरजि or सराजि *aráji*
27. ग्ला *glá†* or ग्लै *glai*, to fade	ग्रपयति or ग्रापयति *glápayati*	सग्रपि or सग्रापि *aglápi*
28. स्ना *sná†*, to wash	स्रपयति or स्रापयति *snápayati*	सस्रपि or सस्रापि *asnápi*
29. वन् *van†*, to cherish	वनयति or वानयति *vánayati*	सवनि or सवानि *aváni*
30. फण् *phaṇ*, to go	फणयति or फाणयति(?) *pháṇayati*	सफणि or सफाणि *apháṇi*

Note—Some of these verbs are to be considered as *mit*, i. e. as having a short vowel in the causative, if employed in the sense given above; while if they occur again in other sections of the Dhâtupâṭha and with different meanings, they may be conjugated likewise as ordinary verbs.

§ 463. Some verbs form their causative base anomalously:

I. Nearly all verbs ending in आ *á*, and most ending in ए *e*, ऐ *ai*, ओ *o*, change-able to आ *á*, insert प *p* before the causal termination. (Pâṇ. VII, 3, 36.)

Thus दा *dá*, to give, ददाति *dadáti*, he gives; दापयति *dápayati*, he causes to give.

दे *de*, to pity, दयते *dayate*, he pities; दापयति *dápayati*, he causes pity.

दो *do*, to cut, दाति *dáti* or द्यति *dyati*, he cuts; दापयति *dápayati*, he causes cutting.

दै *dai*, to purify, दायति *dáyati*, he purifies; दापयति *dápayati*, he causes to purify.

II. Other irregular causatives are given in the following list. Their irregu-larity consists chiefly in taking प *p* with Guṇa or Vṛiddhi of the radical vowel; sometimes in lengthening the vowel instead of raising it to Guṇa; and frequently in substituting a new base.

1. इ *i*, to go, in अधीते *adhíte*, he reads; Caus. अध्यापयति *adhyápayati*, he teaches ‡. (Pâṇ. VI, 1, 48.)

2. ऋ *ri*, to go, ऋच्छति *richchháti*; Caus. अर्पयति *arpayati*, he places. (Pâṇ. VII, 3, 36.)

3. क्नूय् *knúy*, to sound, क्नूनाति *knúnáti*; Caus. क्नोपयति *knopayati*, he causes to sound.

4. क्री *krí*, to buy, क्रीणाति *kríṇáti*; Caus. क्रापयति *krápayati*, he causes to buy.

5. क्ष्माय् *kshmáy*, to tremble, क्ष्मायते *kshmáyate*; Caus. क्ष्मापयति *kshmápayati*, he causes to tremble. (Pâṇ. VII. 3, 36.)

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* If the causative means to hunt, the न् *n* is rejected; रजयति मृगान् *rajayati mṛigán*, he hunts deer; रन्जयति वस्त्राणि *rañjayati vastráṇi*, he dies clothes. We may also form अरन्जि *arañji*, but सरांजि *aráñji* is wrong, अकारस्योपधान्तावेन दीर्घाप्राप्ते: (पा° ६. ४. ९३).

† With a preposition, but optionally without a preposition. The usage of the best writers varies, and Indian grammarians vary in their interpretation of Dhâtupâṭha 19, 67-68. See note (on preceding page).

‡ प्रति + इ *prati+i*, to approach, forms its causal regularly when it means to make a person understand, प्रत्याययति *pratyáyayati*. Otherwise the causative of इ *i* is formed from गम् *gam*.

6. चि *chi*, to collect, चिनोति *chinoti*; Caus. चापयति *châpayati*, or regularly चाययति *châyayati*, he causes to collect. (Pân. VI. 1, 54.)

7. छो *chho*, to cut, छ्यति *chhyati*; Caus. छाययति *chhâyayati*, he causes to cut.

8. जागृ *jâgri*, to be awake, जागर्ति *jâgarti*; Caus. जागरयति *jâgarayati*, he rouses.

9. जि *ji*, to conquer, जयति *jayati*; Caus. जापयति *jâpayati*, he causes to conquer.

10. दरिद्रा *daridrâ*, to be poor, दरिद्राति *daridrâti*; Caus. दरिद्रयति *daridrayati*, he makes poor.

11. दीधी *dîdhî*, to shine, दीधीते *dîdhîte*; Caus. दीधयति *dîdhayati*, he causes to shine.

12. दुष् *dush*, to sin, दुष्यति *dushyati*; Caus. दूषयति *dûshayati*, he causes to sin; also दोषयति *doshayati*, he demoralizes. (Pân. VI. 4, 91.)

13. धू *dhû*, to shake, धूनोति *dhûnoti*; Caus. धूनयति *dhûnayati*, he causes to shake.

14. पा *pâ*, to drink, पिबति *pibati*; Caus. पाययति *pâyayati*, he causes to drink; also पै *pai*, पायति *pâyati*, to be dry.

15. पा *pâ*, to protect, पाति *pâti*; Caus. पालयति *pâlayati*, he protects.

16. प्री *prî*, to love, प्रीणाति *prînâti*; Caus. प्रीणयति *prînayati*, he delights.

17. भ्रज्ज् *bhrajj*, to roast, भृज्जति *bhrijjati*; Caus. भ्रज्जयति *bhrajjayati*, he makes roast, or भर्ज्जयति *bharjjayati*, from भृज् *bhrij*.

18. भी *bhî*, to fear, बिभेति *bibheti*; Caus. भापयते *bhâpayate* or भीषयते *bhîshayate*, he frightens; also regularly भाययति *bhâyayati*. (Pân. VI. 1, 56.)

19. मि *mi*, to throw, मिनोति *minoti*, and मी *mî*, to destroy, मिनाति *minâti*, form their Caus. like मा *mâ*.

20. री *rî*, to flow, or to go, रीयते *rîyate*; Caus. रेपयति *repayati*, he makes flow.

21. रुह् *ruh*, to grow, रोहति *rohati*; Caus. रोहयति *rohayati*, रोपयति *ropayati*, he causes to grow. (Pân. VII. 3, 43.)

22. ली *lî*, to adhere, लिनाति *linâti* and लीयते *lîyate*; Caus. लीनयति *lînayati*, लापयति *lâpayati*, and लाययति *lâyayati*; and, if the root takes the form ला *lâ*, also लालयति *lâlayati*(Pân.VII. 3,39). The meaning varies; see Pân.VI. 1,48; 51.

23. वा *vâ*, to blow, वाति *vâti*; Caus. वाजयति *vâjayati*, if it means he shakes.

24. वी *vî*, to obtain, वेति *veti*; Caus. वापयति *vâpayati* or वाययति *vâyayati*, if it means to make conceive. (Pân. VI. 1, 55.)

25. वे *ve*, to weave, वयति *vayati*; Caus. वाययति *vâyayati*, he causes to weave.

26. वेवी *vevî*, to conceive, वेवीते *vevîte*; Caus. वेवयति *vevayati*.

27. व्ये *vye*, to cover, व्ययति *vyayati*; Caus. व्याययति *vyâyayati*, he causes to cover.

28. व्ली *vlî*, to choose, व्लिनाति *vlinâti*; Caus. व्लेपयति *vlepayati*, he causes to choose.

29. शद् *sad*, to fall, शीयते *sîyate*; Caus. शातयति *sâtayati*, he fells; but not, if it means to move. (Pân. VII. 3, 42.)

30. शो *so*, to sharpen, श्यति *syati*; Caus. शाययति *sâyayati*, he causes to sharpen.

31. सिध् *sidh*, to succeed, सिध्यति *sidhyati*; Caus. साधयति *sâdhayati*, he performs; but सेधयति *sedhayati*, he performs sacred acts.

32. सो *so*, to destroy, स्यति *syati*; Caus. साययति *sâyayati*, he causes to destroy.

33. स्फुर् *sphur*, to sparkle, स्फुरति *sphurati;* Caus. स्फारयति *sphárayati* and स्फोरयति *sphorayati*, he makes sparkle.

34. स्फाय् *spháy*, to grow, स्फायते *spháyate;* Caus. स्फावयति *sphávayati*, he causes to grow.

35. स्मि *smi*, to smile, स्मयते *smayate;* Caus. स्मापयते *smápayate*, he astonishes; also स्माययति *smáyayati*, he causes a smile by something. (Pâṇ. VI. 1, 57.)

36. ह्री *hrí*, to be ashamed, जिह्रेति *jihreti;* Caus. ह्रेपयति *hrepayati*, he makes ashamed. (Pâṇ. VII. 3, 36.)

37. ह्वे *hve*, to call, ह्वयति *hvayati;* Caus. ह्वाययति *hváyayati*, he causes to call.

38. हन् *han*, to kill, हंति *hanti;* Caus. घातयति *ghátayati*, he causes to kill.

§ 464. As causative verbs are conjugated exactly like verbs of the Chur class, there is no necessity for giving here a complete paradigm. Like Chur verbs they retain अय् *ay* throughout, except in the reduplicated aorist and the benedictive Parasmaipada; and they form the perfect periphrastically. The only difficulty in causative verbs is the formation of their bases, and the formation of the aorist. Thus कृ *kri*, as causative, forms Pres. Par. and Âtm. कारयति, °ते, *kárayati, -te;* Impf. अकारयत्, °त, *akárayat, -ta;* Opt. कारयेत्, °त, *kárayet, -ta;* Imp. कारयतु, °तां, *kárayatu, -tám;* Red. Perf. कारयांचकार, °चक्रे, *káraydñchakára, -chakre* (§ 342); Aor. अचीकरत्, °त, *achíkarat, -ta;* Fut. कारयिष्यति, °ते, *kárayishyati, -te;* Cond. अकारयिष्यत्, °त, *akárayishyat, -ta;* Per. Fut. कारयिता *kárayitá;* Ben. कार्यात् *káryát;* कारयिषीष्ट *kárayishíshṭa.*

§ 465. If a causative verb has to be used in the passive, अय् *ay* is dropt (§ 399), but the root remains the same as it would have been with अय् *ay*. Hence Pres. कार्यते *káryate*, he is made to do; रोप्यते *ropyate*, from रुह् *ruh*, he is made to grow. The imperfect, optative, and imperative are formed regularly. The perfect is periphrastic with the auxiliary verbs in the Âtmanepada.

§ 466. In the general tenses, however, where the य *ya* of the passive disappears (§ 401), the causative अय् *ay* may or may not reappear, and we thus get two forms throughout (see Colebrooke, p. 198, note):

> Fut. भावयिष्ये *bhávayishye* or भाविष्ये *bhávishye*.
> Cond. अभावयिष्ये *abhávayishye* or अभाविष्ये *abhávishye*.
> Per. Fut. भावयिताहे *bhávayitáhe* or भावयिताहे *bhávitáhe*.
> Ben. भावयिषीय *bhávayishíya* or भाविषीय *bhávishíya*.
> First Aor. I. 1. p. अभावयिषि *abhávayishi* or अभाविषि *abhávishi*.
> 2. p. अभावयिष्ठाः *abhávayishṭháḥ* or अभाविष्ठाः *abhávishṭháḥ*.
> 3. p. अभावि *abhávi*.

CHAPTER XIX.

DESIDERATIVE VERBS.

§ 467. Desiderative bases are formed by reduplication, the peculiarities of which will have to be treated separately, and by adding स् *s* to the root. Thus from भू *bhú*, to be, बुभूष् *bubhúsh*, to wish to be. The accent is on the reduplicative syllable.

§ 468. These new bases are conjugated like Tud roots. बुभूषामि *bubhúshámi*, बुभूषसि *bubhúshasi*, बुभूषति *bubhúshati*, बुभूषाव: *bubhúshávaḥ*, &c.

§ 469. The roots which take the intermediate इ *i* have been given before (§ 331, 340), as well as those which take intermediate ई *í*. Thus from विद् *vid*, to know, विविदिष् *vividish*, to wish to know; from तृ *trí*, to cross, तितरिष् *titarish* or तितरीष् *titaríish*, to wish to cross.

§ 470. As a general rule, though liable to exceptions, it may be stated that bases ending in one consonant may be strengthened by Guṇa, if they take the intermediate इ *i*. Thus बुध् *budh* forms बुबोधिषति *bubodhishati*; दिव् *div*, दिदेविषति *didevishati*: also कृ *krí*, चिकरिषति *chikarishati*; दृ *drí*, दिदरिषति *didarishati*. But भिद् *bhid*, Des. बिभित्सति *bibhitsati* (Pân. 1. 2, 10); गुह् *guh*, जुघुक्षति *jughukshati* (Pân. VII. 2, 12). In fact, no Guṇa without intermediate इ *i*.

§ 471. But there are important exceptions. In many cases the base of the desiderative is neither strengthened nor weakened; रुद् *rud*, रुरुदिषति *rurudishati*. Other bases may be strengthened optionally; द्युत् *dyut*, दिद्युतिषते *didyutishate* or दिद्योतिषते *didyotishate*. Certain bases which do not take intermediate इ *i* are actually weakened; स्वप् *svap*, सुषुप्सति *sushupsati*.

1. Verbs which do *not* take Guṇa, though they have intermediate इ *i*.

रुद् *rud*, to cry, रुरुदिषति *rurudishati*; विद् *vid*, to know, विविदिषति *vividishati*; मुष् *mush*, to steal, मुमुषिषति *mumushishati*. (Pân. 1. 2, 8.)

2. Verbs which may or may not take Guṇa, though they have intermediate इ *i*.

Verbs beginning with consonants, and ending in any single consonant, except य *y* or व *v*, and having इ *i* or उ *u* for their vowel. (Pân. 1. 2, 26.)

द्युत् *dyut*, दिद्युतिषते *didyutishate* or दिद्योतिषते *didyotishate*.

But दिव् *div*, दिदेविषति *didevishati* or, without इ *i*, दुद्यूषति *dudyúshati* (Pân. VII. 2, 49); वृत् *vrit*, विवर्तिषते *vivartishate* or विवृत्सति *vivritsati*.

3. Verbs ending in इ *i* or उ *u*, not taking intermediate इ *i*, lengthen their vowel; final ऋ *ri* and ॠ *rí* become ईर् *ír*, and, after labials, ऊर् *úr*. (Pân. VI. 4, 16.)

जि *ji*, to conquer, जिगीषति *jigíshati*; यु *yu*, to mix, युयूषति *yuyúshati*. कृ *krí*, to do, चिकीर्षति *chikírshati*; तृ *trí*, to cross, तितीर्षति *titírshati*. मृ *mri*, to die, मुमूर्षति *mumúrshati*; पॄ *prí*, to fill, पुपूर्षति *pupúrshati*.

If, however, they take intermediate इ *i*, they likewise take Guṇa.

स्मि *smi*, to smile, सिस्मयिषते *sismayishate*; पू *pú*, to purify, पिपविषते *pipavishate*; गॄ *grí*, to swallow, जिगरिषति *jigarishati*; दृ *dri*, to respect, दिदरिषते *didarishate*.

4. गम् *gam*, to go, as a substitute for इ *i*, to go, and हन् *han*, to kill, lengthen their vowel before the स *s* of the desiderative. (Pâṇ. VI. 4, 16.)

गम् *gam*, अधिजिगांसते *adhijigâṁsate*, he wishes to read; but जिगमिषति *jigamishati*, he wishes to go.

हन् *han*, जिघांसति *jighâṁsati*, he wishes to kill.

5. तन् *tan*, to stretch, lengthens its vowel optionally. (Pâṇ. V. 4, 17.)

तन् *tan*, तितांसति *titâṁsati* or तितंसति *titaṁsati*; but also तितनिषति *titanishati*. (Pâṇ. VII. 2, 49, vârt.)

6. सन् *san*, to obtain, drops its न *n* and lengthens the vowel before the स *s* of the desiderative. (Pâṇ. VI. 4, 42.)

सन् *san*, सिषासति *sishâsati*; but सिसनिषति *sisanishati*.

7. ग्रह् *grah*, to take, स्वप् *svap*, to sleep, and प्रछ् *prachh*, to ask, shorten their bases by Samprasâraṇa. (Pâṇ. I. 2, 8.)

ग्रह् *grah*, जिघृक्षति *jighṛikshati*.   स्वप् *svap*, सुषुप्सति *sushupsati*.

प्रछ् *prachh*, पिपृच्छिषति *pipṛichchhishati*.

8. The following verbs shorten their vowel to इ *i* before the स *s* of the desiderative, insert त *t* (Pâṇ. VII. 4, 54), and reject the reduplication.

मी *mî* (मीनाति *mînâti*, to destroy, and मिनोति *minoti*, to throw), Des. मित्सति *mitsati*.

मा *mâ* (माति *mâti*, to measure, मिमीते *mimîte*, to measure, मयते *mayate*, to change), Des. मित्सति *mitsati*, मित्सते *mitsate*.

दा *dâ* (ददाति *dadâti*, to give, दाञ्, Dh. P. 25, 9, दाप्, Dh. P. 22, 32; द्यति *dyati*, to cut, do, Dh. P. 26, 39; but not दाति *dâti*, to cut, दाप्, Dh. P. 24, 51, because it is not *ghu*, cf. § 392; दयते *dayate*, to pity, देञ्, Dh. P. 22, 66), Des. दित्सति *ditsati*, दित्सते *ditsate*.

धा *dhâ* (दधाति *dadhâti*, to place, धयति *dhayati*, to drink), Des. धित्सति *dhitsati*.

9. Other desideratives formed without reduplication:

रभ् *rabh*, to begin (रभते *rabhate*), Des. रिप्सते *ripsate*.

लभ् *labh*, to take (लभते *labhate*), Des. लिप्सते *lipsate*.

शक् *śak*, to be able (शक्नोति *śaknoti*, शक्यति *śakyati*), Des. शिक्षति *śikshati*.

पत् *pat*, to fall (पतति *patati*), Des. पित्सति *pitsati*.

पद् *pad*, to go (पद्यते *padyate*), Des. पित्सते *pitsate*.

आप् *âp*, to obtain (आप्नोति *âpnoti*), Des. ईप्सति *îpsati*.

ज्ञप् *jñap*, to command (ज्ञपयति *jñapayati*), Des. ज्ञीप्सति *jñîpsati*.

ऋध् *ṛidh*, to grow (ऋध्नोति *ṛidhnoti*), Des. ईर्त्सति *îrtsati*.

दंभ् *dambh*, to deceive (दभ्नोति *dabhnoti*), Des. धीप्सति *dhipsati* or धिप्सति *dhipsati*.

मुच् *much*, to free (मुंचति *muñchati*), Des. मोक्षते *mokshate* or मुमुक्षते *mumukshate*, he wishes for spiritual freedom.

राध् *râdh*, to finish (राध्यति *râdhyati*), Des. प्रतिरित्सति *prati-ritsati*, in the sense of injuring (Pâṇ. VII. 4, 54, vârt.), otherwise रिरात्सति *rirâtsati* (not रिरित्सति *riritsati*).

§ 472. Certain verbs which are commonly considered to belong to the Bhû class are really desiderative bases.

कित् *kit*, चिकित्सते *chikitsate*, he cures.   गुप् *gup*, जुगुप्सते *jugupsate*, he despises.

तिज् *tij*, तितिक्षते *titikshate*, he bears.   मान् *mân*, मीमांसते *mîmâṁsate*, he investigates.

बध् *badh,* बीभत्सते *bíbhatsate,* he loathes. दान् *dán,* दीदांसते *didáṃsate,* he straightens.
शान् *śán,* शीशांसते *śíśáṃsate,* he sharpens.

Reduplication in Desideratives.

§ 473. Besides the general rules of reduplication given in § 302–319*, the following special rules with regard to the vowel of the reduplicative syllable are to be observed in forming the desiderative base:

Radical अ *a* and आ *á* are represented by इ *i* in the reduplicative syllable (Pâṇ. VII. 4, 79).

पच् *pach,* पिपक्षति *pipakshati;* स्था *sthá,* तिष्ठासति *lishṭhásati.*

§ 474. अव् *av* and आव् *áv,* standing as Guṇa or Vṛiddhi of radical उ *u* or ऊ *ú,* are represented by इ *i* in the reduplicative syllable, provided they be preceded by प् *p,* फ् *ph,* ब् *b,* भ् *bh,* म् *m,* य् *y,* र् *r,* ल् *l,* व् *v,* ज् *j* (Pâṇ. VII. 4, 80).

पू *pú,* पिपावयिषति *pipávayishati,* (Red. Aor. अपीपवत् *apípavat.*) See § 375.

भू *bhú,* बिभावयिषति *bibhávayishati,* (Red. Aor. अबीभवत् *abíbhavat.*)

यु *yu,* यियावयिषति *yiyavishati,* and Caus. Desid. यियावयिषति *yiyávayishati.*

जु *ju,* जिजावयिषति *jijávayishati,* (Red. Aor. अजीजवत् *ajíjavat.*)

But नु *nu,* नुनावयिषति *nunávayishati,* (Red. Aor. अनूनवत् *anúnavat.*) See § 375†.

§ 475. Roots स्रु *sru,* to flow, श्रु *śru,* to hear, द्रु *dru,* to run, प्रु *pru,* to approach, प्लु *plu,* to swim, च्यु *chyu,* to fall, may under similar circumstances optionally take इ *i* or उ *u* in the reduplicative syllable.

स्रु *sru,* सिस्रावयिषति *sisrávayishati* or सुस्रावयिषति *susrávayishati;* but the simple desiderative सुसूषति *susrúshati* only.

स्वापय् *svápay,* the Caus. of स्वप् *svap,* forms सुष्वापयिषति *sushvápayishati.*

§ 476. Roots beginning with a vowel have a peculiar kind of internal reduplication, to which allusion was made in § 378. Thus (Pâṇ. VI. 1, 2)

अश् *aś* forms अशिश् + इषति *aśiś + ishati.*

अट् *aṭ* forms अटिट् + इषति *aṭiṭ + ishati.*

अक्ष् *aksh* forms अचिक्ष् + इषति *achiksh + ishati.*

उच्छ् *uchchh* forms उचिच्छ् + इषति *uchichchh + ishati.*

§ 477. If the root ends in a double consonant, the first letter of which is न् *n,* द् *d,* or र् *r,* then the second letter is reduplicated.

अर्च् *arch,* अर्चिचिषति *archich-ishati.* उंद् *und,* उंदिदिषति *undid-ishati.*

उब्ज् *ubj,* उब्जिजिषति *ubjij-ishati.*

In ईर्ष्य् *írshy* the last consonant is reduplicated.

ईर्ष्य् *írshy,* ईर्ष्यियिषति *írshyiy-ishati* or ईर्ष्यिषिषति *írshyish-ishati.* (Pâṇ. VI. 1, 3, vârt.)

In the verbs beginning with कंडूयति *kaṇḍúyati* (§ 498) the final य् *y* is reduplicated.

कंडूय् *kaṇḍúy,* कंडूयियिषति *kaṇḍúyiy-ishati.*

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* Exceptional reduplication occurs in चिकीषति *chikíshati,* besides चिचीषति *chichíshati,* from चि *chi* (Pâṇ. VII. 3, 58); in जिघीषति *jighíshati* from हि *hi* (Pâṇ. VII. 3, 56), &c.

CHAPTER XX.

INTENSIVE VERBS.

§ 478. Intensive, or, as they are sometimes called, frequentative bases are meant to convey an intenseness or frequent repetition of the action expressed by the simple verb. Simple verbs, expressive of motion, sometimes receive the idea of tortuous motion, if used as intensives. Some intensive bases convey the idea of reproach or disgrace, &c.

§ 479. Only bases beginning with a consonant, and consisting of one syllable, are liable to be turned into intensive bases. Verbs of the Chur class cannot be changed into intensive verbs. There are, however, some exceptions. Thus अट् *aṭ*, to go, though beginning with a vowel, forms अटाट्यते *aṭâṭyate*, he wanders about; अश् *aś*, to eat, अशाश्यते *aśâśyate*; ऋ *ṛi*, to go, अरार्यते *arâryate* and अरर्ति *ararti* (Siddh.-Kaum. vol. II. p. 216); ऊर्णु *ûrṇu*, to cover, अर्णोनूयते *ûrṇonûyate* (Pâṇ. III. 1, 22).

§ 480. There are two ways of forming intensive verbs:

1. By a peculiar reduplication and adding य *yá* at the end. This *yá* has the accent.

2. By the same peculiar reduplication without any modification in the final portion of the base. The latter form occurs less frequently. It has the accent on the reduplicative syllable.

Bases formed in the former way admit of Âtmanepada only.

Ex. भू *bhû*, बोभूयते *bobhûyáte.*

Bases formed in the latter way admit of Parasmaipada only, though, according to some grammarians, the Âtmanepada also may be formed.

Ex. भू *bhû*, बोभवीति *bóbhavîti* or बोभोति *bóbhoti.*

The Âtmanepada would be बोभूते *bobhûte.*

Roots ending in vowels retain the य *ya* of the intensive base in the general tenses; roots ending in consonants drop it. Hence बोभूयिता *bobhûyitâ*, but सोसूचिता *sosûchitâ*. (Pâṇ. VI. 4, 49.)

§ 481. When य *ya* is added, the effect on the base is generally the same as in the passive and benedictive Par. (§ 389). Thus final vowels are lengthened: चि *chi*, to gather, चेचीयते *chechîyate*; श्रु *śru*, to hear, शोश्रूयते *śośrûyate*. आ *â* is changed to ई *î*: धा *dhâ*, to place, देधीयते *dedhîyate*. ऋ *ṛi* becomes ईर् *îr*, or, after labials, अर् *ar*: तृ *tṛi*, to cross, तेतीर्यते *tetîryate*; पृ *pṛi*, to fill, पोपूर्यते *popûryate*. Final ऋ *ṛi*, however, when following a simple consonant, is changed to री *rî*, not to रि *ri*: कृ *kṛi*, to do, चेक्रीयते *chekrîyate*. When following a double consonant it is changed to अर् *ar*: स्मृ *smṛi*, to

remember, साास्मर्यते *sásmaryate*. These intensive bases are conjugated like bases of the Div class in the Âtmanepada. It should be observed, however, that in the general tenses roots ending in vowels retain य् *y* before the intermediate इ *i*, while roots ending in consonants throw off the य *ya* of the special tenses altogether. Thus from बोभूय *bobhúya*, बोभूयिता *bobhú-y-itá;* from बेभिद्य *bebhidya*, बेभिदिता *bebhiditá.*

§ 482. When य *ya* is not added, the intensive bases are treated like bases of the Hu class. The rules of reduplication are the same. Observe, however, that verbs with final or penultimate ऋ *ri* have peculiar forms of their own (§ 489, 490), and verbs in ऋ *rí* start from a base in अर् *ar*, and therefore have आ *á* in the reduplicative syllable. तृ *tri*, तर् *tar*, ताताति *tátarmi;* 3rd pers. plur. तातिरति *tátirati.*

§ 483. According to the rules of the Hu class, the weak terminations require Guṇa (§ 297). Hence from बोबुध् *bobudh*, बोबोधि *bobodhmi;* but बोबुध्मः *bo-budhmah.* From बोभू *bobhú*, बोभोमि *bobhomi*, बोभवानि *bobhavâni;* but बोभूमः *bobhúmah.* Remark, however, that in 1. 2. 3. p. sing. Pres., 2. 3. p. sing. Impf., 3. p. sing. Imp. इ *i* may be optionally inserted:

बोबोधि *bobodhmi* or बोबुधीमि *bobudhími;* बोभोमि *bobhomi* or बोभवीमि *bobhavími.* And remark further, that before this intermediate इ *i*, and likewise before weak terminations beginning with a vowel, intensive bases ending in consonants do not take Guṇa (Pâṇ. VII. 3, 87). Hence बोबुधीमि *bobudhími,* बोबुधानि *bobudhâni,* अबोबुधं *abobudham.* From विद् *vid*,

PRESENT.	IMPERFECT.	IMPERATIVE.
वेवेम्ि or वेविदीमि	अवेविदं	वेविदानि
vevedmi or *vevidími*	*avevidam*	*vevidâni*
वेवेत्सि or वेविदीषि	अवेवेत् or अवेविदी:	वेविद्धि
vevetsi or *vevidíshi*	*avevet* or *avevidíh*	*veviddhi*
वेवेत्ति or वेविदीति	अवेवेत् or अवेविदीत्	वेवेत्तु or वेविदीतु
vevetti or *vevidíti*	*avevet* or *avevidít*	*vevettu* or *vevidítu*
वेविद्व: *vevidvah*, &c.	अवेविद्व *avevidva*	वेविद्दाष *veviddva*

Rules of Reduplication for Intensives.

§ 484. The simplest way to form the peculiar reduplication of intensives, is to take the base used in the general tenses, to change it into a passive base by adding य *ya*, then to reduplicate, according to the general rules of reduplication, and lastly, to raise, where possible, the vowel of the reduplicative syllable by Guṇa (Pâṇ. VII. 4, 82), and अ *a* to आ *á* (Pâṇ. VII. 4, 83).

चि *chi*, to gather, चीय *chíya*, चेचीयते *chechíyate;* चेचेति *checheti.*

क्रुश् *krus*, to abuse, क्रुश्य *krusya*, चोक्रुश्यते *chokrusyate;* चोक्रोष्टि *chokroshti.*

त्रौक् *trauk*, to approach, त्रौक्य *traukya*, तोत्रौक्यते *totraukyate;* तोत्रौक्ति *totraukti.*

रेक् *rek*, to suspect, रेक्य *rekya*, रेरेक्यते *rerekyate*; रेरेक्ति *rerekti*.

कृ *kṛi*, to do, क्रिय *kriya*, चेक्रीयते *chekríyate* (Pân. VII. 4, 27); चर्करि्त *charkarti*.

कॄ *kṛí*, to scatter, कीर्य *kírya*, चेकीर्यते *chekíryate*; चाकर्ति *chákarti*. (§ 482.)

पॄ *pṛí*, to fill, पूर्य *púrya*, पोपूर्यते *popúryate*; पापर्ति *páparti*.

स्मृ *smṛi*, to remember, स्मर्य *smarya*, सास्मर्यते *sásmaryate*; सर्स्मर्ति *sarsmarti* *.

दा *dá*, to give, दीय *díya*, देदीयते *dedíyate*; दादाति *dádáti*.

ह्वे *hve*, to call, हूय *húya*, जोहूयते *johúyate*; जोहोति *johoti*.

§ 485. The roots वंच् *vañch*, संस् *srams*, ध्वंस् *dhvaṁs*, भ्रंस् *bhraṁs*, कस् *kas*, पत् *pat*, पद् *pad*, स्कंद् *skand*, place नी *ní* between the reduplicative syllable and the root. (Pân. VII. 4, 84.)

वंच् *vañch*, to go round, वनीवच्यते *va ní vachyate*; वनीवंचीति *vanívañchíti*.

संस् *srams*, to tear, सनीस्रस्यते *sa ní srasyate*; सनीसंसीति *sanísraṁsíti*.

ध्वंस् *dhvaṁs*, to fall, दनीध्वस्यते *da ní dhvasyate*; दनीध्वंसीति *danídhvaṁsíti*.

भ्रंस् *bhraṁs*, to fall, बनीभ्रस्यते *ba ní bhrasyate*; बनीभ्रंसीति *baníbhraṁsíti*.

कस् *kas*, to go, चनीकस्यते *cha ní kasyate*; चनीकसीति *chaníkasíti*.

पत् *pat*, to fly, पनीपत्यते *pa ní patyate*; पनीपतीति *panípatíti*.

पद् *pad*, to go, पनीपद्यते *pa ní padyate*; पनीपदीति *panípadíti*.

स्कंद् *skand*, to step, चनीस्कद्यते *cha ní skadyate*; चनीस्कंदीति *chaniskandíti*.

§ 486. Roots ending in a nasal, preceded by अ *a*, repeat the nasal in the reduplicative syllable (Pân. VII. 4, 85). The repeated nasal is treated like म *m*, and the vowel, being long by position, is not lengthened.

गम् *gam*, to go, जंगम्यते *jaṅgamyate*; जंगमीति *jaṅgamíti*.

भ्रम् *bhram*, to roam, बंभ्रम्यते *bambhramyate*; बंभ्रमीति *bambhramíti*.

हन् *han*, to kill, जंघन्यते *jaṅghanyate*; जंघनीति *jaṅghaníti*.

§ 487. The roots जप् *jap*, to recite, जभ् *jabh*, to yawn, दह् *dah*, to burn, दंश् *daṁś*, to bite, भंज् *bhañj*, to break, पश् *paś*, to bind, insert a nasal in the reduplicative syllable. (Pân. VII. 4, 86.)

जप् *jap*, जंजप्यते *jañjapyate*; जंजपीति *jañjapíti*.

दंश् *daṁś*, दंदश्यते *daṁdaśyate*; दंदशीति *daṁdaśíti*.

§ 488. The roots चर् *char* and फल् *phal* form their intensives as,

चंचूर्यते *chañchúryate* and चंचुरीति *chañchuríti* or चंचूर्ति *chañchúrti*.

पंफुल्यते *pamphulyate* and पंफुलीति *pamphulíti* or पंफुल्ति *pamphulti*. (Pân. VIII. 4, 87.)

§ 489. Roots with penultimate ऋ *ṛi* insert री *rí* in their reduplicative syllable. (Pân. VII. 4, 90.)

वृत् *vṛit*, वरीवृत्यते *va rí vṛityate*; वरीवृतीति *va rí vṛitíti*.

In the Parasmaipada these roots allow of six formations. (Pân. VII. 4, 91.)

वर्वृतीति *va r vṛitíti*.	वर्वर्ति *varvarti*.
वरिवृतीति *va ri vṛitíti*.	वरिवर्ति *varivarti*.
वरीवृतीति *va rí vṛitíti*.	वरीवर्ति *varívarti*.

. * This form follows from Pân. VII. 4, 92, and is supported by the Mâdhavîya-dhâtuvṛitti. Other grammarians give सास्मर्ति *sásmarti*.

§ 490. The same applies to roots ending in ऋ *ṛi*, if used in the Parasmaipada. (Pâṇ. VII. 4, 92.)

कृ *kṛi*;   चकैरीति *cha r karíti*.   चर्कर्ति *charkarti*.

         चरिकरीति *cha ri karíti*.   चरिकर्ति *charikarti*.

         चरीकरीति *cha rí karíti*.   चरीकर्ति *charíkarti*.

§ 491. A few frequentative bases are peculiar in the formation of their base *.

स्वप् *svap*, to sleep, सोषुप्यते *soshupyate;* but सास्वप्मि *sásvapti*. (Pâṇ. VI. 1, 19.)

स्यम् *syam*, to sound, सेसिम्यते *sesimyate;* but संस्यंति *samsyanti*.

व्ये *vye*, to cover, वेवीयते *veviyate;* but वाव्याति *vávyáti;* or (§ 483) वाव्येति *vávyeti*.

वश् *vaś*, to desire, वावश्यते *vávaśyate;* वावष्टि *vávashṭi*. (Pâṇ. VI. 1, 20.)

चाय् *cháy*, to regard, चेकीयते *chekíyate;* चेकेति *cheketi*. (Pâṇ. VI. 1, 21.)

प्याय् *pyáy*, to grow, पेपीयते *pepíyate;* पाप्याति *pápyáti*. (Pâṇ. VI. 1, 29.)

श्वि *śvi*, to swell, शोशूयते *śośúyate* or शेश्वीयते *śeśvíyate;* शेश्वेति *śeśveti*. (Pâṇ. VI. 1, 30.)

हन् *han*, to kill, जेघ्नीयते *jeghníyate;* जंघंति *janghanti*. (Pâṇ. VII. 4, 30, vârt.)

घ्रा *ghrá*, to smell, जेघ्रीयते *jeghríyate;* जाघ्राति *jághráti*. (Pâṇ. VII. 4, 31.)

ध्मा *dhmá*, to blow, देध्मीयते *dedhmíyate;* दाध्माति *dádhmáti*. (Pâṇ. VII. 4, 31.)

गॄ *gṛí*, to swallow, जेगिल्यते *jegilyate;* जागर्ति *jágarti*. (Pâṇ. VIII. 2, 20.)

शि *śi*, to lie down, शाशम्यते *śáśayyate;* शेशेति *śeśeti*. (Pâṇ. VII. 4, 22.)

§ 492. From derivative verbs new derivatives may be formed, most of which, however, are rather the creation of grammarians, than the property of the spoken language. Thus from भावयति *bhávayati*, the causal of भू *bhú*, he causes to be, a new desiderative is derived, बिभावयिषति *bibhávayishati*, he wishes to cause existence. So from the intensive बोभूयते *bobhúyate*, he exists really, is formed बोभूयिषति *bobhúyishati*, he wishes to exist really; then a new causative may be formed, बोभूयिषयति *bobhúyishayati*, he causes a wish to exist really; and again a new desiderative, बोभूयिषयिषति *bobhúyisha-yishati*, he wishes to excite the desire of real existence.

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* The formation and conjugation of the Intensive in the Parasmaipada, or the so-called Charkarîta, have given rise to a great deal of discussion among native grammarians. According to their theory यङ् *yaṅ*, the sign of the Intensive Âtmanepada, has to be suppressed by लुक् *luk*. By this suppression the changes produced in the verbal base by यङ् *yaṅ* would cease (Pâṇ. I. 1, 63), except certain changes which are considered as Anaṅgakârya, changes not affecting the base, such as reduplication. Changes of the root that are to take place not only in the Intens. Âtm., but also in the Intens. Par., are distinctly mentioned by Pâṇini, VII. 4, 82–92. About other changes, not directly extended to the Intens. Par., grammarians differ. Thus the Prakriyâ-Kaumudî forms सोषोप्मि *soshopti*, because Pâṇ. VI. 1, 19, prescribes सोषुप्यते *soshupyate;* other authorities form only सास्वप्मि *sásvapti* or सास्वपीति *sásvapíti*. Colebrooke allows चेकेति *cheketi* (p. 332), because Pâṇ. VI. 1, 21, prescribes चेकीयते *chekíyate*, and the commentary argues in favour of चेकेति *cheketi*. But Colebrooke (p. 321) declines to form सेसिंते *sesinte*, because it is in the Âtm. only that Pâṇ. VI. 1, 19, allows सेसिम्यते *sesimyate*. Whether the Perfect should be periphrastic or reduplicated is likewise a .moot point among grammarians; some forming बोभवांचकार *bobhaváñchakára*, others बोभूव *bobhúva*, others बोभाव *bobháva*.

CHAPTER XXI.

DENOMINATIVE VERBS.

§ 493. There are many verbs in Sanskrit which are clearly derived from nominal bases*, and which generally have the meaning of behaving like, or treating some one like, or wishing for or doing whatever is expressed by the noun. Thus from श्येन *śyena*, hawk, we have श्येनायते *śyenáyáte*, he behaves like a hawk; from पुत्र *putra*, son, पुत्रीयति *putríyati*, he treats some one like a son, or he wishes for a son. Some denominatives are formed without any derivative syllable. Thus from कृष्ण *krishṇá*, कृष्णाति *krishṇáti*, he behaves like Krishṇa; from पितृ *pitṛi*, father, पितरति *pitárati*, he behaves like a father.

These denominative verbs, however, cannot be formed at pleasure; and many even of those which would be sanctioned by the rules of native grammarians, are of rare occurrence in the national literature of India. These verbs should therefore be looked for in the dictionary rather than in a grammar. A few rules, however, on their formation and general meaning, may here be given.

Denominatives in य *yá, Parasmaipada.*

§ 494. By adding य *yá* to the base of a noun, denominatives are formed expressing a wish. From गो *go*, cow, गव्यति *gavyati*, he wishes for cows. These verbs might be called nominal desideratives, and they never govern a new accusative.

§ 495. By adding the same य *ya*, denominatives are formed expressing one's looking upon or treating something like the subject expressed by the noun. Thus from पुत्र *putra*, son, पुत्रीयति शिष्यं *putríyati śishyam*, he treats the pupil like a son. By a similar process प्रासादीयति *prásádíyati*, from प्रासाद *prásáda*, palace, means to behave as if one were in a palace; प्रासादीयति कुट्यां भिक्षुः *prásádíyati kuṭyám bhikshuḥ*, the beggar lives in his hut as if it were a palace.

§ 496. Before this य *ya*,

1. Final अ *a* and आ *á* are changed to ई *i*; सुता *sutá*, daughter, सुतीयति *sutíyati*, he wishes for a daughter †.

2. इ *i* and उ *u* are lengthened; पति *pati*, master, पतीयति *patíyati*, he treats like a master; कवि *kavi*, poet, कवीयति *kavíyati*, he wishes to be a poet.

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* They are called in Sanskrit लिधु *lidhu*, from लिंग *liṅga*, it is said, a crude sound, and धु *dhu*, for धातु *dhátu*, root. (Carey, Grammar, p. 543.)

† Minute distinctions are made between अशनीयति *aśaníyati*, he wishes to eat at the proper time, and अशनायति *aśanáyati*, he is ravenously hungry; between उदकीयति *udakíyati*, he wishes for water, and उदन्यति *udanyati*, he starves and craves for water; between धनायति *dhanáyati*, he is greedy for wealth, and धनीयति *dhaníyati*, he asks for some money. (Pâṇ. vii. 4, 34.)

3. ऋ *ṛi* becomes री *rí*, ओ *o* becomes अव् *av*, औ *au* becomes आव् *áv*; पितृ *pitṛi*, father, पित्रीयति *pitríyati*, he treats like a father; नौ *nau*, ship, नाव्यति *návyati*, he wishes for a ship.

4. Final न् *n* is dropt, and other final consonants remain unchanged; राजन् *rájan*, king, राजीयति *rájíyati*, he treats a man like a king; पयस् *payas*, milk, पयस्यति *payasyati*, he wishes for milk; वाच् *vách*, speech, वाच्यति *váchyati* (Pâṇ. I. 4, 15); नमस् *namas*, worship, नमस्यति *namasyati*, he worships (Pâṇ. III. 1, 19).

Denominatives in य *yá*, Âtmanepada.

§ 497. A second class of denominatives, formed by adding य *yá*, has the meaning of behaving like, or becoming like, or actually doing what is expressed by the noun. They differ from the preceding class by generally following the Âtmanepada*, and by a difference in the modification of the final letters of the nominal base. Thus

1. Final अ *a* is lengthened; श्येन *śyena*, hawk, श्येनायते *śyendyate*, he behaves like a hawk; शब्द *śabda*, sound, शब्दायते *śabdáyate*, he makes a sound, he sounds; भृश *bhṛiśa*, much, भृशायते *bhṛiśáyate*, he becomes much; कष्ट *kashṭa*, mischief, कष्टायते *kashṭáyate*, he plots; रोमंथ *romantha*, ruminating, रोमंथायते *romantháyate*, he ruminates. The final ई *í* of feminine bases is generally dropt, and the masculine base taken instead; कुमारी *kumárí*, girl, कुमारायते *kumáráyate*, he behaves like a girl. (Pâṇ. VI. 3, 36–41.)

2 and 3. Final इ *i* and उ *u*, ऋ *ṛi*, ओ *o*, औ *au* are treated as in § 496; शुचि *śuchi*, pure, शुचीयते *śuchíyate*, he becomes pure.

4. Final न् *n* is dropt, and the preceding vowel is lengthened; राजन् *rájan*, king, राजायते *rájáyate*, he behaves like a king; उष्मन् *ushman*, heat, उष्मायते *ushmáyate*, it sends out heat.

Some nominal bases in स् *s* and त् *t* may, others must (Pâṇ. III. 1, 11) be treated like nominal bases in अ *a*. Hence from विद्वस् *vidvas*, wise, विद्वस्यते *vidvasyate* or विद्वायते *vidváyate*, he behaves like a wise man; from पयस् *payas*, milk, पयस्यते *payasyate* or पयायते *payáyate*, it becomes milk; from अप्सरस् *apsaras*, अप्सरायते *apsaráyate*, she behaves like an Apsaras; from बृहत् *bṛihat*, great, बृहायते *bṛiháyate*, he becomes great. (Pâṇ. III. 1, 12.)

§ 498. Some verbs are classed together by native grammarians as Kaṇḍvâdi's, i. e. beginning with Kaṇḍú. They take य *ya*, both in Parasmaipada and Âtmanepada, and keep it through the general tenses under the restrictions applying to other denominatives in य *ya* (§ 501). Nouns ending in अ *a* drop it before य *ya*. Thus from अगद *agada*, free from

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* Those that may take both Parasmaipada and Âtmanepada are said to be formed by क्यष् *kyash*, the rest by क्यङ् *kyaṅ*. Thus from लोहित *lohita*, red, लोहितायति or °ते *lohitáyati* or *-te*, he becomes red. (Pâṇ. III. 1, 13.)

illness, अगदयति *agadyati,* he is free from illness; from सुख *sukha,* pleasure, सुख्यति *sukhyati,*
he gives pleasure; from कंडू *kandû,* scratching, कंडूयति or °ते *kandûyati* or *-te,* he scratches.

Denominatives in स्य *sya.*

§ 499. Certain denominative verbs, which express a wish, take स्य *sya* instead of य *ya.*
Thus from क्षीर *kshîra,* milk, क्षीरस्यति *kshîrasyati,* the child longs for milk; from लवण
lavaṇa, salt, लवणस्यति *lavaṇasyati,* he desires salt. Likewise अश्वस्यति *aśvasyati,* the mare
longs for the horse; वृषस्यति *vrishasyati,* the cow longs for the bull (Pâṇ. VII. 1, 52). Some
authorities admit स्य *sya* and अस्य *asya,* in the sense of extreme desire, after all nominal
bases. Thus from मधु *madhu,* honey, मधुस्यति *madhusyati* or मध्वस्यति *madhvasyati,* he longs
for honey.

Denominatives in काम्य *kâmya.*

§ 500. It is usual to form desiderative verbs by compounding a nominal base with
काम्य *kâmya,* a denominative from काम *kâma,* love. Thus पुत्रकाम्यति *putrakâmyati,* he has
the wish for a son; Fut. पुत्रकाम्यिता *putrakâmyitâ.* Here the य *y,* it is said, is not liable
to be dropt. (Siddh.-Kaum. vol. II. p. 222.)

§ 501. The denominatives in य *ya* are conjugated like verbs of the Bhû
class in the Parasmaipada and Âtmanepada. Pres. पुत्रीयामि *putrîyâmi,* Impf.
अपुत्रीयं *aputrîyam,* Imp. पुत्रीयाणि *putrîyâṇi,* Opt. पुत्रीयेयं *putrîyeyam.* Pres.
श्येनाये *śyenâye,* Impf. अश्येनाये *aśyenâye,* Imp. श्येनायै *śyenâyai,* Opt. श्येनायेय
śyenâyeya. In the general tenses the base is पुत्रीय् *putrîy* or श्येनाय् *śyenây;*
but when the denominative य *y* is preceded by a consonant, य *y* may or
may not be dropt in the general tenses (Pâṇ. VI. 4, 50). Hence, Per. Perf.
पुत्रीयामास *putrîyâmâsa* (§ 325, 3), Aor. अपुत्रीयिषं *aputrîyisham,* Fut. पुत्रीयिष्यामि
putrîyishyâmi, Ben. पुत्रीयासं *putrîyâsam.*

From श्येनायते *śyenâyate,* Per. Perf. श्येनायामास *śyenâyâmâsa,* Aor. अश्येनायिषि
aśyenâyishi, Fut. श्येनायिष्ये *śyenâyishye,* &c.

From समिध् *samidh,* fuel, समिध्यति *samidhyati,* he wishes for fuel; Per. Fut.
समिध्यिता *samidhyitâ* or समिधिता *samidhitâ,* &c. (Pâṇ. VI. 4, 50).

Denominatives in अय *aya.*

§ 502. Some denominative verbs are formed by adding अय *aya* to certain nominal bases.
They generally express the act implied by the nominal base. They may be looked upon as
verbs of the Chur class. They are conjugated in the Parasmaipada and Âtmanepada, some
in the Âtmanepada only. They retain अय् *ay* in the general tenses under the limitations
that apply to verbs of the Chur class and causatives (viz. benedictive Par., reduplicated
aorist, &c.), and their radical vowels are modified according to the rules applying to the
verbs of the Chur class (§ 296, 4).

Thus from पाश *pâśa,* fetter, विपाशयति *vipâśayati,* he unties; from वर्मन् *varman,* armour,
संवर्मयति *samvarmayati,* he arms, (the final न् *n* being dropt); from मुंड *muṇḍa,* shaven,
मुंडयति *muṇḍayati,* he shaves; from शब्द *śabda,* sound, शब्दयति *śabdayati,* he makes
a sound (Dhâtupâṭha 33, 40); from मिश्र *miśra,* mixed, मिश्रयति *miśrayati,* he mixes
(Pâṇ. III. 1, 21; 25).

Some of these verbs are always Âtmanepada. Thus from पुच्छ *puchchha*, tail, उत्पुच्छयते *utpuchchhayate*, he lifts up the tail (Pân. III. 1, 20).

If सय *aya* is to be added to nouns formed by the secondary affixes मत् *mat*, वत् *vat*, मिन् *min*, विन् *vin*, these affixes must be dropt. From स्रग्विन् *sragvin*, having garlands, स्रजयति *srajayati*.

If सय *aya* is added to feminine bases, they are generally replaced by the corresponding masculine base. From श्येनी *śyení* (§ 247), white, श्येतयति *śyetayati*, he makes her white (Pân. VI. 3, 36).

Certain adjectives which change their base before इष्ठ *ishṭha* of the superlative, do the same before सय *aya*. मृदु *mṛidu*, soft, म्रदयति *mradayati*, he softens; दूर *dúra*, far, दवयति *davayati*, he removes.

Some nominal bases take आपय *ápaya*. Thus from सत्य *satya*, true, सत्यापयति *satyápayati*, he speaks truly; from अर्थ *artha*, sense, अर्थापयति *arthápayati*, he explains.

Denominatives without any Affix.

§ 503. According to some authorities every nominal base may be turned into a denominative verb by adding the ordinary verbal terminations of the First Division, and treating the base like a verbal base of the Bhû class. अ *a* is added to the base, except where it exists already as the final of the nominal base; other final and medial vowels take Guṇa, where possible, as in the Bhû class.

Thus from कृष्ण *krishṇa*, कृष्णति *krishṇati*, he behaves like Kṛishṇa; from माला *málá*, garland, मालति *máláti*, it is like a garland, Impf. अमालात् *amálát*, Aor. अमालासीत् *amálásít*; from कवि *kavi*, poet, कवयति *kavayati*, he behaves like a poet; from वि *vi*, bird, वयति *vayati*, he flies like a bird; from पितृ *pitṛi*, father, पितरति *pitarati*, he is like a father; from राजन् *rájan*, king, राजानति *rájánati*, he is like a king (Pân. VI. 4, 15).

CHAPTER XXII.

PREPOSITIONS AND PARTICLES.

§ 504. The following prepositions may be joined with verbs, and are then called *Upasarga* in Sanskrit (Pân. I. 4, 58–61; § 148).

अति *ati*, beyond. अधि *adhi*, over (sometimes धि *dhi*). अनु *anu*, after. अप *apa*, off. अपि *api*, upon (sometimes पि *pi*). अभि *abhi*, towards. अव *ava*, down (sometimes व *va*). आ *á*, near to. उद् *ud*, up. उप *upa*, next, below. दु: *duḥ*, ill. नि *ni*, into, downwards. नि: *niḥ*, without. परा *pará*, back, away. परि *pari*, around. प्र *pra*, before. प्रति *prati*, back. वि *vi*, apart. सं *sam*, together. सु *su*, well. They all have the *udátta* on the first syllable except अभि *abhí*.

§ 505. Certain adverbs, called *Gati* in Sanskrit, a term applicable also to the *Upasargas* (Pân. I. 4, 60), may be prefixed, like prepositions, to certain verbs, particularly to भू *bhú*, to be, अस् *as*, to be, कृ *kṛi*, to do, and गम् *gam*, to go.

अच्छ *achchha*; e.g. अच्छगत्य *achchhagatya*, having approached (§ 445); अच्छोद्य *achchhodya*, having addressed. अदः *adaḥ*; e. g. अदःकृत्य *adaḥkritya*, having done it thus. अंतर् *antar*; e.g. अंतरित्य *antaritya*, having passed between. अलं *alam*; e. g. अलंकृत्य *alaṅkritya*, having ornamented. अस्तं *astam*; e.g. अस्तंगत्य *astaṅgatya*, having gone to rest, having set. आविः *âviḥ*; e.g. आविर्भूय *âvirbhûya*, having appeared. तिरः *tiraḥ*; e. g. तिरोभूय *tirobhûya*, having disappeared. पुरः *puraḥ*; e.g. पुरस्कृत्य *puraskritya*, having placed before (§ 89, II. 1). प्रादुः *prâduḥ*; e.g. प्रादुर्भूय *prâdurbhûya*, having become manifest. सत् *sat* and असत् *asat*, when expressing regard or contempt; e. g. असत्कृत्य *asatkritya*, having disregarded. साक्षात् *sâkshât*; e.g. साक्षात्कृत्य *sâkshâtkritya*, having made known. Words like शुक्ली *suklî*, in शुक्लीकृत्य *suklîkritya*, having made white. (Here the final अ *a* of शुक्ल *sukla* is changed to ई *î*. Sometimes, but rarely, final अ *a* or आ *â* is changed to आ *â*. Final इ *i* and उ *u* are lengthened; ऋ *ṛi* is changed to री *rî*; final अन् *an* and अस् *as* are changed to ई *î*; e. g. राजीकृत्य *râjîkritya*, having made king.) Words like ऊरी *ûrî*, in ऊरीकृत्य *ûrîkritya*, having assented. Words like खात् *khât*, imitative of sound; e.g. खात्कृत्य *khâtkritya*, having made *khât*, the sound produced in clearing one's throat.

§ 506. Several of the prepositions mentioned in § 503 are also used with nouns, and are then said to govern certain cases. They are then called *Karmapravachanîya*, and they frequently follow the noun which is governed by them (Pâṇ. 1. 4, 83).

The accusative is governed by अति *ati*, beyond; अभि *abhi*, towards; परि *pari*, around; प्रति *prati*, against; अनु *anu*, after; उप *upa*, upon. Ex. गोविंदमति नेश्वरः *govindam ati nesvaraḥ*, Isvara is not beyond Govinda; हरं प्रति हलाहलं *haram prati halâhalam*, venom was for Hara; विष्णुमन्वर्च्यते *vishṇumanvarchyate*, he is worshipped after Vishṇu; अनु हरिं सुराः *anu harim surâḥ*, the gods are less than Hari.

The ablative is governed by प्रति *prati*, परि *pari*, अप *apa*, आ *â*. Ex. भक्तेः प्रत्यमृतं *bhakteḥ praty amritam*, immortality in return for faith; आ मृत्योः *â mṛityoḥ*, until death; अप त्रिगतेभ्यो वृष्टो देवः *apa trigartebhyo vṛishṭo devaḥ*, it has rained away from Trigarta, or परि त्रिगतेभ्यः *pari trigartebhyaḥ*, round Trigarta, without touching Trigarta.

The locative is governed by उप *upa* and अधि *adhi*. Ex. उप निष्के कार्षापणं *upa nishke kârshâpaṇam*, a Kârshâpaṇa is more than a Nishka; अधि पंचालेषु ब्रह्मदत्तः *adhi pañchâleshu brahmadattaḥ*, Brahmadatta governs over the Pañchâlas.

§ 507. There are many other adverbs in Sanskrit, some of which may here be mentioned.

1. The accusative of adjectives in the neuter may be used as an adverb.

Thus from मंदः *mandaḥ*, slow, मंदं मंदं *mandam mandam*, slowly, slowly ; शीघ्रं *śíghram*, quickly ; ध्रुवं *dhruvam*, truly.

2. Certain compounds, ending like accusatives of neuters, are used adverbially, such as यथाशक्ति *yathâśakti*, according to one's power. For these see the rules on composition.

3. Adverbs of place :

अंतर् *antar*, within, with loc. and gen. ; between, with acc. अंतरा *antarâ*, between, with acc. अंतरेण *antareṇa*, between, with acc. ; without, with acc. आरात् *ârât*, far off, with abl. वहिः *vahiḥ*, outside, with abl. समया *samayâ*, near, with acc. निकषा *nikashâ*, near, with acc. उपरि *upari*, above, over, with acc. and gen. उच्चैः *uchchaiḥ*, high, or loud. नीचैः *nîchaiḥ*, low. अधः *adhaḥ*, below, with gen. and abl. अवः *avaḥ*, below, with gen. तिरः *tiraḥ*, across, with acc. or loc. इह *iha*, here. पुरा *purâ*, before. समक्षं *samaksham*, साक्षात् *sâkshât*, in the presence. सकाशात् *sakâsât*, from. पुरः *puraḥ*, before, with gen. अमा *amâ*, सचा *sachâ*, साकं *sâkam*, समा *samâ*, सार्धं *sârdham*, together, with instr. अभितः *abhitaḥ*, on all sides, with acc. उभयतः *ubhayataḥ*, on both sides, with acc. समंतात् *samantât*, from all sides. दूरं *dûram*, far, with acc., abl., and gen. अंतिकं *antikam*, near, with acc., abl.. and gen. ऋधक् *ṛidhak*, पृथक् *pṛithak*, apart.

4. Adverbs of time :

प्रातर् *prâtar*, early. सायं *sâyam*, at eve. दिवा *divâ*, by day. अह्राय *ahnâya*, by day. दोषा *doshâ*, by night. नक्तं *naktam*, by night. उषा *ushâ*, early. युगपद् *yugapad*, at the same time. अद्य *adya*, to-day. ह्यः *hyaḥ*, yesterday. पूर्वेद्युः *pûrvedyuḥ*, yesterday. श्वः *śvaḥ*, to-morrow. परेद्यवि *paredyavi*, to-morrow. ज्योक् *jyok*, long. चिरं *chiram*, चिरेण *chireṇa*, चिराय *chirâya*, चिरात् *chirât*, चिरस्य *chirasya*, long. सना *sanâ*, सनात् *sanât*, सनत् *sanat*, perpetually. अरं *aram*, quickly. शनैः *śanaiḥ*, slowly. सद्यः *sadyaḥ*, at once. संप्रति *samprati*, now. पुनर् *punar*, मुहुः *muhuḥ*, भूयः *bhûyaḥ*, वारं *vâram*, again. सकृत् *sakṛit*, once. पुरा *purâ*, formerly. पूर्वं *pûrvam*, before. ऊर्ध्वं *ûrdhvam*, after. सपदि *sapadi*, immediately. पश्चात् *paśchât*, after, with abl. जातु *jâtu*, once upon a time, ever. अधुना *adhunâ*, now. इदानीं *idânîm*, now. सदा *sadâ*, संततं *santatam*, अनिशं *aniśam*, always. अलं *alam*, enough, with dat. or instr.

5. Adverbs of circumstance :

मृषा *mṛishâ*, मिथ्या *mithyâ*, falsely. मनाक् *manâk*, ईषत् *îshat*, a little. तूष्णीं *tûshṇîm*, quietly. वृथा *vṛithâ*, मुधा *mudhâ*, in vain. सामि *sâmi*, half. अकस्मात् *akasmât*, unexpectedly. उपांशु *upâmśu*, in a whisper. मिथः *mithaḥ*, together. प्रायः *prâyaḥ*, frequently, almost. अतीव *atîva*, exceedingly. कामं *kâmam*, जोषं *josham*, gladly. अवश्यं *avaśyam*, certainly.

किल *kila*, indeed. खलु *khalu*, certainly. विना *vinâ*, without, with acc., instr., or abl. ऋते *rite*, without, with acc. or abl. नाना *nânâ*, variously. सुष्ठु *sushṭhu*, well. दुष्टु *dushṭhu*, badly. दिष्ट्या *dishṭyâ*, luckily. प्रभृति *prabhṛiti*, et cetera, and the rest, with abl. कुवित् *kuvit*, really ? कच्चित् *kachchit*, really ? कथं *katham*, how ? इति *iti*, इत्थं *ittham*, thus. इव *iva*, as ; हरिरिव *harir iva*, like Hari. वत् *vat*, enclitic; हरिवत् *harivat*, like Hari.

Conjunctions and other Particles.

§ 508. अथ *atha*, अथो *atho*, now then. इति *iti*, thus. यदि *yadi*, when. यद्यपि *yadyapi*, although. तथापि *tathâpi*, yet. चेत् *chet*, if. न *na*, नो *no*, not. च *cha*, and, always enclitic, like *que*. किंच *kimcha*, and. मा *mâ* or मा स्म *mâ sma*, not, prohibitively. वा *vâ*, or. वा-वा *vâ—vâ vâ*, either—or. अथवा *athavâ*, or. एव *eva*, even, very ; (स एव *sa eva*, the same.) एवं *evam*, thus. नूनं *nûnam*, doubtlessly. यावत् *yâvat*—तावत् *tâvat*, as much—as. यथा *yathâ*—तथा *tathâ*, as—so. येन *yena*—तेन *tena*, यद् *yad*—तद् *tad*, and other correlatives, because—therefore. तथाहि *tathâhi*, thus, for. तु *tu*, परं *param*, किंतु *kintu*, but. चित् *chit*, चन *chana*, subjoined to the interrogative pronoun किं *kim*, any, some ; as कश्चित् *kaśchit*, some one ; कथंचन *kathañchana*, anyhow. हि *hi*, for, because. उत *uta*, उताहो *utâho*, or. नाम *nâma*, namely. प्रत्युत *pratyuta*, on the contrary. नु *nu*, perhaps. ननु *nanu*, Is it not ? स्वित् *svit*, किंस्वित् *kimsvit*, perhaps. अपि *api*, also, even. अपि च *api cha*, again. नूनं *nûnam*, certainly.

Interjections.

§ 509. हे *he*, भो *bho*, vocative particles. अये *aye*, हये *haye*, Ah ! धिक् *dhik*, रे *re*, अरे *are*, Fie !

CHAPTER XXIII.

COMPOUND WORDS.

§ 510. The power of forming two or more words into one, which belongs to all Aryan languages, has been so largely developed in Sanskrit that a few of the more general rules of composition claim a place even in an elementary grammar.

As a general rule, all words which form a compound drop their inflectional terminations, except the last. They appear in that form which is called their base, and when they have more than one, in their Pada base (§ 180). Hence देवदासः *deva-dâsaḥ*, a servant of god ; राजपुरुषः *râjapurushaḥ*, a king's man ; प्रत्यग्मुखः *pratyagmukhaḥ*, facing west.

§ 511. Sometimes the sign of the feminine gender in the prior elements of a compound may be retained. This is chiefly the case when the feminine is treated as an appellative, and would lose its distinctive meaning by losing the feminine suffix: कल्याणीमाता *kalyáṇímátá*, the mother of a beautiful daughter (Pâṇ. VI. 3, 34); कठीभार्यः *kaṭhíbháryaḥ*, having a Kaṭhî for one's wife (Pâṇ. VI. 3, 41). If the feminine forms a mere predicate, it generally loses its feminine suffix; शोभनभार्यः *śobhanabháryaḥ*, having a beautiful wife (Pâṇ. VI. 3, 34; 42).

The phonetic rules to be observed are those of external Sandhi with certain modifications, as explained in § 24 seq.*

§ 512. Compound words might have been divided into substantival, adjectival, and adverbial. Thus words like तत्पुरुषः *tatpurushaḥ*, his man, नीलोत्पलं *nílotpalam*, blue lotus, द्विगवं *dvigavam*, two oxen, अग्निधूमौ *agnidhúmau*, fire and smoke, might have been classed as substantival; बहुव्रीहिः *bahuvríhiḥ*, possessing much rice, as an adjectival; and यथाशक्ति *yathásakti*, according to one's strength, as an adverbial compound.

Native grammarians, however, have adopted a different principle of division, classing all compounds under six different heads, under the names of *Tatpurusha, Karmadháraya, Dvigu, Dvandva, Bahuvríhi*, and *Avyayíbháva*.

I. *Tatpurusha* is a compound in which the last word is determined by the preceding words, for instance, तत्पुरुषः *tat-purushaḥ*, his man, or राजपुरुषः *rája-purushaḥ*, king's man.

As a general term the *Tatpurusha* compound comprehends the two subdivisions of *Karmadháraya* (I b) and *Dvigu* (I c). The Karmadháraya is in fact a Tatpurusha compound, in which the last word is determined by a preceding adjective, e. g. नीलोत्पलं *nílotpalam*, blue lotus. The component words, if dissolved, would stand in the same case, whereas in other Tatpurushas the preceding word is governed by the last, the man of the king, or fire-wood, i. e. wood for fire.

The *Dvigu* again may be called a subdivision of the Karmadháraya, being a compound in which the first word is not an adjective in general, but always a numeral: द्विगवं *dvigavam*, two oxen, or द्विगुः *dviguḥ*, bought for two oxen.

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* Occasionally bases ending in a long vowel shorten it, and bases ending in a short vowel lengthen it in the middle of a compound; उदक *udaka*, water, पाद *páda*, foot, हृदय *hridaya*, heart, frequently substitute the bases उदन् *udan* (i.e. उद *uda*), पद् *pad*, and हृद् *hrid*. हृद्रोगः *hridrogaḥ*, heart-disease, or हृदयरोगः *hridayarogaḥ*. (Pâṇ. VI. 3, 51–60.)

The particle कु *ku*, which is intended to express contempt, as कुब्राह्मणः *kubráhmaṇaḥ*, a bad Brâhman, substitutes कद् *kad* in a determinative compound before words beginning with consonants: कदुष्ट्रः *kadushṭraḥ*, a bad camel. The same takes place before रथ *ratha*, वद *vada*, and तृण *triṇa*: कद्रथः *kadrathaḥ*, a bad carriage; कत्तृणं *kattriṇam*, a bad kind of grass. The same particle is changed to का *ká* before पथिन् *pathin* and अक्ष *aksha*: कापथः *kápathaḥ*, and optionally before पुरुष *purusha*. (Pâṇ. VI. 3, 101–107.)

These three classes of compounds may be comprehended under the general name of *Determinative Compounds*, while the Karmadhâraya (I *b*) may be distinguished as *appositional* determinatives, the Dvigu (I *c*) as *numeral* determinatives.

II. The next class, called *Dvandva*, consists of compounds in which two words are simply joined together, the compound taking either the terminations of the dual or plural, according to the number of compounded nouns, or the terminations of the singular, being treated as a collective term : अग्निधूमौ *agni-dhûmau*, fire and smoke ; शशकुशपलाशा: *śaśa-kuśa-palâśâḥ*, nom. plur. masc. three kinds of plants, or शशकुशपलाशं *śaśa-kuśa-palâśam*, nom. sing. neut.　They will be called *Collective Compounds*.

III. The next class, called *Bahuvrîhi* by native grammarians, comprises compounds which are used as adjectives.　The notion expressed by the last word, and which may be variously determined, forms the predicate of some other subject.　They may be called *Possessive Compounds*.　Thus बहुव्रीहि: *bahu-vrîhiḥ*, possessed of much rice, scil. देश: *deśaḥ*, country ; रूपवद्भार्य: *rûpavad-bhâryaḥ*, possessing a handsome wife, scil. राजा *râjâ*, king.

Determinative compounds may be turned into possessive compounds, sometimes without any change, except that of accent, sometimes by slight changes in the last word.

The gender of possessive compounds, like that of adjectives, conforms to the gender of the substantives to which they belong.

IV. The last class, called *Avyayîbhâva*, is formed by joining an indeclinable particle with another word.　The resulting compound, in which the indeclinable particle always forms the first element, is again indeclinable, and generally ends, like adverbs, in the ordinary terminations of the nom. or acc. neut.: अधिस्त्रि *adhi-stri*, for woman, as in अधिस्त्रि गृहकार्याणि *adhistri gṛihakâryâṇi*, household duties are for women.　They may be called *Adverbial Compounds*.

I. *Determinative Compounds.*

§ 513. This class (Tatpurusha) comprehends compounds in which generally the last word governs the preceding one.　The last word may be a substantive or a participle or an adjective, if capable of governing a noun.

1. Compounds in which the first noun would be in the Accusative :

कृष्णश्रित: *kṛishṇa-śritaḥ*, m. f. n. gone to Kṛishṇa, dependent on Kṛishṇa, instead of कृष्णं श्रित: *kṛishṇam śritaḥ*.　दु:खातीत: *duḥkha-atîtaḥ*, m. f. n. having overcome pain, instead of दु:खमतीत: *duḥkham atîtaḥ*.　वर्षभोग्य: *varsha-bhogyaḥ*, m. f. n. to be enjoyed a year long.　ग्रामप्राप्त: *grâma-prâptaḥ*, m. f. n. having reached the village, instead of ग्रामं प्राप्त: *grâmam*

prâptaḥ : it is more usual, however, to say प्राप्तग्राम: *prâptagrâmaḥ* (Pâṇ. II. 2, 4). Similarly are formed determinatives by means of adverbs or prepositions, such as अतिगिरि *atigiri*, past the hill, used as an adverb, or as an adjective, अतिगिरि: *atigiriḥ*, ultramontane; अभिमुखं *abhimukham*, facing, &c.

2. Compounds in which the first noun would be in the Instrumental:

धान्यार्थ: *dhânya-arthaḥ*, m. wealth (*arthaḥ*) (acquired) by grain (*dhânyena*). शंकुलाखंड: *śaṅkulâ-khaṇḍaḥ*, m. a piece (*khaṇḍaḥ*) (cut) by nippers (*śaṅku-lâbhiḥ*). दात्रच्छिन्न: *dâtra-chchhinnaḥ*, m. f. n. cut (*chhinnaḥ*) by a knife (*dâtreṇa*). हरित्रात: *hari-trâtaḥ*, m.f. n. protected (*trâtaḥ*) by Hari. देवदत्त: *deva-dattaḥ*, given (*dattaḥ*) by the gods (*devaiḥ*), or as a proper name with the supposed auspicious sense, may the gods give him (*Dieu-donné*). पितृसम: *pitṛi-samaḥ*, m. f. n. like the father, i. e. *pitrâ samaḥ*. नखनिर्भिन्न: *nakha-nirbhinnaḥ*, m. f. n. cut asunder (*nirbhinnaḥ*) by the nails (*nakhaiḥ*). विश्वोपास्य: *viśva-upâsyaḥ*, m. f. n. to be worshipped by all. स्वयंकृत: *svayam-kṛitaḥ*, m. f. n. done by oneself.

3. Compounds in which the first noun would be in the Dative:

यूपदारु *yûpa-dâru*, n. wood (*dâru*) for a sacrificial stake (*yûpâya*). गोहित: *go-hitaḥ*, m.f.n. good (*hitaḥ*) for cows (*gobhyaḥ*). द्विजार्थ: *dvija-arthaḥ*, m.f.n. object (*artha*), i. e. intended for Brâhmans. Determinative compounds, when treated as possessive, take the terminations of the masc., fem., and neut.; e. g. द्विजार्था यवागू: *dvijârthâ yavâgûḥ*, fem. gruel for Brâhmans.

4. Compounds in which the first noun would be in the Ablative:

चोरभयं *chora-bhayam*, n. fear (*bhayam*) arising from thieves (*chorebhyaḥ*). स्वर्गपतित: *svarga-patitaḥ*, m. f. n. fallen from heaven. अपग्राम: *apa-grâmaḥ*, m. f. n. gone from the village.

5. Compounds in which the first noun would be in the Genitive:

तत्पुरुष: *tat-purushaḥ*, m. his man, instead of *tasya*, of him, *purushaḥ*, the man*. राजपुरुष: *râja-purushaḥ*, m. the king's man, instead of *râjñaḥ*, of the king, *purushaḥ*, the man. राजसख: *râja-sakhaḥ*, m. the king's friend. In these compounds *sakhi*, friend, is changed to *sakhaḥ*. कुंभकार: *kumbha-kâraḥ*, a maker (*kâraḥ*) of pots (*kumbhânâm*). गोशतं *go-śatam*, a hundred of cows.

6. Compounds in which the first noun would be in the Locative:

अक्षशौंड: *aksha-śauṇḍaḥ*, m. f. n. devoted to dice. उरोज: *uro-jaḥ*, m. f. n. produced on the breast.

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* Most words ending in तृ *tṛi* or क *ka* are not allowed to form compounds of this kind. Hence कटस्य कर्ता *kaṭasya kartâ*, maker of a mat, not कटकर्ता *kaṭakartâ*; पुरां भेत्ता *purâm bhettâ*, breaker of towns. There are, however, many exceptions, such as देवपूजक: *deva-pûjakaḥ*, worshipper of the gods, &c.

§ 514. Certain Tatpurusha compounds retain the case-terminations in the governed noun.

सहसाकृतः *sahasá-kritah*, done suddenly (Pân. VI. 3, 3). आत्मनाषष्ठः *átmaná-shashthah*, the sixth with oneself (Pân. VI. 3, 6). परस्मैपदं *parasmai-padam*, a word for the sake of another, i. e. the transitive form of verbs (Pân. VI. 3, 7, 8). कृच्छ्राल्लब्धं *krichchhrál-labdham*, obtained with difficulty. खसुःपुत्रः *svasuḥ-putrah*, sister's son (Pân. VI. 3, 23). दिवस्पतिः *divas-patih*, lord of heaven. वाचस्पतिः *váchas-patih*, lord of speech. देवानांप्रियः *devánám-priyah*, beloved of the gods, a goat, an ignorant person. गेहेपंडितः *gehe-panditah*, learned at home, i. e. where no one can contradict him. खेचरः *khecharah*, moving in the air. सरसिजः *sarasi-jah*, born in a pond, water-lily. हृदिस्पृश् *hridi-spriś*, touching the heart. युधिष्ठिरः *yudhishthirah*, firm in battle, a proper name (Pân. VI. 3, 9).

§ 515. To this class a number of compounds are referred in which the governing element is supposed to take the first place. Ex. पूर्वकायः *púrva-káyah*, the fore-part of the body, i. e. the fore-body; पूर्वरात्रः *púrva-rátrah*, the first part of the night, i. e. the fore-night; राजदंतः *rájadantah*, the king of teeth, lit. the king-teeth, i. e. the fore-teeth (Pân. II. 2, 1). They would better be looked upon as Karmadhârayas; cf. § 517.

§ 516. If the second part of a determinative compound is a verbal base, no change takes place in bases ending in consonants or long vowels, except that diphthongs, as usual, are changed to आ *á*. Hence जलमुच् *jalamuch*, water-dropping, i. e. a cloud; सोमपा *soma-pá*, Soma-drinking, nom. sing. सोमपाः *somapáh* (§ 239).

Bases ending in short vowels generally take a final त् *t*: विश्वजित् *viśvajit*, all-conquering, from जि *ji*, to conquer. Other suffixes used for the same purpose are अ *a*, इन् *in*, &c.

I b. *Appositional Determinative Compounds.*

§ 517. These compounds (Karmadhâraya) form a subdivision of the determinative compounds (Tatpurusha). In them the first portion stands as the predicate of the second portion, such as in *black-beetle*, *sky-blue*, &c.

The following are some instances of appositional compounds:

नीलोत्पलं *níla-utpalam*, neut. the blue lotus. परमात्मा *parama-átmá*, masc. the supreme spirit. शाकपार्थिवः *śáka-párthivah*, masc. a S'âka-king, explained as a king such as the S'âkas would like, not as the king of the S'âkas. सर्वरात्रः *sarva-rátrah*, masc. the whole night, from *sarva*, whole, and *rátrih*, night. *Rátrih*, fem., is changed to *rátra*; cf. पूर्वरात्रः *púrva-rátrah*, masc. the fore-night; मध्यरात्रः *madhya-rátrah*, masc. midnight; पुण्यरात्रः *punya-rátrah*, masc. a holy night. द्विरात्रं *dvi-rátram*, neut. a space of two nights, is a numeral compound (Dvigu). महाराजः *mahá-rájah*, masc. a great king. In these compounds महत् *mahat*, great, always becomes महा *mahá* (Pân. VI. 3, 46), and राजन् *rájan*, king, राजः *rájah*; as परमराजः *parama-rájah*, a supreme king: but सुराजा *su-rájá*, a good king, किंराजा *kiṁrájá*, a bad king (Pân. V. 4, 69, 70). प्रियसखः *priya-sakhah*, masc. a dear friend. सखि *sakhi* is changed to सखः *sakhah*. परमाहः *parama-ahah*, masc. the highest day. In these compounds अहन् *ahan*, day, becomes

अह *aha;* cf. उत्तमाह: *uttamáhah,* the last day. Sometimes अह्न *ahna* is substituted for अहन् *ahan;* पूर्वाह्न: *púrváhnah,* the fore-noon. कुपुरुष: *ku-purushah,* masc. a bad man, or कापुरुष: *kápurushah.* प्राचार्य: *pra-ácháryah,* masc. a hereditary teacher, i. e. one who has been a teacher (*áchárya*) before or formerly (*pra*). अब्राह्मण: *a-bráhmanah,* masc. a non-Bráhman, i.e. not a Bráhman. अनश्व: *an-asvah,* masc. a non-horse, i.e. not a horse. घनश्याम: *ghana-syámah,* m. f. n. cloud-black, from *ghana,* cloud, and *syáma,* black. ईषत्पिंगल: *íshat-pingalah,* m. f. n. a little brown, from *íshat,* a little, and *pingala,* brown. सामिकृत: *sámi-kritah,* m. f. n. half-done, from *sámi,* half, and *krita,* done.

§ 518. In some appositional compounds, the qualifying word is placed last. विप्रगौर: *vipragaurah,* a white Bráhman; राजाधम: *rájádhamah,* the lowest king; भरतश्रेष्ठ: *bharata-sreshthah,* the best Bharata; पुरुषव्याघ्र: *purusha-vyághrah,* a tiger-like man, a great man; गोवृंदारक: *govrindárakah,* a prime cow.

I c. *Numeral Determinative Compounds.*

§ 519. Determinative compounds, the first portion of which is a numeral, are called *Dvigu.* The numeral is always the predicate of the noun which follows. They are generally neuters, or feminines, and are meant to express aggregates, but they may also form adjectives, thus becoming possessive compounds, with or without secondary suffixes.

If an aggregate compound is formed, final अ *a* is changed to ई *í,* fem., or in some cases to अं *am,* neut. Final अन् *an* and आ *á* are changed to ई *í* or अं *am.*

पंचगवं *pancha-gavam,* neut. an aggregate of five cows, from *panchan,* five, and *go,* cow. गो *go* (in an aggregate compound) is changed to गव *gava* (Pán. II. 1, 23), and नौ *nau* to नाव *náva.* पंचगु: *pancha-guh,* as an adjective, worth five cows (Pán. v. 4, 92). द्विनौ: *dvinauh,* bought for two ships. द्व्यंगुलं *dvy-angulam,* neut. what has the measure of two fingers, from *dvi,* two, and *angulih,* finger.; final *i* being changed to *a.* द्व्यह: *dvy-ahah,* masc. a space of two days; *ahan* changed to *ahah* (Pán. II. 1, 23). पंचकपाल: *pancha-kapálah,* m. f. n. an offering (*purodásah*) made in a dish with five compartments, from *panchan,* five, and *kapálam,* neut. (Pán. II. 1, 51, 52; IV. 1, 88). त्रिलोकी *tri-lokí,* fem. the three worlds: here the Dvigu compound takes the fem. termination to express an aggregate (Pán. IV. 1, 21). त्रिभुवनं *tri-bhuvanam,* neut. the three worlds: here the Dvigu compound takes the neuter termination. दशकुमारी *dasa-kumárí,* fem. an assemblage of ten youths. चतुर्युगं *chatur-yugam,* neut. the four ages.

§ 520. The following rules apply to the changes of the final syllables in determinative compounds. Very few of them are general as requiring a change without any regard to the

preceding words in the compound. The general rules are given first, afterwards the more special, while rules for the formation of one single compound are left out, such compounds being within the sphere of a dictionary rather than of a grammar.

1. ऋच् *rich*, verse, पुर् *pur*, town, अप् *ap*, water, धुर् *dhur*, charge, पथिन् *pathin*, path, add final अ *a* (Pân. v. 4, 74); अर्धर्चः *ardharchaḥ*, a half-verse. This is optional with पथिन् *pathin* after the negative अ *a;* अपथं *apatham* or अपंथाः *apanthâḥ*.

2. राजन् *râjan*, king, अहन् *ahan*, day, सखि *sakhi*, friend, become राज *râja*, अह *aha*, सख *sakha;* महाराजः *mahârâjaḥ*. (Pân. v. 4, 91.)

3. उरस् *uras*, if it means chief, becomes उरस *urasa;* अश्वोरसं *aśvorasam*, an excellent horse (Pân. v. 4, 93). Likewise after प्रति *prati*, if the locative is expressed; प्रत्युरसं *pratyurasam*, on the chest (Pân. v. 4, 82).

4. अक्षि *akshi*, eye, becomes अक्ष *aksha*, if it ceases to mean eye. गवाक्षः *gavâkshaḥ*, a window; but ब्राह्मणाक्षि *brâhmaṇâkshi*, the eye of a Brâhman. (Pân. v. 4, 76.)

5. अनस् *anas*, cart, अश्मन् *asman*, stone, अयस् *ayas*, iron, सरस् *saras*, lake, take final अ *a* if the compound expresses a kind or forms a name. कालायसं *kâlâyasam*, black-iron; but सदयः *sadayaḥ*, a piece of good iron. (Pân. v. 4, 94.)

6. ब्रह्मन् *brahman* becomes ब्रह्म *brahma*, if preceded by the name of a country; सुराष्ट्रब्रह्मः *surâshṭrabrahmaḥ*, a Brâhman of Surâshṭra (Pân. v. 4, 104). After कु *ku* and महा *mahâ* that substitution is optional (Pân. v. 4, 105).

7. तक्षन् *takshan* takes final अ *a* after ग्राम *grâma* and कौट *kauṭa;* ग्रामतक्षः *grâmatakshaḥ*, village carpenter. (Pân. v. 4, 95.)

8. श्वन् *śvan*, dog, takes final अ *a* after अति *ati*, and after certain words, not the names of animals, with which it is compared; आकर्षश्वः *âkarshaśvaḥ*, a dog of a die, a bad throw (?). (Pân. v. 4, 97.)

9. अध्वन् *adhvan* becomes अध्व *adhva* after prepositions; प्राध्वः *prâdhvaḥ*. (Pân. v. 4, 85.)

10. सामन् *sâman*, hymn, and लोमन् *loman*, hair, become साम *sâma* and लोम *loma* after प्रति *prati*, अनु *anu*, and अव *ava;* अनुलोमः *anulomaḥ*, regular; अनुलोमं *anulomam*, adv. with the hair or grain, i. e. regularly. (Pân. v. 4, 75.)

11. तमस् *tamas* becomes तमस *tamasa* after अव *ava*, सं *sam*, and अंध *andha;* अंधतमसं *andha-tamasam*, blind darkness. (Pân. v. 4, 79.)

12. रहस् *rahas* becomes रहस *rahasa* after अनु *anu*, अव *ava*, and तम *tapta;* अनुरहसः *anurahasaḥ*, solitary. (Pân. v. 4, 81.)

13. वर्चस् *varchas* becomes वर्चस *varchasa* after ब्रह्म *brahma* and हस्ति *hasti;* ब्रह्मवर्चसं *brahma-varchasam*, the power of a Brâhman. (Pân. v. 4, 78.)

14. गो *go* becomes गव *gava*, except at the end of an adjectival Dvigu. पंचगवं *pañchagavam*, five cows; but पंचगुः *pañchaguḥ*, bought for five cows. (Pân. v. 4, 92.)

15. नौ *nau*, ship, becomes नाव *nâva*, if it forms a numerical aggregate; पंचनावं *pañchanâvam*, five ships: not when it forms a numerical adjective; पंचनौः *pañchanauḥ*, worth five ships. (Pân. v. 4, 99.)

16. नौ *nau*, ship, after अर्ध *ardha*, becomes नाव *nâva;* अर्धनावं *ardhanâvam*, half a ship. (Pân. v. 4, 100.)

17. खारी *khârî*, a measure of grain, becomes खार *khâra* as an aggregate; द्विखारं *dvikhâram:* also after अर्ध *ardha;* अर्धखारं *ardhakhâram*. (Pân. v. 4, 101.)

18. अंजलि *añjali*, a handful, after द्वि *dvi* or त्रि *tri*, may, as an aggregate, take final अ *a;* द्वयंजलं *dvyañjalam* or द्र्यंजलि *dryañjaliḥ*, two handfuls. (Pân. v. 4, 102.)

19. अंगुलि *aṅguli*, finger, after numerals and indeclinables, becomes अंगुल *aṅgula*; द्वंगुलं *dvyaṅgulam*, a length of two fingers. (Pâṇ. v. 4, 86.)

20. सक्थि *sakthi*, thigh, becomes सक्थ *saktha* after उत्तर *uttara*, मृग *mṛiga*, and पूर्व *pûrva*; पूर्वसक्थं *pûrvasaktham*. (Pâṇ. v. 4, 98.)

21. रात्रि *râtri*, night, after सर्व *sarva*, after partitive words, after संख्यात *saṅkhyâta*, पुण्य *puṇya*, likewise after numerals and indeclinables, becomes रात्र *râtra*; सर्वरात्रः *sarva-râtraḥ*, the whole night; पूर्वरात्रः *pûrvarâtraḥ*, the fore-night; द्विरात्रं *dvirâtram*, two nights. (Pâṇ. v. 4, 87.)

22. अहन् *ahan*, day, under the same circumstances, becomes अह्न *ahna*; सर्वाह्नः *sarvâhnaḥ*, the whole day : but not after a numeral when it expresses an aggregate ; द्वयहः *dvyahaḥ*, two days. Except also पुण्याहं *puṇyâham*, a good day, and एकाहं *ekâham*, n. and m. a single day. (Pâṇ. v. 4, 88–90.)

II. *Collective Compounds.*

§ 521. Collective compounds (Dvandva) are divided into two classes. The first class (called इतरेतर *itaretara*) comprises compounds in which two or more words, that would naturally be connected by *and*, are united, the last taking the terminations either of the dual or the plural, according to the number of words forming the compound. The second class (called समाहार *samâhâra*) comprises the same kind of compounds but formed into neuter nouns in the singular. हस्त्यश्वौ *hasty-aśvau*, an elephant and a horse, is an instance of the former, हस्त्यश्वं *hastyaśvam*, the elephants and horses (in an army), an instance of the latter class. Likewise शुक्लकृष्णौ *śukla-krishṇau*, white and black ; गवाश्वं *gavâśvam*, a cow and a horse.

If instead of a horse and an elephant, हस्त्यश्वौ *hastyaśvau*, the intention is to express horses and elephants, the compound takes the terminations of the plural, हस्त्यश्वाः *hastyaśvâḥ*.

§ 522. Some rules are given as to which words should stand first in a Dvandva compound. Words with fewer syllables should stand first : शिवकेशवौ *śiva-keśavau*, Śiva and Keśava ; not केशवशिवौ *keśavaśivau*. Words beginning with a vowel and ending in स a should stand first : ईशकृष्णौ *îśa-krishṇau*, Îśa and Krishṇa. Words ending in इ *i* (gen. एः *eḥ*) and उ *u* (gen. ओः *oḥ*) should stand first : हरिहरौ *hari-harau*, Hari and Hara ; also भोक्तृभोग्यौ *bhoktṛi-bhogyau*, the enjoyer and the enjoyed. Lastly, words of greater importance should have precedence : देवदैत्यौ *deva-daityau*, the god and the demon ; ब्राह्मणक्षत्रियौ *brâhmaṇa-kshatriyau*, a Brâhman and a Kshatriya ; मातापितरौ *mâtâ-pitarau*, mother and father, but in earlier Sanskrit पितरामातरा *pitarâ-mâtarâ*, father and mother. (Pâṇ. vi. 3, 33.)

§ 523. Words ending in ऋ *ṛi*, expressive of relationship, or sacred titles, forming the first member of a compound, and being followed by another word ending in ऋ *ṛi*, or by पुत्र *putra*, son, change their ऋ *ṛi* into आ *â* (Pâṇ. vi. 3, 25). मातृ *mâtṛi* + पितृ *pitṛi* form मातापितरौ *mâtâpitarau*, father and mother ; पितृ *pitṛi* + पुत्र *putra* form पितापुत्रौ *pitâputrau*; होतृ *hotṛi* + पोतृ *potṛi* form होतापोतारौ *hotâpotârau*, the Hotṛi and Potṛi priests.

§ 524. When the names of certain deities are compounded, the first sometimes lengthens its final vowel (Pâṇ. vi. 3, 26). Thus मित्रावरुणौ *mitrâvaruṇau*, Mitra and Varuṇa ; अग्नीषोमौ *agnîshomau*, Agni and Soma. Similar irregularities appear in words like

द्यावापृथिव्यौ *dyává-prithivyau,* heaven and earth; उषासानक्तं *ushásá-naktam,* dawn and night (Pâṇ. VI. 3, 29–31).

§ 525. If the compound takes the termination of the singular, then final च् *ch,* छ् *chh,* ज् *j,* झ् *jh,* द् *d,* ष् *sh,* and ह् *h* take an additional स a. वाच् *vách+*त्वच् *tvach* form वाक्त्वचं *váktvacham,* speech and skin (Pâṇ. v. 4, 106). अहन् *ahan,* day (see § 90, 196), and रात्रि *rátri,* night, form the compound अहोरात्रः *ahorátrah,* a day and night, a νυχθήμερον (Pâṇ. v. 4, 87).

§ 526. भ्रातरौ *bhrátarau* may be used in the sense of brother and sister; पुत्रौ *putrau* in the sense of son and daughter; पितरौ *pitarau* in the sense of father and mother; श्वशुरौ *śvaśurau* in the sense of father and mother-in-law. Man and wife may be expressed by जायापती *jáyá-pati,* जंपती *jampati,* or दंपती *dampati.*

III. *Possessive Compounds.*

§ 527. Possessive compounds (Bahuvrîhi) are always predicates referring to some subject or other. A determinative may be used as a possessive compound by a mere change of termination or accent. Thus नीलोत्पलं *nila-utpalam,* a blue lotus, is a determinative compound (Tatpurusha, subdivision Karmadhâraya); but in नीलोत्पलं सरः *nilotpalam sarah,* a blue lotus lake, *nilotpalam* is an adjective and as such a predicative or possessive compound; (see Pâṇ. II. 2, 24, com.) In the same manner अनश्वः *anaśvah,* not-a-horse, is a determinative, अनश्वो रथः *anaśvo rathah,* a cart without a horse, a horseless cart, a possessive compound.

Examples: प्राप्तोदको ग्रामः *prápta-udako grámah,* a water-reached village, a village reached by water. ऊढरथोऽनड्वान् *úḍha-ratho 'naḍván,* a bull by whom a cart *(rathah)* is drawn *(úḍha).* उपहृतपशू रुद्रः *upahṛita-paśú rudrah,* Rudra to whom cattle *(paśuh)* is offered *(upahṛita).* पीतांबरो हरिः *pita-ambaro harih,* Hari possessing yellow garments. प्रपर्णः *pra-parṇah,* leafless, i. e. a tree from which the leaves are fallen off. अपुत्रः *a-putrah,* sonless. चित्रगुः *chitra-guh,* possessed of a brindled cow. रूपवद्भार्यः *rúpavad-bháryah,* possessed of a beautiful wife. द्विमूर्धः *dvi-múrdhah,* two-headed: here *múrdha* stands for *múrdhan.* द्विपाद् *dvi-pád,* two-legged: here *pád* stands for *páda.* सुहृद् *su-hṛid,* having a good heart, a friend. भक्षितभिक्षः *bhakshita-bhikshah,* one who has eaten his alms. नीलोज्ज्वलवपुः *nila-ujjvala-vapuh,* having a blue resplendent body.

§ 528. Bahuvrîhi compounds frequently take suffixes. The following rules apply to the changes of the final syllables in possessive compounds:

1. सक्थि *sakthi,* thigh, and अक्षि *akshi,* eye, if they mean really thigh and eye, take final स *a;* कमलाक्षः *kamalákshah,* lotus-eyed. (Pâṇ. v. 4, 113.)

2. अंगुलि *aṅguli,* finger, substitutes final स a if it refers to wood; द्व्यंगुलं दारु *dvyaṅgulam dáru,* a piece of wood with two prongs*. (Pâṇ. v. 4, 114.)

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* अंगुलिसदृशावयवं धान्यादिविषेपणकाष्ठं, Prakriyâ-Kaumudî.

3. मूर्धन् *múrdhan*, head, substitutes final श *a* after द्वि *dvi* and त्रि *tri;* द्विमूर्धः *dvimúrdhaḥ*, having two heads. (Pâṇ. v. 4, 115.)

4. लोमन् *loman*, hair, substitutes final श *a* after अंतर् *antar* and वहिः *vahiḥ;* अंतर्लोमः *antar-lomaḥ*, having the hairy part inside. (Pâṇ. v. 4, 117.)

5. नासिका *násiká*, nose, becomes नस *nasa*, if it stands at the end of a name; गोनसः *gonasaḥ*, cow-nosed, i. e. a snake; but not after स्थूल *sthúla;* स्थूलनासिकः *sthúla-násikaḥ*, large-nosed, i. e. a hog. The same change takes place after prepositions; उन्नसः *unnasaḥ*, with a prominent nose. (Pâṇ. v. 4, 118, 119.)

6. After श *a*, दुः *duḥ*, or सु *su*, हलि *hali*, furrow, and सक्थि *sakthi*, thigh, may substitute final श *a;* श्रहलः *ahalaḥ* or श्रहलिः *ahaliḥ*. (Pâṇ. v. 4, 121.)

7. After the same particles, प्रजा *prajá*, progeny, and मेधा *medhá*, mind, are treated like nouns ending in श्रस् *as;* दुर्मेधाः *durmedháḥ*. (Pâṇ. v. 4, 122.)

8. धर्म *dharma*, law, preceded by one word, is treated like a noun ending in श्रन् *an;* कल्याणधर्मा *kalyáṇadharmá*. (Pâṇ. v. 4, 124.)

9. जंभा *jambhá*, jaw, after certain words, becomes जंभन् *jambhan;* सुजंभा *sujambhá*.

10. जानु *jánu*, knee, after प्र *pra* and सं *sam*, becomes जु *jñu;* प्रजुः *prajñuḥ* (Pâṇ. v. 4, 129). This is optional after ऊर्ध्व *úrdhva* (Pâṇ. v. 4, 130).

11. ऊधस् *údhas*, udder, becomes ऊधन् *údhan;* कुंडोध्री *kuṇḍodhní*. (Pâṇ. v. 4, 131.)

12. धनुस् *dhanus*, bow, becomes धन्वन् *dhanvan;* पुष्पधन्वा *pushpadhanvá*, having a bow of flowers (Pâṇ. v. 4, 132). In names this is optional.

13. जाया *jáyá*, wife, becomes जानि *jáni;* शुभजानिः *śubhajániḥ*. (Pâṇ. v. 4, 134.)

14. गंध *gandha*, smell, substitutes गंधि *gandhi* after certain words; सुगंधिः *sugandhiḥ*. (Pâṇ. v. 4, 135–137.)

15. पाद *páda*, foot, becomes पाद् *pád* after certain words; व्याघ्रपाद् *vyághrapád*. (Pâṇ. v. 4, 138–140.)

16. दंत *danta*, tooth, becomes दत् *dat* after many words; द्विदन् *dvidan*, having two teeth, (sign of a certain age); fem. द्विदती *dvidati*. (Pâṇ. v. 4, 141–145.)

17. ककुद *kakuda*, hump, becomes ककुद् *kakud* after certain words and in certain senses; श्रजातककुद् *ajátakakud*, a young bull before his humps have grown. (Pâṇ. v. 4, 146–148.)

18. उरस् *uras* and other words belonging to the same class add final क *ka;* व्यूढोरस्कः *vyúḍhoraskaḥ*, broad-chested. (Pâṇ. v. 4, 151.)

19. Words in इन् *in* add final क *ka* in the feminine; बहुस्वामिका *bahusvámiká*, having many masters, from स्वामिन् *svámin*, master. (Pâṇ. v. 4, 152.)

20. Feminine words in ई *í*, like नदी *nadí*, and words in ऋ *ri*, add final क *ka;* बहुकुमारीकः *bahukumáríkaḥ*, having many maidens; बहुभर्तृकः *bahubhartṛkaḥ*, having many husbands. (Pâṇ. v. 4, 153.)

21. Most other words may or may not add final क *ka;* बहुमालकः *bahumálakaḥ* or बहुमालाकः *bahumálákaḥ* or बहुमालः *bahumálaḥ*. (Pâṇ. v. 4, 154.)

IV. *Adverbial Compounds.*

§ 529. Adverbial or indeclinable compounds (Avyayîbhâva) are formed by joining an indeclinable particle with another word. The resulting compounds, in which the indeclinable particle forms always the first element, are again indeclinable, and generally end, like adverbs, in the ordinary terminations of the nom. or acc. neut.

Examples: अधिहरि *adhi-hari*, upon Hari, instead of अधि हरौ *adhi harau*,
loc. sing. अनुविष्णु *anu-vishnu*, after Vishnu, instead of अनु विष्णुं *anu
vishnum*, acc. sing. उपकृष्णं *upa-krishnam*, near to Krishna. निर्मक्षिकं
nir-makshikam, free from flies, flylessly. अतिहिमं *ati-himam*, past the
winter, after the winter, instead of अति हिमं *ati himam*, acc. sing.
प्रदक्षिणं *pradakshinam*, to the right. अनुरूपं *anu-rúpam*, after the form,
i. e. accordingly, instead of अनु रूपं *anu rúpam*, acc. sing. यथाशक्ति *yathá-
śakti*, according to one's ability, instead of शक्तिर्यथा *śaktir yathá*. सतृणं
sa-trinam with the grass; सतृणमत्ति *satrinam atti*, he eats (everything)
even the grass, instead of तृणेन सह *trinena saha*, with the grass. यावच्छ्लोकं
yávach-chhlokam, at every verse. आमुक्ति *ámukti*, until final delivery.
अनुगंगं *anu-gangam*, near the Gangâ. उपशरदं *upa-śaradam*, near the
autumn; from शरद् *śarad*, autumn (Pân. v. 4, 107). उपजरसं *upa-jarasam*,
at the approach of old age; from जरस् *jaras*, old age (§ 167). उपसमित् *upa-
samit* or उपसमिधं *upa-samidham*, near the fire-wood; from समिध् *samidh*,
fire-wood. उपराजं *upa-rájam*, near the king; from राजन् *rájan*, king.

§ 530. There are some Avyayîbhâvas the first element of which is not an indeclinable
particle. Ex. तिष्ठद्गु *tishthad-gu*, at the time when the cows stand to be milked; पंचगंगं
pañcha-gangam, at the place where the five Gangâs meet, (near the Mâdhav-râo ghât at
Benares); प्रत्यग्ग्रामं *pratyag-grámam*, west of the village.

§ 531. The following rules apply to the changes of the final syllables in adverbial
compounds:

1. Words ending in mutes (*k, kh, g, gh, ch, chh, j, jh, t, th, d, dh, t, th, d, dh, p, ph, b, bh*)
   may or may not take final स *a;* उपसमिधं *upasamidham* or उपसमित् *upasamit*, near
   the fire-wood. (Pân. v. 4, 111.)

2. Words ending in अन् *an* substitute final स *a;* अध्यात्मं *adhyátmam*, with regard to one-
   self. (Pân. v. 4, 108.)

3. But neuters in अन् *an* may or may not; उपचर्मं *upacharmam* or उपचर्म *upacharma*, near
   the skin. (Pân. v. 4, 109.)

4. नदी *nadí*, पौर्णमासी *paurnamásí*, आग्रहायणी *ágrahâyaní*, and गिरि *giri* may or may not
   take final स *a;* उपनदि *upanadi* or उपनदं *upanadam*, near the river. (Pân. v. 4, 110,
   and 112.)

5. Words belonging to the class beginning with शरद् *śarad* take final स *a;* उपशरदं
   upaśaradam, about autumn. (Pân. v. 4, 107.)

APPENDIX I.

DHÂTUPÂTHA OR LIST OF VERBS.

Explanation of some of the Verbal Anubandhas or Indicatory Letters.

ञ *a* is put at the end of roots ending in a consonant in order to facilitate their pronunciation.

Accent.—The last letter of a root is accented with the acute, the grave, or circumflex accent, in order to show that the verb follows the Parasmaipada, the Âtmanepada, or both forms.

The roots themselves are divided into *udâtta*, acutely accented, and *anudâtta*, gravely accented, the former admitting, the latter rejecting the intermediate इ *i*.

आ *â* prohibits the use of the intermediate इ *i* in the formation of the Nishthâs (§ 333, D. 2), Pân. vii. 2, 16. Ex. फुल्ल: *phullaḥ* from त्रिफला *ñiphalâ*.

इ *i* requires the insertion of a nasal after the last radical vowel, which nasal is not to be omitted where a nasal that is actually written would be omitted (§ 345,[10]), Pân. vii. 1, 58; vi. 4, 24. Ex. नंदति *nandati* from नदि *nadi*, Pass. नंद्यते *nandyate*; but from मंथ् or मन्थ् *manth*, Pres. मंथति *manthati*, Pass. मथ्यते *mathyate*.

इर् *ir* shows that a verb may take the first or second aorist in the Parasmaipada (§ 367), Pân. iii. 1, 57. Ex. अच्युतत् *achyutat* or अच्योतीत् *achyotît* from च्युतिर् *chyutir*.

ई *î* prohibits the use of the intermediate इ *i* in the formation of the Nishthâs (§ 333, D. 2), Pân. vii. 2, 14. Ex. उन्न: *unnaḥ* from उंदी *undî*.

उ *u* renders the admission of the intermediate इ *i* optional before the gerundial त्वा *tvâ* (§ 337, II. 5), Pân. vii. 2, 56; and therefore inadmissible in the past participle (Pân. vii. 2, 15). Ex. शमित्वा *śamitvâ* or शांत्वा *śântvâ* from शमु *śamu*; but शांत: *śântaḥ*.

ऊ *û* renders the admission of the intermediate इ *i* optional in the general tenses before all consonants but य *y* (§ 337, I. 2), Pân. vii. 2, 44; and therefore inadmissible in the past participle (Pân. vii. 2, 15). Ex. सेद्धा *seddhâ* or सेधिता *sedhitâ* from सिध् *sidhû*; but सिद्ध: *siddhaḥ*.

ऋ *ṛi* prevents the substitution of the short for the long vowel in the reduplicated aorist of causals (§ 372*), Pân. vii. 4, 2. Ex. अलुलोकत् *alulokat* from लोकृ *lokṛi*.

ह् *li* shows that the verb takes the second aorist in the Parasmaipada (§ 367),
Pân. III. 1, 55. Ex. अगमत् *agamat* from गम् *gamli.*

इ *e* forbids Vriddhi in the first aorist (§ 348*), Pân. VII. 2, 5. Ex. अमथीत् *ama-thît* from मथे *mathe.*

ओ *o* indicates that the participle is formed in न *na* instead of त *ta* (§ 442, 5),
Pân. VIII. 2, 45. Ex. पीनः *pînaḥ* from ओप्यायी *opyáyî.*

ङ् *ṅ* shows that the verb follows the Âtmanepada (Pân. I. 3, 12).

ञ् *ñ* shows that the verb follows both the Âtmanepada and Parasmaipada,
the former if the act reverts to the subject (Pân. I. 3, 72).

णि *ñi* shows that the past participle has the power of the present (Pân. III.
2, 187). Ex. फुल्लः *phullaḥ*, blown, from णिफला *ñiphalá.*

म् *m* shows that the vowel is not lengthened in the causative (§ 462, note),
Pân. VI. 4, 92; and that the vowel is optionally lengthened in the aorist
of the passive (Pân. VI. 4, 93).

Bhû Class (Bhvádi, I Class).

I. Parasmaipada Verbs.

1. भू *bhú*, to be.

Parasmaipada: P. 1. भवामि *bhávámi*, 2. भवसि *bhávasi*, 3. भवति *bhávati*,
4. भवावः *bhávávaḥ*, 5. भवथः *bhávathaḥ*, 6. भवतः *bhávataḥ*, 7. भवामः *bhávámaḥ*,
8. भवथ *bhávatha*, 9. भवन्ति *bhávanti*, I. 1. अभवं *ábhavam*, 2. अभवः *ábhavaḥ*,
3. अभवत् *ábhavat*, 4. अभवाव *ábhavāva*, 5. अभवतं *ábhavatam*, 6. अभवतां *ábhavatām*,
7. अभवाम *ábhavāma*, 8. अभवत *ábhavata*, 9. अभवन् *ábhavan*, O. 1. भवेयं *bháveyam*,
2. भवेः *bháveḥ*, 3. भवेत् *bhávet*, 4. भवेव *bháveva*, 5. भवेतं *bhávetam*, 6. भवेतां *bhávetām*,
7. भवेम *bhávema*, 8. भवेत *bháveta*, 9. भवेयुः *bháveyuḥ*, I. 1. भवानि *bhávāni*, 2. भव *bháva*,
3. भवतु *bhávatu*, 4. भवाव *bhávāva*, 5. भवतं *bhávatam*, 6. भवतां *bhávatām*, 7. भवाम
bhávāma, 8. भवत *bhávata*, 9. भवन्तु *bhávantu* ‖ Pf. 1. बभूव *babhúva*† (see p. 175),
2. बभूविथ *babhúvitha*, 3. बभूव *babhúva*, 4. बभूविव *babhúvivá*, 5. बभूवथुः *babhúváthuḥ*,
6. बभूवतुः *babhúvátuḥ*, 7. बभूविम *babhúvimá*, 8. बभूव *babhúvá*, 9. बभूवुः *babhúvúḥ*,
II A. 1. अभूवं *ábhúvam* (see p. 188), 2. अभूः *ábhúḥ*, 3. अभूत् *ábhút*, 4. अभूव *ábhúva*,
5. अभूतं *ábhútam*, 6. अभूतां *ábhútám*, 7. अभूम *ábhúma*, 8. अभूत *ábhúta*, 9. अभूवन् *ábhú-van*, F. 1. भविष्यामि *bhavishyámi*, 2. भविष्यसि *bhavishyási*, 3. भविष्यति *bhavishyáti*,
4. भविष्यावः *bhavishyávaḥ*, 5. भविष्यथः *bhavishyáthaḥ*, 6. भविष्यतः *bhavishyátaḥ*,
7. भविष्यामः *bhavishyámaḥ*, 8. भविष्यथ *bhavishyátha*, 9. भविष्यन्ति *bhavishyánti*,
C. 1. अभविष्यं *ábhavishyam*, 2. अभविष्यः *ábhavishyaḥ*, 3. अभविष्यत् *ábhavishyat*,
4. अभविष्याव *ábhavishyáva*, 5. अभविष्यतं *ábhavishyatam*, 6. अभविष्यतां *ábhavishyatām*,
7. अभविष्याम *ábhavishyáma*, 8. अभविष्यत *ábhavishyata*, 9. अभविष्यन् *ábhavishyan*,

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.† The reduplicative syllable ब *ba* is irregular, instead of बु *bu*. The base, too, is irregular
(Pân. I. 2, 6); the regular form would have been बुभाव *bubháva.*

P. F. 1. भवितास्मि *bhavitásmi*, 2. भवितासि *bhavitási*, 3. भविता *bhavitá*, 4. भवितास्वः *bhavitásvaḥ*, 5. भवितास्थः *bhavitásthaḥ*, 6. भवितारौ *bhavitárau*, 7. भवितास्मः *bhavitásmaḥ*, 8. भवितास्थ *bhavitástha*, 9. भवितारः *bhavitáraḥ*, B. 1. भूयासं *bhúyásam*, 2. भूयाः *bhúyáḥ*, 3. भूयात् *bhúyát*, 4. भूयास्व *bhúyásva*, 5. भूयास्तं *bhúyástam*, 6. भूयास्तां *bhúyástám*, 7. भूयास्म *bhúyásma*, 8. भूयास्त *bhúyásta*, 9. भूयासुः *bhúyásuḥ* ॥ Part. Pres. भवन् *bhávan*, Perf. बभूवान् *babhúván*, Fut. भविष्यन् *bhavishyán*, Ger. भूत्वा *bhútvá* or °भूय *-bhúya*, Adj. भवितव्यः *bhavitávyaḥ*, भवनीय: *bhavaníyaḥ*, भव्य: *bhávyaḥ* (§ 456).

Âtmanepada* : P. 1. भवे *bháve*, 2. भवसे *bhávase*, 3. भवते *bhávate*, 4. भवावहे *bhávávahe*, 5. भवेथे *bhávethe*, 6. भवेते *bhávete*, 7. भवामहे *bhávámahe*, 8. भवध्वे *bhávadhve*, 9. भवंते *bhávante*, I. 1. अभवे *ábhave*, 2. अभवथाः *ábhavatháḥ*, 3. अभवत *ábhavata*, 4. अभवावहि *ábhavávahi*, 5. अभवेथां *ábhavethám*, 6. अभवेतां *ábhavetám*, 7. अभवामहि *ábhavámahi*, 8. अभवध्वं *ábhavadhvam*, 9. अभवंत *ábhavanta*, O. 1. भवेय *bháveya*, 2. भवेथाः *bhávetháḥ*, 3. भवेत *bháveta*, 4. भवेवहि *bhávevahi*, 5. भवेयाथां *bháveyáthám*, 6. भवेयातां *bháveyátám*, 7. भवेमहि *bhávemahi*, 8. भवेध्वं *bhávedhvam*, 9. भवेरन् *bháveran*, I. 1. भवै *bhávai*, 2. भवस्व *bhávasva*, 3. भवतां *bhávatám*, 4. भवावहै *bhávávahai*, 5. भवेथां *bhávethám*, 6. भवेतां *bhávetám*, 7. भवामहै *bhávámahai*, 8. भवध्वं *bhávadhvam*, 9. भवंतां *bhávantám* ॥ Pf. 1. बभूवे *babhúvé* (see note †, page 245), 2. बभूविषे *babhúvishé*, 3. बभूवे *babhúvé*, 4. बभूविवहे *babhúvivahe*, 5. बभूवाथे *babhúváthe*, 6. बभूवाते *babhúváte*, 7. बभूविमहे *babhúvimahe*, 8. बभूविध्वे or °ढ्वे *babhúvidhvé* or *-ḍhvé* (see § 105), 9. बभूविरे *babhúviré*, I A. 1. अभविषि *ábhavishi*, 2. अभविष्ठाः *ábhavishṭháḥ*, 3. अभविष्ट *ábhavishṭa*, 4. अभविष्वहि *ábhavishvahi*, 5. अभविषाथां *ábhavisháthám*, 6. अभविषातां *ábhavishátám*, 7. अभविष्महि *ábhavishmahi*, 8. अभविध्वं or °ढ्वं *ábhavidhvam* or *-ḍhvam*, 9. अभविषत *ábhavishata*, F. भविष्ये *bhavishyé* &c., C. अभविष्ये *ábhavishye* &c., P. F. 1. भविताहे *bhavitáhe*, 2. भवितासे *bhavitáse*, 3. भविता *bhavitá*, 4. भवितास्वहे *bhavitásvahe*, 5. भवितासाथे *bhavitásáthe*, 6. भवितारौ *bhavitárau*, 7. भवितास्महे *bhavitásmahe*, 8. भविताध्वे *bhavitádhve*, 9. भवितारः *bhavitáraḥ*, B. 1. भविषीय *bhavishíyá*, 2. भविषीष्ठाः *bhavishíshṭháḥ*, 3. भविषीष्ट *bhavishíshṭá*, 4. भविषीवहि *bhavishíváhi*, 5. भविषीयास्थां *bhavishíyásthám*, 6. भविषीयातां *bhavishíyástám*, 7. भविषीमहि *bhavishímáhi*, 8. भविषीध्वं or °ढुं *bhavishídhvám* or *-ḍhvám*, 9. भविषीरन् *bhavishírán* ॥ Part. Pres. भवमान: *bhávamánaḥ*, Perf. बभूवान: *babhúvánáḥ*, Fut. भविष्यमाण: *bhavishyámánaḥ*.

Passive : P. 1. भूये *bhúyé‡*, 2. भूयसे *bhúyáse*, 3. भूयते *bhúyáte*, 4. भूयावहे *bhúyávahe*, 5. भूयेथे *bhúyéthe*, 6. भूयेते *bhúyéte*, 7. भूयामहे *bhúyámahe*, 8. भूयाध्वे *bhúyádhve*, 9. भूयंते *bhúyánte*, I. अभूये *ábhúye* &c., O. भूयेय *bhúyéya* &c., I. भूयै *bhúyai* &c. ॥

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* भू *bhú* may be used in the Âtmanepada after certain prepositions. Even by itself it is used in the sense of obtaining : स श्रियं भवते *sa śriyam bhavate*, he obtains happiness. (Sâr. p. 4, l. 3.)

‡ भू *bhú* with अनु *anu* means to perceive, and may yield a passive.

Pf. बभूवे *babhúvé* &c., like Âtmanepada, I A. 1. अभविषि or अभाविषि *ábhávishi*, 2. अभविष्ठाः or अभाविष्ठाः *ábhávishthâh*, 3. अभावि *ábhávi*, 4. अभविष्वहि *ábhávishvahi* &c., like Âtmanepada, F. भविष्ये or भाविष्ये *bhávishyé* &c., C. अभविष्ये or अभाविष्ये *ábhávishye* &c., P. F. भवितःहे or भावितःहे *bhávitáhe* &c., B. भविषीय or भाविषीय *bhávishíyá* &c. ‖ Part. Pres. भूयमानः *bhúyámánah*, Fut. भविष्यमाणः *bhávishyá-mánah*, Past भूतः *bhútáh*.

Causative, Parasmaipada: P. भावयामि *bhâváyámi*, I. अभावयं *ábhávayam*, O. भावयेयं *bhâváyeyam*, I. भावयानि *bhâváyáni* ‖ Pf. भावयांचकार *bhâvayáñchakára*, II Λ. अबीभवं *ábíbhavam*, F. भावयिष्यामि *bhâvayishyámi*, C. अभावयिष्यं *ábhávayi-shyam*, P. F. भावयितास्मि *bhâvayitásmi*, B. भाव्यासं *bhâvyásam*.

Causative, Âtmanepada: P. भावये *bhâváye*, I. अभावये *ábhávaye*, O. भावयेय *bhâváyeya*, I. भावयै *bhâváyai* ‖ Pf. भावयांचक्रे *bhâvayáñchakre*, II A. अबीभवे *ábíbhave*, F. भावयिष्ये *bhâvayishyé*, C. अभावयिष्ये *ábhávayishye*, P. F. भावयितःहे *bhâvayitáhe*, B. भावयिषीय *bhâvayishíyá*.

Causative, Passive: P. भाव्ये *bhâvyé*, I. अभाव्ये *ábhávye*, O. भाव्येय *bhâvyéya*, I. भाव्यै *bhâvyaí* ‖ Pf. भावयांचक्रे, °बभूवे, °आसे, *bhâvayáñchakre*, -babhúve, -áse, I A. अभावयिषि *ábhávayishi* or अभाविषि *ábhávishi*, F. भावयिष्ये *bhâvayishyé* or भाविष्ये *bhávishyé*, C. अभावयिष्ये *ábhávayishye* or अभाविष्ये *ábhávishye*, P. F. भावयितःहे *bhâvayitáhe* or भावितःहे *bhávitáhe*, B. भावयिषीय *bhâvayishíyá* or भाविषीय *lhávishíyá*.

Desiderative, Parasmaipada: P. बुभूषामि *búbhúshámi*, I. अबुभूषं *ábubhú-sham*, O. बुभूषेयं *búbhúsheyam*, I. बुभूषाणि *búbhúshání* ‖ Pf. बुभूषांचकार *bubhúsháñ-chakára*, I A. अबुभूषिषं *ábubhúshisham*, F. बुभूषिष्यामि *bubhúshishyámi*, C. अबुभूषिष्यं *ábubhúshishyam*, P. F. बुभूषितास्मि *bubhúshitásmi*, B. बुभूष्यासं *bubhúshyásam*.

Desiderative, Âtmanepada: P. बुभूषे *búbhúshe*, I. अबुभूषे *ábubhúshe*, O. बुभूषेय *búbhúsheya*, I. बुभूषै *búbhúshai* ‖ Pf. बुभूषांचक्रे *bubhúsháñchakre*, I A. 1. अबुभूषिषि *ábubhúshishi*, 2. अबुभूषिष्ठाः *ábubhúshishthâh*, 3. अबुभूषिष्ट *ábubhúshishta*, F. बुभूषिष्ये *bubhúshishyé*, C. अबुभूषिष्ये *ábubhúshishye*, P. F. बुभूषितःहे *bubhúshitáhe*, B. बुभूषिषीय *bubhúshishíyá*.

Desiderative, Passive: P. बुभूष्ये *bubhúshyé*, I. अबुभूष्ये *ábubhúshye*, O. बुभूष्येय *bubhúshyéya*, I. बुभूष्यै *bubhúshyaí* ‖ Pf. बुभूषांचक्रे *bubhúsháñchakre*, I A. 1. अबुभूषिषि *ábubhúshishi*, 2. अबुभूषिष्ठाः *ábubhúshishthâh*, 3. अबुभूषि *ábubhúshi* (see § 406), F. बुभूषिष्ये *bubhúshishyé*, C. अबुभूषिष्ये *ábubhúshishye*, P. F. बुभूषितःहे *bubhúshitáhe*, B. बुभूषिषीय *bubhúshishíyá*.

Intensive, Âtmanepada: P. 1. बोभूये *bobhúyé*, 2. बोभूयसे *bobhúyáse*, 3. बोभूयते *bobhúyáte*, 4. बोभूयावहे *bobhúyávahe*, 5. बोभूयेथे *bobhúyéthe*, 6. बोभूयेते *bobhúyéte*, 7. बोभूयामहे *bobhúyámahe*, 8. बोभूयध्वे *bobhúyádhve*, 9. बोभूयन्ते *bobhúyánte*, I. 1. अबोभूये *ábobhúye*, 2. अबोभूयथाः *ábobhúyathâh*, 3. अबोभूयत *ábobhúyata*, 4. अबोभूयावहि *ábo-bhúyávahi*, 5. अबोभूयेथां *ábobhúyethám*, 6. अबोभूयेतां *ábobhúyetám*, 7. अबोभूयामहि *ábobhúyámahi*, 8. अबोभूयध्वं *ábobhúyadhvam*, 9. अबोभूयन्त *ábobhúyanta*, O. बोभूयेय *bobhúyeya*

bobhúyéya &c., I. 1. बोभूयै *bobhúyaí*, 2. बोभूयास्व *bobhúyásva*, 3. बोभूयाता *bobhúyátám*, 4. बोभूयावहै *bobhúyávahai*, 5. बोभूयेथां *bobhúyéthám*, 6. बोभूयेतां *bobhúyétám*, 7. बोभूयामहै *bobhúyámahai*, 8. बोभूयध्वं *bobhúyádhvam*, 9. बोभूयंतां *bobhúyántám* ॥
Pf. बोभूयांचक्रे *bobhúyáṁchakre*, I A. 1. अबोभूयिषि *ábobhú-yishtháh*, 3. अबोभूयिष्ट *ábobhúyishta*, 4. अबोभूयिष्वहि *ábobhúyishvahi*, 5. अबोभूयिषाथां *ábobhúyisháthám*, 6. अबोभूयिषातां *ábobhúyishátám*, 7. अबोभूयिष्महि *ábobhúyishmahi*, 8. अबोभूयिध्वं or °ढुं *ábobhúyidhvam* or -*ḍhvam*, 9. अबोभूयिषत *ábobhúyishata*,
F. बोभूयिष्ये *bobhúyishyé*, C. अबोभूयिष्ये *ábobhúyishye*, P. F. बोभूयिताहे *bobhúyitáhe*, B. बोभूयिषीय *bobhúyishíyá*.

Intensive, Parasmaipada : P. 1. बोभोमि *bóbhomi* or बोभवीमि *bóbhavími*, 2. बोभोषि *bóbhoshi* or बोभवीषि *bóbhavíshi*, 3. बोभोति *bóbhoti* or बोभवीति *bóbhavíti*, 4. बोभूवः *bobhúváh*, 5. बोभूयः *bobhútháh*, 6. बोभूतः *bobhútáh*, 7. बोभूमः *bobhúmáh*, 8. बोभूथ *bobhúthá*, 9. बोभुवति *bóbhuvati*, I. 1. अबोभवं *ábobhavam*, 2. अबोभोः *ábobhoh* or अबोभवीः *ábobhavíh*, 3. अबोभोत् *ábobhot* or अबोभवीत् *ábobhavít*, 4. अबोभूव *ábobhúva*, 5. अबोभूतं *ábobhútam*, 6. अबोभूतां *ábobhútám*, 7. अबोभूम *ábobhúma*, 8. अबोभूत *ábobhúta*, 9. अबोभवुः *ábobhavuh*, O. बोभूयां *bobhúyám*, I. 1. बोभवानि *bóbhaváni*, 2. बोभूहि *bobhúhí*, 3. बोभोतु *bóbhotu* or बोभवीतु *bóbhavítu*, 4. बोभवाव *bóbhaváva*, 5. बोभूतं *bobhútám*, 6. बोभूतां *bobhútám*, 7. बोभवाम *bóbhaváma*, 8. बोभूत *bobhútá*, 9. बोभुवतु *bóbhuvatu* ॥ Pf. 1. बोभवांचकार *bobhaváṁchakára*, 4. बोभवांचकृव *bobha-váṁchakṛiva*, 7. बोभवांचकृम *bobhaváṁchakṛima*; also 1. बोभाव *bobháva* or बोभूव *bobhúva*, 2. बोभूविथ *bobhúvitha*, 3. बोभाव *bobháva* or बोभूव *bobhúva*, 4. बोभूविव *bobhúvivá**, 5. बोभूवथुः *bobhúváthuh*, 6. बोभूवतुः *bobhúvátuh*, 7. बोभूविम *bobhúvimá*, 8. बोभूव *bobhúvá*, 9. बोभूवुः *bobhúvúh*, II A. 1. अबोभूवं *ábobhúvam*, 2. अबोभूः *ábobhúh* or अबोभूवीः *ábobhúvíh*, 3. अबोभूत् *ábobhút* or अबोभूवीत् *ábobhúvít*, 4. अबोभूव *ábobhúva*, 5. अबोभूतं *ábobhútam*, 6. अबोभूतां *ábobhútám*, 7. अबोभूम *ábobhúma*, 8. अबोभूत *ábobhúta*, 9. अबोभूवुः *ábobhúvuh* (not अबोभूवन् *ábobhúvan*), I A. 1.† अबोभाविषं *ábobhávisham*, 4. अबोभाविष्व *ábobhávishva*, 7. अबोभाविष्म *ábobhávishma*, F. बोभविष्यामि *bobhavishyámi*, C. अबोभविष्यं *ábobhavishyam*, P. F. बोभवितासि *bobha-vitásmi*, B. बोभूयासं *bobhúyásam*.

Note—Grammarians who allow the intensive without य *ya* to form an Âtmanepada, give the following forms : Pres. बोभूते *bobhúté*, Impf. अबोभूत *ábobhúta*, Opt. बोभुवीत *bóbhuvíta*, Imp. बोभूतां *bobhútám*, Per. Perf. बोभवांचक्रे *bobhaváṁchakre*, Aor. अबोभविष्ट *ábobhavishṭa*, Fut. बोभविष्यते *bobhavishyáte*, Cond. अबोभविष्यत *ábobhavishyata*, Per. Fut. बोभविता *bobha-vitá*, Ben. बोभविषीष्ट *bobhavishíshṭá*. (See Colebrooke, p. 194.)

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* The form बोभूविव *bobhuviva* is not sanctioned by any rule of Pâṇini.

† The first aorist is the usual form for intensives, but in भू *bhú* it is superseded by the second aorist, this being enjoined for the simple verb. Some grammarians, however, admit the first aorist optionally for भू *bhú* (Colebr. p. 193). The conflicting opinions of native grammarians on the conjugation of intensives are fully stated by Colebrooke, p. 191 seq.

2. चित् *chit*, to think, (चिती.)

The Anubandha ई *î* shows that the participle in त: *tah* takes no intermediate इ *i*.

P. चेतति, I. अचेतत्, O. चेततु, I. चेतु ॥ Pf. 1. चिचेत, 2. चिचेतिथ, 3. चिचेत, 4. चिचितिथ, 5. चिचितिथुः, 6. चिचितिथुः, 7. चिचितिम, 8. चिचित, 9. चिचितुः, I A. 1. अचेतिषं, 2. अचेतीः, 3. अचेतीत्, 4. अचेतिष्म, 5. अचेतिष्टं, 6. अचेतिष्टां, 7. अचेतिष्म, 8. अचेतिष्ट, 9. अचेतिषुः, F. चेतिष्यति, C. अचेतिष्यत्, P. F. चेतिता, B. चित्यात् ॥ Pt. चित्तः, चिचितिवान्, Ger. चेतित्वा or चित्तित्वा, °चित्य, Adj. चेतितव्यः, चेतनीयः, चेत्यः ॥ Pass. चित्यते, Aor. अचेति, Caus. चेतयति, Aor. अचीचितत्, Des. चिचेतिषति or चिचितिषति, Int. चेचित्यते, चेचेत्ति.

3. च्युत् *chyut*, to sprinkle, (च्युतिर्.)

The Anubandha इर् *ir* shows that the verb may take the first and second aorist.

P. च्योतति, I. अच्योतत्, O. च्योतेत्, I. च्योततु ॥ Pf. 1. चुच्योत, 2. चुच्योतिथ, 4. चुच्युतिव, I A. 1. अच्योतिषं, 2. अच्योतीः, 3. अच्योतीत्, 9. अच्योतिषुः, or II A. 1. अच्युतं, 2. अच्युतः, 3. अच्युतत्, 9. अच्युतन्, F. च्योतिष्यति, C. अच्योतिष्यत्, P. F. च्योतिता, B. च्युयात् ॥ Pt. च्युतितः or च्योतितः, चुच्युतवान्, Ger. च्योतित्वा or च्युतित्वा, Adj. च्योतितव्यः ॥ Pass. च्युयते, Caus. च्योतयति, Aor. अचुच्युतत्, Des. चुच्योतिषति or चुच्युतिषति, Int. चोच्युयते, चोच्योत्ति.

4. श्च्युत् *śchyut*, to flow, (श्च्युतिर्.)

P. श्च्योतति, I. अश्च्योतत्, O. श्च्योतेत्, I. श्च्योततु ॥ Pf. 1. चुश्च्योत, 9. चुश्च्युतुः, I A. 1. अश्च्योतिषं, 2. अश्च्योतीः, or II A. 1. अश्च्युतं, F. श्च्योतिष्यति, C. अश्च्योतिष्यत्, P. F. श्च्योतिता, B. श्च्युयात् &c.

Note—This verb is sometimes written स्च्युत्.

5. मन्थ् *manth*, to shake.

P. मन्थति ॥ Pf. 1. ममन्थ, 2. ममन्थिथ, 3. ममन्थ, 7. ममन्थिम, 8. ममन्थुः (Pâṇ. 1. 2, 5) or, less correctly, ममथुः (§ 328, 4), I A. अमन्थीत्, F. मन्थिष्यति, P. F. मन्थिता, B. मथ्यात् (§ 345,[10]) ॥ Pt. मथितः, ममथान् or मेथिवान् (cf. § 395, note), Ger. मन्थित्वा or मथित्वा (Pâṇ. 1. 2, 23; § 428), °मथ्य, Adj. मन्थितव्यः, मन्थनीयः, मन्थ्यः ॥ Pass. मथ्यते, Caus. मन्थयति, Des. मिमन्थिषति, Int. मामथ्यते, मामन्थि or मामन्थीति, Impf. 3. अममन्थ.

Note—Roots ending in consonants preceded by a nasal, lose the nasal before weakening (*kit, ṅit*) terminations (Pâṇ. VI. 4, 24); but not roots written with Anubandha इ. The terminations of the reduplicated perfect in the dual and plural are weakening (*kit*), except after roots ending in double consonants (Pâṇ. I. 2, 5). According to some, however, the weakening is allowed even after double consonants: केचिदिति। प्रबोधोद्यवृत्रिकारादयः। तथा च प्रबोधोद्यवृत्राबुक्तं। संयोगादिश्चेत् किद्वा। ररन्तुः ररुरिति॥ Roots, however, which thus drop the penultimate nasal in the perfect, need not take ए instead of reduplication: स्त्लोपिनो नेति केचित् ममथुः। Prakriyâ-Kaumudî, p. 7 b.

Native grammarians admit a verb मथति (*mathe*), and another मथ्नाति, which supply a variety of verbal derivatives.

6. कुन्थ् *kunth*, to strike, (कुथि.)

Roots marked in the Dhâtupâṭha by technical final इ keep their penultimate nasal throughcut.

This root can take no Guṇa, on account of its final conjunct consonant.

P. कुन्थति, I. अकुन्थत्, O. कुन्थेत्, I. कुन्थतु ॥ Pf. 1. चुकुन्थ, 2. चुकुन्थिथ, 9. चुकुन्थुः, I A.

अकुंथीत्, 9. अकुंथिषु:, F. कुंथिष्यति, P. F. कुंथिता, B. कुंध्यात्, (प्रनिकुंध्यात्, § 99, not with lingual ण, as Carey gives it) ॥ Pt. कुंथित:, चुकुंथुान्, Ger. कुंथित्वा, °कुंथ्य, Adj. कुंथितव्य: ॥ Pass. कुंथ्यते, Caus. कुंथयति, Des. चुकुंथिषति, Int. चोकुंथ्यते, चोकुंथि.

7. सिध् sidh, to go (सिध्), and सिधु sidh, to command (सिधू).

P. सेधति (निसेधति*), I. असेधत् ॥ Pf. 1. सिषेध, 2. सिषेधिथ, 9. सिषिधु:, I A. असेधीत्, F. सेधिष्यति, P. F. सेधिता, B. सिध्यात्.

In the sense of commanding or ordaining, this root is marked by technical ऋ (सिधू), and hence the intermediate इ may be omitted. Thus Pf. 2. सिषेधिथ or सिषेड्ढ, 4. सिषिधिथ or सिषिध्व &c., F. सेधिष्यति or सेत्स्यति, P. F. सेधिता or सेद्धा, I A. असेधीत् (as before), or 1. असैत्सं, 2. असैत्सी:, 3. असैत्सीत्, 4. असैत्स्व, 5. असैद्ध, 6. असैद्धां, 7. असैत्स्म, 8. असैद्ध, 9. असैत्सु: ॥ Pt. सिद्ध:, Ger. सेधित्वा or सिद्ध्वा, °सिध्य, Adj. सेधितव्य: or सेद्धव्य: ॥ Pass. सिध्यते, Caus. सेधयति, Des. सिसेधिषति or सिसित्सति (§ 103), Int. सेसिध्यते, सेसेद्धि.

8. खद् khad, to be steady, to kill, to eat.

P. खदति ॥ Pf. 1. चखाद (ă), 2. चखदिथ, 3. चखाद, 4. चखदिथ, 5. चखदु:, 6. चखदतु:, 7. चखदिम, 8. चखद, 9. चखदु:, I A. अखादीत् or अखदीत् (ă), (Pân. vii. 2, 7; § 348), F. खदिष्यति, P. F. खदिता, B. खद्यात् ॥ Pt. खदित:, चखद्रान्, Ger. खदित्वा, °खद्य, Adj. खदितव्य: ॥ Pass. खद्यते, Caus. खादयति, Des. चिखदिषति, Int. चाखद्यते, चाखत्ति.

9. गद् gad, to speak.

P. गदति (प्रणिगदति), I. अगदत् (प्रत्यगदत्), O. गदेत्, I. गदतु ॥ Pf. 1. जगाद (ă), 2. जगदिथ, 9. जगदु:, I A. अगादीत् or अगदीत् (ă), (Pân. vii. 2, 7; § 348), F. गदिष्यति, C. अगदिष्यत्, P. F. गदिता, B. गद्यात् ॥ Caus. गादयति, Des. जिगदिषति, Int. जागद्यते, जागत्ति.

10. रद् rad, to trace, to scratch.

P. रदति ॥ Pf. 1. रराद (ă), 2. रेदिथ, 9. रेदु:, I A. अरादीत् or अरदीत् (ă), (§ 348.)

11. नद् nad, to hum, (णद्.)

P. नदति (प्रणदति, प्रणिनदति) ॥ Pf. 1. ननाद (ă), 2. नेदिथ, 9. नेदु:, I A. अनादीत् or अनदीत् (ă).

12. अर्द् ard, to go, to ask, to pain.

P. अर्दति, I. आर्दत् ॥ Pf. 1. आनर्द, 2. आनर्दिथ, 9. आनर्दु:, I A. आर्दीत्, F. अर्दिष्यति ॥ Pt. अर्दित:, not अर्ण:, see also p. 166 ॥ Caus. अर्दयति, अर्दिदत्, Des. अर्दिदिषति.

13. इन्द् ind, to govern, (इदि.)

P. इन्दति, I. ऐन्दत्, O. इन्देत्, I. इन्दतु ॥ Pf. इन्दांचकार (§ 325) or इन्दामास or इन्दांबभूव,

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* The change of स into ष is forbidden by Pânini viii. 3, 113, when सिध् means to go. It is admitted by the Sâr. The Anubandha ऋ is sometimes added to सिध् to go, but is explained to be for the sake of pronunciation only. Colebrooke marks it as erroneous. Its proper meaning would be that intermediate इ is optional in the gerund, and forbidden in the past participle (§ 337, II. 5). The forms without intermediate इ belong properly only to सिधु to command. This verb *must* change its initial स after prepositions; निषेधति.

IA. 1. इंदिधं, 2. एंदी:, F. इंदिष्यति, C. इंदिध्यत्, P. F. इंदिता, B. इंद्यात् ॥ Pt. इंदित:, Perf. इंदांचकृवान् or बभूवान् or आसिवान्, Perf. Pass. इंदांचक्राण: or बभूवान: or आसान:.

14. निंद् *nind*, to blame, (णिदि.)

P. निंदति (प्रनिंदनं or प्रणिंदनं, § 98, 8, 2) ॥ Pf. निनिंद, I A. अनिंदीत्, F. निंदिष्यति, P. F. निंदिता, B. निंद्यात्.

15. निक्ष् *niksh*, to kiss, (णिक्ष.)

P. निक्षति (प्रणिक्षति, not प्रनिक्षति, § 98, 8, 2) ॥ Pf. निनिक्ष, I A. अनिक्षीत्, F. निक्षिष्यति, P. F. निक्षिता, B. निक्ष्यात्.

16. उख् *ukh*, to go.

P. ओखति (प्रोखति, § 43), I. ओखत् ॥ Pf. 1. उवोख (§ 314), 2. उवोखिय, 3. उवोख, 7. जखिम, I A. औखीत्, F. ओखिष्यति, C. औखिय्यत्, P. F. ओखिता, B. उख्यात् ॥ Pass. उख्यते, Caus. ओखयति, Des. ओचिखिषति.

17. अंच् *añch*, to go, to worship, (अंचु and अचि.)

The Anubandha उ *u* of अंचु *añchu* allows the option of intermediate इ *i* in the gerund, अंचित्वा *añchitvá* or अक्ता *aktvá*, and its nasal remains, except before weakening forms (see *manth*, No. 5); but the Anubandha इ *i* of अचि *achi* requires the nasal throughout (Dhâtupâṭha 7, 6).

P. अंचति ॥ Pf. 1. आनंच (§ 313), 9. आनंचु: (but see No. 5, note), I A. आंचीत्, F. अंचिष्यति, C. आंचिच्यत्, P. F. अंचिता, B. अंच्यात् (may he worship), अच्यात् (may he go), § 345, 10.

Pass. अच्यते and अंच्यते, Caus. अंचयति, Des. अंचिचिषति.

Distinguish between अंचित: worshipped, Ger. अंचित्वा having worshipped, and अक्त: moved (Pân. VII. 2, 53; VI. 4, 30); अंच् never seems to lose its nasal when it means to honour: Pass. अंच्यते he is honoured, अच्यते he is moved. The two roots, however, are not always kept distinct.

18. आछ् *âchh*, to stretch, (आछि.)

P. आंछति ॥ Pf. आनांछ or आछ (§ 313), I A. आंछीत्, F. आंछिष्यति ॥ Caus. आंछयति, Des. आंचिछिषति.

19. मुच् *mruch*, to go, (मुच्.)

मोर्चति ॥ This and other verbs enumerated § 367 take optionally the first or second aorist; अमोचीत् or अमुचत् ॥ Pt. मुक्त:, Perf. मुमुचवान्, Ger. मुचित्वा, मोचित्वा (Pân. I. 2, 26), or मुक्ता.

20. हुछ् *hurchh*, to be crooked, (हुछा.)

P. हूर्छति (§ 143) ॥ Pf. जुहूर्छ, I A. अहूर्छीत् ॥ Pt. हूर्छित: or हूर्ण: (§ 431, 2).

21. वज् *vaj*, to go.

P. वजति ॥ Pf. 1. ववाज (å), 2. ववजिय (§ 328), I A. अवजीत् or अवाजीत्, F. वजिष्यति.

22. व्रज् *vraj*, to go.

P. व्रजति ॥ Pf. 1. वव्राज (å), 2. वव्रजिय, I A. अव्राजीत् (§ 348*) ॥ Pt. व्रजित: ॥ Caus. व्राजयति, Des. विव्रजिषति, Int. वाव्रज्यते, वाव्रष्टि.

23. अज् *aj*, to go, to throw.

P. अजति, I. आजत् ॥ वी must be substituted in the general tenses before terminations beginning with vowels. Before all consonants except य (Pâṇ. II. 4, 56, vârt.) this substitution is optional, i. e. both अज् and वी may be used ॥ Pf. 1. विवाय (*ā*), 2. विवेय or विवयिय (§ 335, 3), [आजिय], 3. विवाय, 4. विविव (§ 334), [आजिव], 5. विव्युः, 6. विवतुः, 7. विविम [आजिम], 8. विव्य, 9. विव्युः, I A. अवेयीत् [आजीत्], 9. अवेयुः, F. वेष्यति (§ 332, 3), C. अवेव्यत्, P. F. वेता, B. वीयात् [F. अजिष्यति, C. आजिष्यत्, P. F. अजिता, B. अज्यात्] ॥ Pt. वीतः [अजितः], Perf. विववान् [आजिवान्], Ger. वीत्वा [अजित्वा], °वीय, Adj. वेतव्यः [अजितव्यः], वयनीयः, वेयः ॥ Pass. वीयते, Caus. वाययति, Des. विवीषति [अजिजिषति], Int. वेवीयते (वेवेति is not sanctioned by Pâṇini).

24. क्षि *kshi*, to wane, *trans.* to diminish, (Colebrooke.)

P. क्षयति ॥ Pf. 1. चिक्षाय (*ā*), 2. चिक्षेय or चिक्षयिय, 9. चिक्षियुः, I A. अक्षेयीत्, F. क्षेष्यति, B. क्षीयात् (§ 390) ॥ Pt. क्षितः or क्षीणः ॥ Pass. क्षीयते, Caus. क्षाययति, Des. चिक्षीषति, Int. चेक्षीयते, चेक्षेति. The Caus. क्षपयति belongs to क्षे (§ 462, II. 23)*.

25. कट् *kaṭ*, to rain, to encompass, (कटे.)

The Anubandha ए *e* prevents the lengthening of the vowel in the aorist.

P. कटति ॥ Pf. चकाट, I A. अकटीत् (no Vṛiddhi, § 348†).

26. गुप् *gup*, to protect, (गुपू.)

The verbs गुप् *gup*, to guard, धूप् *dhûp*, to warm, विच्छ् *vichh*, to go, पण *paṇ*, to traffic, पन् *pan*, to praise, take आय *âya* in the special tenses, and take it optionally in the rest. (Pâṇ. III. 1, 28; 31.)

P. गोपायति, I. अगोपायत्, O. गोपायेत्, I. गोपायतु ॥ Pf. गोपायांचकार (§ 325, 3) or जुगोप, I A. अगोपायीत्, अगोपीत्, or अगौप्सीत् (§ 337, I. 2), 6. अगोप्ताम्, F. गोपायिष्यति, गोपिष्यति, or गोप्स्यति, P. F. गोपायिता, गोपिता, or गोप्ता, B. गोपाय्यात् or गुप्यात् ॥ Pt. गोपायितः or गुप्तः, Ger. गोपायित्वा, गोपित्वा, or गुप्त्वा, Adj. गोपायितव्यः, गोपितव्यः, or गोप्यः ॥ Caus. गोपयति or गोपाययति, Des. जुगुप्सति, जुगुपिषति, जुगोपिषति, or जुगोपायिषति, Int. जोगुप्यते, जोगोप्मि.

27. धूप् *dhûp*, to warm.

P. धूपायति ॥ Pf. धूपायांचकार or दुधूप (no Guṇa, because the vowel is long), I A. अधूपायीत् or अधूपीत्.

28. तप् *tap*, to burn, (§ 332, 14.)

P. तपति ॥ Pf. 1. तताप (*ā*), 2. ततप्य or तेपिय (§ 335, 3), 3. तताप, I A. 1. अताप्सं, 2. अताप्सीः, 3. अताप्सीत्, 6. अताप्ताम् (§ 351), F. तप्स्यति, P. F. तप्ता, B. तप्यात् ॥ Pt. तप्तः,

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* The causative cannot have short *a*, and though both Westergaard and Boehtlingk-Roth give the short *a*, they produce no authority for it. The participle क्षपितः is equally impossible, and should always be changed into क्षपितः.

तेपिवान्, Ger. तप्त्वा, Adj. तपव्यः, तप्यः (short, because it ends in प्, § 456, 6) ॥
Pass. तप्यते, Caus. तापयति, Des. तितप्सति, Int. तातप्यते, तातप्मि.

Note—With certain prepositions तप् takes the Âtmanepada (Pân. i. 3, 27); उत्तपते, वितपते it shines. It has an active sense in the passive (i. e. Div Âtm.), if it refers to तपः austere devotion; तप्यते तपस्तापसः the devotee performs austere devotion. In the sense of regretting (being burnt) it forms the Aor. अतप्त; अन्ववातप्त पापेन कर्मणा he was distressed by a sinful act. (Colebr.)

29. चम् *cham*, to eat, (चमु.)

The following verbs lengthen their vowel in the special tenses (Pân. vii. 3, 75, 76): चम् *cham*, if preceded by आ *á*, to rinse, आचामति *áchámati*; ष्ठिव् *shthiv*, to spit, ष्ठीवति *shthívati* (see No. 35); क्रम् *kram*, to stride, क्रामति *krámati* (see No. 30); क्लम् *klam*, to tire, क्लामति *klámati*. गुह् *guh*, to hide, गूहति *gúhati*, follows a different rule, lengthening its vowel throughout, instead of taking Guṇa, when a vowel follows. (Pân. vi. 4, 89.)

P. चमति, but after the prep. आ, आचामति ॥ Pf. 1. चचाम (å), 2. चेमिष &c., I A. अचमीत् (§ 348*) ॥ Pt. चांतः (§ 429), Ger. चांत्वा or चमित्वा, Adj. चमितव्यः, चाम्यः (Pân. iii. 1, 126) ॥ Caus. चामयति (§ 462).

30. क्रम् *kram*, to stride, (क्रमु.)

क्रमु *kram*, to stride, भ्राशृ *bhrás*, to shine, भ्लाशृ *bhlás*, to shine, भ्रमु *bhram*, to roam, क्लमु *klam*, to fail, त्रसी *tras*, to tremble, तुट्र *truṭ*, to cut, लष् *lash*, to desire, *may* take य *ya* in the special tenses. Hence भ्राम्यति *bhrámyati* or भ्रमति *bhramati*. (Pân. iii. 1, 70.)

P. क्रामति or क्राम्यति, I. अक्रामत् or अक्राम्यत् ॥ Pf. चक्राम, I A. अक्रमीत् (§ 348*), F. क्रमिष्यति, P. F. क्रमिता, B. क्रम्यात् ॥

क्रम् lengthens its vowel in the general tenses (*sit*) of the Parasmaipada (Pân. vii. 3, 76). Hence क्रामति, but क्रमते. It takes no intermediate इ in the Âtm.; Fut. क्रंस्यते, P. F. क्रंता, Aor. अक्रंस्त; but some grammarians admit intermediate इ.

Pt. क्रांतः, Perf. चक्रमवान्, Ger. क्रांत्वा (å) or क्रमित्वा (§ 429), Adj. क्रमितव्यः ॥ Pass. क्रम्यते, Caus. क्रमयति, § 461, (after prep. also क्रामयति), Des. चिक्रमिषति or चिक्रंसते, Int. चंक्रम्यते, चंक्रंति.

Note—It has been doubted whether क्रम् in the Div class also lengthens its vowel. It is not one of the eight S'am verbs (Pân. vii. 3, 74); and in Pân. vii. 3, 76, *syan* is no longer valid. The Prasâda gives क्रम्यति; but adds, क्रमते तु श्ययन्यपि दीर्घः क्राम्यतीति। The Sârasvatî decides for क्राम्यति, giving the general rule (ii. 1, 145) शमादीनां दीर्घो भवति यकारे परे। and enumerating as शमादि, शम्दम्भ्रम्भ्रम्क्षम्क्रम्मद्. But क्रम् is not a S'amâdi at all, and instead of क्रम् we ought to read क्षम्. Târanâtha in the Dhâturûpadarśa gives क्राम्यति, Râjârâmaśâstrî supports क्राम्यति.

31. यम् *yam*, to stop.

The roots गम् *gam*, to go, यम् *yam*, to cease, and इष् *ish*, to wish, substitute छ *chchha* for their final in the special tenses. (Pân. vii. 3, 77.)

P. यच्छति, I. अयच्छत् ॥ Pf. 1. ययाम (å), 2. ययंथ or येमिथ, 9. येमुः; I A. अयंसीत् (§ 359), F. यंस्यति, P. F. यंता, B. यम्यात् ॥ Pt. यतः; येमिवान्, Ger. यत्वा, °यम्य or °यत्य, Adj.

यंतव्य:, यम्य: (नियाम्य:) ॥ Pass. यम्यते, Caus. यमयति (å), (§ 461), II A. अयीयमत्,
Des. यियंसति, Int. यंयम्यते or यंयंति.

Note—यम् may be used in the Âtm. with the prep. आ, if it is either intransitive,
आयच्छते तरु: the tree spreads, or governs as its object a member of the agent's body;
आयच्छते पाणिं he puts forth his hand. Likewise with the prep. आ, सं, उद्, if it is used
reflectively; संयच्छते व्रीहीन् he heaps together his own rice. Likewise after उप, when it
means to espouse; राम: सीतामुपायंस्त Râma married Sîtâ: here the Aor. may also be उपायत;
like उदायत he divulged another's faults. (§ 356.)

32. नम् nam, to bow, (यम्.)

P. नमति ॥ Pf. 1. ननाम (å), 2. ननंथ or नेमिथ, 9. नेमु:, I A. अनंसीत् (§ 359), F.
नंस्यति, P. F. नंता, B. नम्यात् &c., like यम्. On the Causative, see § 461.

Note—नम् may be conjugated in the Âtmanepada. (Pân. III. 1, 89.)
The Anubandha उ given to it by some grammarians is declared wrong by others.

33. गम् gam, to go, (गम्ॢ.)

P. गच्छति ॥ Pf. 1. जगाम (å), 2. जगमिथ or जगंथ, 3. जगाम, 4. जग्मिव (§ 328, 3),
5. जग्मयु: &c., II A. अगमत् (§ 367), F. गमिष्यति (§ 338, 2), P. F. गंता, B. गम्यात् ॥
Pt. गत:, Perf. जग्मिवान् or जगन्वान्, Ger. गत्वा, °गम्य or °गत्य, Adj. गंतव्य:, गम्य: ॥
Pass. गम्यते, Caus. गमयति, Aor. अजीगमत्, Des. जिगमिषति, Int. जंगम्यते or जंगंति.

Note—With prep. सं it follows the Âtm., if intransitive. The Caus. too, with the prep.
आ, may follow the Âtm., if it means to have patience; आगमयस्व तावत् wait a little. In
the Âtm. the final म् may be dropt in the Aor. and Ben.; समगत or समगंस्त, संगसीष्ट or संगंसीष्ट.
(See § 355.)

34. फल् phal, to burst, (त्रिफला.)

P. फलति ॥ Pf. 1. पफाल (å), 2. फेलिथ (§ 336, II. 2), 3. पफाल, 4. फेलिथ,
I A. अफालीत् (§ 348*), F. फलिष्यति ॥ Pt. फुल्ल: (Pân. VIII. 2, 55), Ger. फलित्वा ॥
Pass. फल्यते, Caus. फालयति, Aor. अपीफलत्, Des. पिफलिषति, Int. पंफुल्यते, पंफुल्ति.
(Pân. VII. 4, 87–89.)

35. ष्ठिव् shthiv, to spit, (ष्ठिवु.)

P. ष्ठीवति ॥ Pf. तिष्ठेव or टिष्ठेव, I A. अष्ठेवीत्, F. ष्ठेविष्यति ॥ Pt. ष्ठ्यूत: ॥ Pass.
ष्ठीव्यते (§ 143), Caus. ष्ठेवयति, Des. तिष्ठेविषति or तुष्ठ्यूषति (Pân. VII. 2, 49), Int.
तेष्ठीव्यते. No Intensive Parasmaipada.

Vowel lengthened in special tenses (see No. 29). Initial sibilant unchangeable (§ 103).

36. जि ji, to excel.

P. जयति ॥ Pf. 1. जिगाय (å), 2. जिगेथ or जिगयिथ, 3. जिगाय, 4. जिगियिथ, 5. जिग्ययु:,
6. जिग्यतु:, 7. जिगियम, 8. जिग्य, 9. जिग्यु:, I A. अजैषीत् (§ 350), F. जेष्यति, P. F. जेता,
B. जीयात् ॥ Pt. जित:, Perf. जिगिवान्, Ger. जित्वा, Adj. जेतव्य:, जयनीय:, जेय:, and
जय्य: (§ 456, 2), जित्य: only with हलि: (Pân. III. 1, 117) ॥ Pass. जीयते, Aor.
अजायि, Caus. जापयति, Aor. अजीजपत्, Des. जिगीषति, Int. जेजीयते, जेजेति. It
follows the Âtmanepada with the prepositions परा and वि.

The change of ज into ग in the reduplicated perfect is anomalous (§ 319). It does not

take place in ज्या to wither (जिनाति), although the rule of Pânini might seem to comprehend that root after it has taken Samprasâraṇa. ज्या forms its reduplicated perfect जिज्यौ.

37. अक्ष् *aksh*, to obtain, (अक्षू.)

अक्ष् *aksh* follows also the Su class, अक्ष्णोति *akshṇoti* &c.

P. अक्षति ॥ Pf. 1. आनक्ष, 2. आनक्षिथ or आनष्ठ, 3. आनक्ष, 4. आनक्षिव or आनक्ष्व, 5. आनक्ष्म: 6. आनक्षतु: 7. आनक्षिथ or आनष्ठ, 8. आनक्ष, 9. आनक्षु:, I A. 1. आक्षिषि or आर्षि, 2. आक्षी:, 3. आक्षीत्, 4. आक्षिष्व or आक्ष्व, 5. आक्षिढ्वे or आर्द्धं, 6. आक्षिषां or आर्षां, 7. आक्षिष्म or आक्ष्म, 8. आक्षिढ्वे or आर्द्धं, 9. आक्षिषु: or आक्षु:, F. अक्षिष्यति or अक्ष्यति, P. F. अक्षिता or अष्टा ॥ Pt. अष्ट:, Ger. अष्ट्वा or अक्षित्वा ॥ Pass. अक्ष्यते, Caus. अक्षयति, Aor. आचिक्षत्, Des. आचिक्षिषति (§ 476).

तक्ष्, to hew, follows अक्ष् throughout, also in the optional forms of the Su class.

38. कृष् *krish*, to drag along, to furrow.

P. कर्षति ॥ Pf. 1. चकर्ष, 2. चकर्षिथ, 3. चकर्ष, 4. चकृषिव (§ 335, 3), I A. 1. अकार्षं, 2. अकार्षी:, 3. अकार्षीत्, 4. अकार्ष्व, 5. अकार्ष्ट, 6. अकार्ष्टां, 7. अकार्ष्म, 8. अकार्ष्ट, 9. अकार्षु:; or अक्राक्षं &c., or I A. 4. अकृक्षं &c. If used in the Âtmanepada, the two forms would be,

I A. 2. 1. अकृक्षि,	2. अकृक्षा:,	3. अकृष्ट
I A. 4. 1. id.	2. अकृक्षथा:,	3. अकृष्ट,
I A. 2. 4. अकृक्ष्वहि,	5. अकृक्षार्थां,	6. अकृक्षातां,
I A. 4. 4. अकृक्षावहि,	5. id.	6. id.
I A. 2. 7. अकृक्ष्महि,	8. अकृढ्वं,	9. अकृक्षत,
I A. 4. 7. अकृक्ष्महि,	8. अकृढ्वं,	9. अकृक्षत.

F. क्रक्ष्यति or कर्क्ष्यति, P. F. क्रष्टा or कर्ष्टा ॥ Pt. कृष्ट:, Ger. कृष्ट्वा ॥ Pass. कृष्यते, Caus. कर्षयति, Aor. अचकर्षत् or अचीकृषत्, Des. चिकृक्षति, Int. चरीकृष्यते, चरीकर्षि or चरीकृष्टि.

The peculiar Guṇa and Vṛiddhi of च्, viz. र and रा, instead of अर् and आर्, take place necessarily in सृज्, to emit, and दृश्, to see (Pân. vi. 1, 58); स्रष्टा, द्रष्टा, असृष्टाक्षीत्, and अद्राक्षीत्: optionally in verbs with penultimate च्, which reject intermediate इ (Pân. vi. 1, 59); तृप् to rejoice, तर्प्ता or तर्प्ति, Aor. अतार्प्सीत्, अतर्प्सीत् or अतृपत्.

39. रुष् *rush*, to kill.

P. रोषति ॥ Pf. 1. रुरोष, 2. रुरोषिथ, 9. रुरुषु:, I A. अरोषीत्, F. रोषिष्यति, P. F. रोषा or रोषिता (§ 337, II. 1).

40. उष् *ush*, to burn.

P. ओषति, I. औषत् ॥ Pf. 1. ओषांचकार or उवोष (§ 326), 2. उवोषिथ, 3. उवोष, 4. ऊषिव &c., I A. औषीत्, F. ओषिष्यति, P. F. ओषिता, B. उष्यात् ॥ Pt. उषित: or ओषित: (§ 425) ॥ Des. ओषिषिषति.

41. मिह् *mih*, to sprinkle.

P. मेहति ॥ Pf. 1. मिमेह, 2. मिमेहिथ, I A. अमिक्षत् (§ 360), F. मेक्ष्यति, P. F. मेढा ॥

Pt. मीढः, Perf. मोदृाग् (मिमिह्राग्), Ger. मीदृा ॥ Caus. मेह्यति, अमीमिहग्, Des. मिमिह्यति,
Int. मेमिह्यते, मेमेढि, (मेमिढि, Westerg.)

42. दह् *dah*, to burn.

P. दहति ॥ Pf. 1. ददाह (ă), 2. देहिय or ददग्ध, F. धक्ष्यति (§ 118), P. F. दग्धा, B.
दह्यात्, I A. 1. अधाक्षं, 2. अधाक्षीः, 3. अधाक्षीत्, 4. अधाक्ष, 5. अदग्ध, 6. अदग्धां, 7. अधाक्ष,
8. अदग्ध, 9. अधाक्षुः (see p. 185) ॥ Pt. दग्धः ॥ Caus. दाहयति, Aor. अदीदहग्, Des.
दिधक्षति, Int. दंदह्यते, दंदग्धि.

43. ग्लै *glai*, to droop; also म्लै *mlai*, to fade.

P. ग्लायति, O. ग्लायेत् ॥ Pf. 1. जग्लौ (§ 329), 2. जग्लिय or जग्लाय, 3. जग्लौ,
4. जग्लिव, 5. जग्लयुः, 6. जग्लतुः, 7. जग्लिम, 8. जग्ल, 9. जग्लुः, I A. 1. अग्लासिषं (§ 357),
2. अग्लासीः, 3. अग्लासीत्, 4. अग्लासिष्व, 5. अग्लासिष्टं, 6. अग्लासिष्टां, 7. अग्लासिष्म,
8. अग्लासिष्ट, 9. अग्लासिषुः, F. ग्लास्यति, P. F. ग्लाता, B. ग्लायात् or ग्लेयात् (§ 392†) ॥
Pt. ग्लानः, Ger. ग्लात्वा, °ग्लाय, Adj. ग्लातव्यः, ग्लानीयः, ग्लेयः ॥ Pass. (impers.)
ग्लायते, Caus. ग्लापयति or ग्लपयति (Dh. P. 19, 68), Des. जिग्लासति, Int. जा-
ग्लायते, जाग्लाति.

44. गै *gai*, to sing; also रै *rai*, to bark, कै *kai*, to croak.

P. गायति ॥ Pf. जगौ, I A. अगासीत्, F. गास्यति, P. F. गाता, B. गेयात् (§ 392).
Mark the difference between गै and ग्लै in the Bened. ॥ Pt. गीतः, Ger. गीत्वा,
°गाय, Adj. गातव्यः, गानीयः, गेयः ॥ Pass. गीयते, Aor. अगायि, Caus. गापयति, Aor.
अजीगपग्, Des. जिगासति, Int. जेगीयते, जागाति.

45. ष्ट्यै *shṭyai*, to sound, to gather; also स्त्यै *styai*, the same. (§ 103.)

P. स्त्यायति (§ 103), I. सह्ष्यायत् ॥ Pf. तष्ट्यौ, I A. सह्स्यासीत्, F. स्त्यास्यति, P. F. स्त्याता,
B. स्त्यायात् or स्त्येयात् ॥ Pt. स्त्यानः, प्रस्तीतः, प्रस्तीमः (§ 443).

Note—With regard to the initial lingual sibilant, the Prasâda quotes the Vârttika to
Pâṇ. vi. 1, 64, as सुष्टातुष्ठ्येष्वष्कष्विवां सत्त्रनिषेधः । A marginal note says, सुष्टातुष्ठिष्वष्ष्कष्वि-
ष्टीनामितापुनिकग्रंथे प्रक्रियाकौमुद्यादौ सुष्टातुष्ठ्येष्वष्कष्विवामिति ष्ट्ये शब्दसंघातयोरिति पठ्यते ।
तदयुक्तं । माधवीयायां धातुवृत्तौ तथा युक्तिप्रदर्शनात्पदमंजरीकारादिभिरस्पृष्टत्वाच ॥

46. दै *dai*, to cleanse, (दैप्.)

This verb is distinguished by a mute प् *p* from other verbs, like दा *dâ* &c. It is therefore
not comprised under the षु *ghu* verbs (§ 392*); it takes the first aorist (3rd form),
and does not substitute ई *i* or ए *e* for आ *â*.

P. दायति ॥ Pf. ददौ, I A. 1. अदासिषं, 2. अदासीः &c., F. दास्यति, P. F. दाता, B.
दायात् ॥ Pt. दातः ॥ Pass. दायते, Caus. दापयति, Des. दिदासति, Int. दादायते, दादाति.

47. धे *dhe*, to drink, (धेट्.)

This verb is one of the six so-called षु *ghu* roots (§ 392), roots which in the general tenses
have for their base दा *dâ* or धा *dhâ*.

P. धयति ॥ Pf. 1. दधौ, 2. दधिष or दधाथ, 3. दधौ, 4. दधिव, 5. दधुः, 6. दधतुः, 7. दधिम,
8. दध, 9. दधुः. It admits I A. 3. (§ 357), II A. (§ 368), and Red. II A. (§ 371):

1. अधासिषं,	2. अधासीः,	9. अधासिषुः,
1. अधां,	2. अधाः,	9. अधुः,
1. अदधं,	2. अदधः,	9. अदधन्.

F. धास्यति, P. F. धाता, B. धेयात् ॥ Pt. धीतः, Ger. धीता, °धाय ॥ Pass. धीयते, Caus. धापयति (Âtm. °ते to swallow), Aor. अदीधपत्, Des. धित्सति, Int. देधीयते, दाधाति, or, with the always optional ई, दाधेति.

48. दृश् *dṛiś*, to see, (दृशिर्.)

This root substitutes पश्य *paśya* in the special tenses.

P. पश्यति, I. अपश्यत्, O. पश्येत्, I. पश्यतु ॥ Pf. 1. ददर्श, 2. ददर्शिथ or दद्रष्ट (§ 335), 3. ददर्श, 4. ददृशिव, 5. ददृशथुः, 6. ददृशतुः, 7. ददृशिम, 8. ददृश, 9. ददृशुः; I A. 1. अद्राक्षं, 2. अद्राक्षीः, 3. अद्राक्षीत्, 4. अद्राक्ष्व, 5. अद्रार्ष्टं, 6. अद्राष्टां, 7. अद्राक्ष्म, 8. अद्राष्ट, 9. अद्राक्षुः (§ 360, 364); or II A. 1. अदर्शं, 9. अदर्शन्, F. द्रक्ष्यति, P. F. द्रष्टा, B. दृश्यात् ॥ Pt. दृष्टः, Ger. दृष्ट्वा, °दृश्य, Adj. द्रष्टव्यः, दर्शनीयः, दृश्यः ॥ Pass. दृश्यते, F. दर्शिष्यते or द्रक्ष्यते (§ 411), P. F. दर्शिता or द्रष्टा, B. दर्शिषीष्ट or द्रक्षीष्ट, Aor. अदर्शि, Caus. दर्शयति, Aor. अदीदृशत् or अददर्शत्, Des. दिदृक्षते (Âtm.), Int. दरीदृश्यते, दर्दर्ष्टि.

दृश् and मृज् take र and रा, instead of अर् and आर्, as their Guṇa and Vṛiddhi before consonantal terminations (Pâṇ. VI. 1, 58). See No. 38.

Other verbs which substitute different bases in the special tenses (Pâṇ. VII. 3, 78): ऋ forms ऋच्छति, सृ, धावति, शद्, शीयते (Âtm.); सद्, सीदति; पा, पिबति; घ्रा, जिघ्रति; ध्मा, धमति; स्था, तिष्ठति; म्ना, मनति; दा, यच्छति.

49. ऋ *ṛi*, to go.

P. ऋच्छति (उपार्छति, § 44), I. आर्छत् ॥ Pf. 1. आर, 2. आरिथ (§ 338, 7), 3. आर, 4. आरिव, 5. आरथुः, 6. आरतुः, 7. आरिम, 8. आर, 9. आरुः; I A. 1. आर्षं, 2. आर्षीः, 3. आर्षीत्, 9. आर्षुः; the Second Aor. आरं is generally referred to the ऋृ of the Hu class, इयर्ति; F. अरिष्यति (§ 338, 2), C. आरिष्यत्, P. F. अर्ता, B. अर्यात् (§ 390) ॥ Pt. ऋतः or ऋणः, Ger. ऋत्वा, °ऋत्य ॥ Pass. अर्यते, Caus. अर्पयति, Des. अरिरिषति, Int. अरार्यते, अरर्ति, अरियर्ति, अररीति, अरियरीति (exceptional intensive, § 479, with the sense of moving tortuously).

50. सृ *sṛi*, to go.

P. धावति always means to run, while सरति is used likewise in the sense of going ॥ Pf. 1. ससार (a̍), 2. ससर्थ (§ 335, 3), 3. ससार, 4. ससृव, 5. ससृथुः, 6. ससृतुः, 7. ससृम, 8. ससृ, 9. ससृः; I A. 1. ससार्षं, 2. ससार्षीः, 3. ससार्षीत्; the Second Aor. ससरं is generally referred to the सृृ of the Hu class; F. सरिष्यति, P. F. सर्ता, B. स्रियात् (§ 390) ॥ Pt. सृतः ॥ Caus. सारयति, Des. सिसीर्षति, Int. सेसृीयते, ससर्ति (§ 490).

51. शद् *śad*, to wither, (शॡ.)

The special tenses take the Âtmanepada.

P. शीयते, I. अशीयत, O. शीयेत, I. शीयतां ॥ Pf. 1. शशाद (a̍), 2. शशन्थ or शेदिथ,

9. शेदुः, II A. अशदत्, F. शत्स्यति, P. F. शत्ता, B. शद्यात् ॥ Caus. शातयति (शादयति he drives), Des. शिशात्सति, Int. शाशद्यते, शाशत्ति.

<h3 style="text-align:center">52. सद् sad, to perish, (षद्.)</h3>

P. सीदति (निषीदति) ॥ Pf. 1. ससाद (a̐), 2. सेदिष or ससत्थ, 9. सेदुः, II A. असदत् (न्यषदत्), F. सत्स्यति, P. F. सत्ता, B. सद्यात् ॥ Pt. सन्नः ॥ Pass. सद्यते, Aor. असादि, Caus. सादयति, Aor. असीषदत्, Des. सिषत्सति, Int. सासद्यते, सासत्ति.

<h3 style="text-align:center">53. पा pá, to drink.</h3>

P. पिबति ॥ Pf. 1. पपौ, 2. पपिथ or पपाथ, 9. पपुः, II A. अपात्, F. पास्यति, P. F. पाता, B. पेयात् (§ 392) ॥ Pt. पीतः, Ger. पीत्वा, °पाय, Adj. पातव्यः, पानीयः, पेयः ॥ Pass. पीयते, Aor. अपायि, Caus. पाययति (or °ते to swallow), Aor. अपीपयत् (Pâṇ. vii. 4, 4), Des. पिपासति, Int. पेपीयते, पापाति.

<h3 style="text-align:center">54. घ्रा ghrá, to smell, to perceive odour.</h3>

P. जिघ्रति, I. अजिघ्रत्, O. जिघ्रेत्, I. जिघ्रतु ॥ Pf. 1. जघ्रौ, 2. जघ्रिथ or जघ्राथ, 9. जघ्रुः, II A. अघ्रात्, or I A. अघ्रासीत् (§ 368, 357), F. घ्रास्यति, P. F. घ्राता, B. घ्रायात् or घ्रेयात् (§ 392†) ॥ Pt. घ्रातः or घ्राणः, Ger. घ्रात्वा ॥ Pass. घ्रायते, Aor. अघ्रायि, Caus. घ्रापयति, अजिघ्रपत् or अजिघ्रिपत् (Pâṇ. vii. 4, 6), Des. जिघ्रासति, Int. जेघ्रीयते, जाघ्राति.

<h3 style="text-align:center">55. ध्मा dhmá, to blow.</h3>

P. धमति ॥ Pf. दध्मौ, I A. अध्मासीत्, F. ध्मास्यति, B. ध्मायात् or ध्मेयात् ॥ Pt. ध्मातः ॥ Pass. ध्मायते, Aor. अध्मायि, Caus. ध्मापयति, Aor. अदिध्मपत्, Des. दिध्मासति, Int. देध्मीयते, दाध्माति.

<h3 style="text-align:center">56. स्था sthá, to stand, (ष्ठा.)</h3>

P. तिष्ठति ॥ Pf. तस्थौ (अधितष्ठौ), II A. अस्थात् (न्यष्ठात्), 9. तस्थुः, F. स्थास्यति, B. स्थेयात् (§ 392) ॥ Pt. स्थितः, स्थित्वा, °स्थाय, Adj. स्थातव्यः, स्थानीयः, स्थेयः ॥ Pass. स्थीयते, Aor. अस्थायि, Caus. स्थापयति, Aor. अतिष्ठिपत्, Des. तिष्ठासति, Int. तेष्ठीयते, तास्थाति.

Note—After सं, अव, प्र, and वि, स्था is used in the Âtm.; also after आ, if it means to affirm; with उद्, if it means to strive, not to rise; or with उप, if it means to worship, &c.: Pres. तिष्ठते, Red. Perf. तस्थे, Aor. अस्थित, 9. अस्थिषत, Fut. स्थास्यते, Ben. स्थासीष्ट.

<h3 style="text-align:center">57. म्ना mná, to study.</h3>

P. मनति ॥ Pf. 1. मम्नौ, 2. मम्निथ or मम्नाथ, 9. मम्नुः, I A. अम्नासीत्, B. म्नायात् or म्नेयात् ॥ Pt. म्नातः ॥ Pass. म्नायते, Caus. म्नापयति, Aor. अमिम्नपत्, Des. मिम्नासति, Int. माम्नायते, माम्नाति.

<h3 style="text-align:center">58. दा dá, to give, (दाण्.)</h3>

P. यच्छति* (प्रणियच्छति) ॥ Pf. ददौ, II A. अदात्, B. देयात् (§ 392) ॥ Pt. दत्तः, Ger. दत्त्वा (see No. 200, Pâṇ. vii. 4, 46), °दाय, Adj. दातव्यः, दानीयः, देयः ॥ Pass. दीयते, Caus. दापयति, Des. दित्सति, Int. देदीयते, दादाति.

<h3 style="text-align:center">59. ह्वृ hvṛi, to bend.</h3>

P. ह्वरति ॥ Pf. 1. जह्वार (a̐), 2. जह्वरिथ (§ 335), 3. जह्वार, 4. जह्वरिव (§ 330, 334),

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* After the preposition सं it may be used in the Âtmanepada.

9. ह्रः, I A. अह्रायीत्, 9. अह्रायुः, F. ह्वरिष्यति (§ 338), P. F. ह्वर्ता, B. ह्वर्यात्
(§ 390) ॥ Pt. ह्वृतः, Ger. ह्रूत्वा, °ह्वृत्य, Adj. ह्वर्तव्यः, ह्वरणीयः, ह्वार्यः ॥ Pass. ह्रूयते,
Caus. ह्वारयति, Des. जुह्रूर्षति, Int. जाह्रूयते, जरीह्रूति.

60. स्कन्द् skand, to approach, (स्कंदिर्.)

P. स्कंदति (परिस्कंदति or परिष्कंदति, Pâṇ. viii. 3, 73, 74) ॥ Pf. 1. चस्कंद, 2. चस्कंदिथ
or चस्कंत्थ, 9. चस्कंदुः or चस्कदुः (see मंथ्, No. 5), I A. अस्कांतसीत्, 6. अस्कांत्त,
9. अस्कांत्सुः; or II A. अस्कदत्, F. स्कंत्स्यति, P. F. स्कंत्ता, B. स्कद्यात् (§ 345,[10]) ॥ Pt. स्कन्नः
(§ 103, 6), Ger. स्कंत्वा (§ 438) ॥ Pass. स्कद्यते, Caus. स्कंदयति, Aor. अचस्कंदत्
(§ 374), Des. चिस्कंत्सति, Int. चनीस्कद्यते (§ 485), चनीस्कंति.

61. तॄ tṝi, to cross.

P. तरति ॥ Pf. 1. ततार (å), 2. तेरिथ, 3. ततार, 4. तेरिव, I A. अतारीत्, F. तरिष्यति
or तरीष्यति (§ 340), P. F. तरिता or तरीता, B. तीर्यात्. In the Âtmanepada
we generally find the verb used as Tudâdi, P. तिरते, Pf. तेरे, Aor. अतरिष्ट
or अतरिष्ट or अतरीष्ट, F. तरिष्यते (ǐ), B. तरिषीष्ट or तीर्षीष्ट ॥ Pt. तीर्णः, Ger. तीर्त्वा,
°तीर्य ॥ Pass. तीर्यते, Aor. अतारि, Caus. तारयति, Des. तितरिषति or तितरीषति or
तितीर्षति, Int. तेतीर्यते, तातर्ति.

62. रञ्ज् rañj, to tinge.

This verb and दंश् daṁś, to bite, सञ्ज् sañj, to stick, and स्वञ्ज् svañj, to embrace (Pâṇ. vi.
4, 25, 26), drop the penultimate nasal in the special tenses (§ 345,[10]) and in the weakening
forms (§ 344, 395, note).

P. रजति, I. अरजत्, O. रजेत्, I. रजतु ॥ Pf. 1. ररंज, 2. ररंजिथ or ररंक्थ, 3. ररंज,
4. ररंजिव, 9. ररंजुः, I A. अरांक्षीत्, F. रंक्ष्यति, P. F. रंक्ता, B. रज्यात्. Also used
in the Âtmanepada: P. रजते, Pf. 1. ररंजे, 2. ररंजिषे, I A. 3. अरंक्त, 9. अरंक्षत ॥
Pt. रक्तः, Ger. रक्त्वा or रंक्त्वा (Pâṇ. vi. 4, 31, § 438) ॥ Pass. रज्यते (Pâṇ. iii. 1, 90),
Caus. रंजयति or रजयति to hunt (§ 462, 26), Aor. अरीरजत् or अररंजत्, Des.
रिरंक्षति, Int. रारज्यते, रारंक्ति.

63. किత् kit, to cure, (कित्.)

This and some other verbs which are referred to the Bhû class always take the desiderative
terminations, if used in certain senses. कित् kit, if it means to dwell, belongs to the
Chur class, or, according to Vopadeva, it may be regularly conjugated as a Bhû verb;
but if it means to cure, it is चिकित्सति chikitsati.

P. चिकित्सति, I. अचिकित्सत् &c. ॥ Pf. चिकित्सांचकार, I A. अचिकित्सीत्, F. चि-
कित्सिष्यति, P. F. चिकित्सिता.

In the same way are conjugated (§ 472):

1. गुप् (to conceal), जुगुप्सते he despises.
2. तिज् (to sharpen), तितिक्षते he endures.
3. मान् (to revere), मीमांसते he investigates.
4. बध् (to bind), बीभत्सते he loathes.
5. दान् (to cut), दीदांसति he straightens.
6. शान् (to sharpen), शीशांसति he sharpens.

64. पत् *pat*, to fall, (पतॢ.)

P. पतति (प्रणिपतति) ॥ Pf. 1. पपात, 9. पेतुः, II A. अपप्तं (§ 366), F. पतिष्यति ॥ Pt. पतितः ॥ Pass. पत्यते, Aor. अपाति, Caus. पातयति, Des. पिपतिषति or पित्सति (§ 337, II. 3).

65. वस् *vas*, to dwell.

P. वसति ॥ Pf. 1. उवास (ă), 2. उवसिथ or उवस्थ, 3. उवास, 4. ऊषिव, 5. ऊषथुः, 6. ऊषतुः, 7. ऊषिम, 8. ऊष, 9. ऊषुः, I A. 1. अवात्सं (§ 132), 2. अवात्सीः, 3. अवात्सीत्, 6. अवात्स्तां (§ 351), F. वत्स्यति, P. F. वस्ता, B. उष्यात् ॥ Pt. उषितः, Ger. उषित्वा, °उष्य ॥ Pass. उष्ये, Aor. अवासि, Caus. वासयति, Aor. अवीवसत्, Des. विवत्सति, Int. वावस्यते, वावस्ति.

66. वद् *vad*, to speak.

P. वदति ॥ Pf. 1. उवाद (ă), 2. उवदिथ, 9. ऊदुः, I A. अवादीत्, F. वदिष्यति, B. उद्यात् ॥ Pt. उदितः, Ger. उदित्वा ॥ Pass. उद्यते, Aor. अवादि, Caus. वादयति, Aor. अवीवदत्, Des. विवदिषति, Int. वावद्यते, वावत्ति.

67. श्वि *śvi*, to swell, (टुओश्वि.)

P. श्वयति ॥ Pf. 1. शुशाव (ă) or शिश्वाय (ă), 2. शुशविथ or शिश्वयिथ, 3. शुशाव or शिश्वाय, 4. शुशुविव or शिश्वियिव, 5. शुशुवुः or शिश्वियुः, 9. शुशुवुः or शिश्वियुः, I A. अश्वयीत्, II A. अश्वत् or अशिश्वियत् and अशूशवत्, F. श्वयिष्यति, P. F. श्वयिता, B. शूयात् ॥ Pt. शूनः ॥ Pass. शूयते, Caus. श्वाययति, Aor. अशिश्वयत्, Des. शिश्वयिषति, Int. शेश्वीयते or शोशूयते.

II. Âtmanepada Verbs.

68. एध् *edh*, to grow.

P. एधते, I. ऐधत, O. एधेत, I. एधतां ॥ Pf. एधामास*, F. एधिष्यते, C. ऐधिष्यत, P. F. एधिता, I A. 1. ऐधिषि, 2. ऐधिष्ठाः, 3. ऐधिष्ट, 4. ऐधिष्वहि, 5. ऐधिषाथां, 6. ऐधिषातां, 7. ऐधिष्महि, 8. ऐधिढ्वं or °ध्वं, 9. ऐधिषत, B. एधिषीष्ट ॥ Pt. एधित: ॥ Pass. एध्यते, Aor. एधि, Caus. Pres. एधयति, °ते, Perf. एधयामास, F. एधयिष्यति, °ते, Cond. एधयिष्यत्, °त, P. F. एधयिता, II A. ऐदिधत्, °त, B. एधयिषीष्ट, Des. एदिधिषते.

69. ईक्ष् *īksh*, to see.

P. ईक्षते, I. ऐक्षत, O. ईक्षेत, I. ईक्षतां ॥ Pf. ईक्षांचक्रे, I A. ऐक्षिष्ट, F. ईक्षिष्यते, C. ऐक्षिष्यत, P. F. ईक्षिता, B. ईक्षिषीष्ट ॥ Pt. ईक्षितः ॥ Caus. ईक्षयति, Aor. ऐचिक्षत्, Des. ईचिक्षिषते.

70. दद् *dad*, to give.

P. ददते, I. अददत, O. ददेत, I. ददतां ॥ Pf. 3. दददे (§ 328, 1), 6. दददाते, 9. दददिरे (Pâṇ. VI. 4, 126), I A. अददिष्ट, F. ददिष्यते, P. F. ददिता, B. ददिषीष्ट ॥ Pt. ददितः ॥ Pass. दद्यते, Aor. अदादि, Caus. दादयति, Aor. अदीददत्, Des. दिददिषते, Int. दादद्यते, दादत्ति.

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* आस and बभूव are used in the Parasmaipada, चक्रे in the Âtmanepada. It is only·in the passive that आस and बभूव take Âtmanepada terminations.

71. ष्वष्क् *shvashk*, to go.

P. ष्वष्कते, I. अष्वष्कत ॥ Pf. षष्वष्के, I A. अष्वष्किष्ट, F. ष्वष्किष्यते, P. F. ष्वष्किता, B. ष्वष्किषीष्ट.

Note—The initial ष् is not liable to become स्. (See No 45; Pâṇ. VI. 1, 64, 1. Colebrooke, p. 219.)

72. ऋज् *rij*, to go, to gain, &c.

P. अर्जते, I. आर्जत ॥ Pf. आनृजे, I A. आर्जिष्ट, F. अर्जिष्यते, P. F. अर्जिता, B. अर्जि-षीष्ट ॥ Pass. ऋज्यते (प्रार्ज्यते), Caus. अर्जयति, Aor. आर्जिजत, Des. अर्जिजिषते.

73. खंज् *svañj*, to embrace.

दंश् *daṁś*, संज् *sañj*, खंज् *svañj* drop their nasal in the special tenses (Pâṇ. VI. 4, 25). See No. 62.

P. खजते, I. असखजत ॥ Pf. सस्वंजे or सस्वजे (Pâṇ. I. 2, 6, vârt.), I A. 1. अस्वंखि, 2. अस्वंक्थाः, 3. अस्वंक्त, 4. अस्वंखावहि, 5. अस्वंखाथां, 6. अस्वंखातां, 7. अस्वंखमहि, 8. अस्वंग्ध्वं, 9. अस्वंख्त, F. स्वंख्स्यते, B. स्वंख्सीष्ट ॥ Pass. खज्यते, Caus. खंजयति, Des. सिस्वंखते, Int. सास्वज्यते, सास्वंक्ति.

74. त्रप् *trap*, to be ashamed, (त्रपूष्.)

P. त्रपते, I. अत्रपत ॥ Pf. 3. त्रेपे (Pâṇ. VI. 4, 122), 6. त्रेपाते, 9. त्रेपिरे, I A. 1. अत्रपिषि or अत्रप्सि, 2. अत्रपिष्ठाः or अत्रप्स्याः, 3. अत्रपिष्ट or अत्रप्त, F. त्रपिष्यते or त्रप्स्यते, B. त्रपिषीष्ट or त्रप्सीष्ट.

75. तिज् *tij*, to forbear.

P. तितिक्षते ॥ Pf. तितिक्षांचक्रे, I A. अतितिक्षिष्ट, F. तितिक्षिष्यते, B. तितिक्षिषीष्ट ॥ Caus. तेजयति.

Note—See No. 63. The simple verb is said to form तेजते he sharpens.

76. पण् *paṇ*, to praise.

P. पणायते, I. अपणायत ॥ Pf. पणायांचक्रे or पेणे (without आय). Thus likewise Aor. अपणायिष्ट or अपणिष्ट, F. पणायिष्यते or पणिष्यते, B. पणायिषीष्ट or पणिषीष्ट ॥ Caus. पाणयति, Aor. अपीपणत, Des. पिपणयिषते, Int. पंपण्यते.

Note—This verb (see No. 26) takes आय, but, as it is mentioned by Pânini III. 1, 28, together with पन्, with which it shares but the meaning of to praise, it is argued that it does not take आय, unless it means to praise. It is likewise argued that पण्, if it takes आय, does not follow the Âtmanepada, because the Anubandha, requiring the Âtmanepada, applies only to the simple verb, पण, पणते he traffics. Other grammarians, however, allow both the Parasmaipada and Âtmanepada. The suffix आय may be kept in the general tenses. (Pâṇ. III. 1, 31.)

77. कम् *kam*, to love, (कमु.)

P. कामयते, I. अकामयत ॥ Pf. कामयांचक्रे or चकमे, I A. अचीकमत or (without अय) अचकमत (Pâṇ. III. 1, 48, vârt.), F. कमिष्यते or कामयिष्यते, B. कमिषीष्ट or कामयिषीष्ट ॥ Pass. कम्यते (ā), Aor. अकामि (Pâṇ. VII. 3, 34, vârt.), Caus. कामयति, Des. चिकमिषते or चिकामयिषते, Int. चंकम्यते.

Note—This verb in the special tenses takes अय, like a verb of the Chur class, and Vṛiddhi (Pâṇ. III. 1, 30). In the general tenses अय is optional. Or, if we admit two roots, the one कम् would be defective in the special tenses, while the other कामय is conjugated all through.

78. अय् *ay*, to go.

P. अयते, I. आयत ॥ Pf. अयांचक्रे (Pâṇ. III. 1, 37), I A. 1. आयिषि, 2. आयिष्ठाः, 3. आयिष्ट, 4. आयिष्वहि, 5. आयिषाथां, 6. आयिषातां, 7. आयिष्महि, 8. आयिध्वं or °ढ्वं, 9. आयिषत, F. अयिष्यते, B. अयिषीष्ट ॥ Caus. आययति, Des. अयियिषते.

With परा it forms पलायते he flees (Pâṇ. VIII. 2, 19), Ger. पलाय्य; with प्र, प्रायते; and with परि, पल्ययते.

79. ईह् *íh*, to aim.

P. ईहते, I. ऐहत ॥ Pf. ईहांचक्रे, I A. ऐहिष्ट, F. ईहिष्यते, B. ईहिषीष्ट ॥ Caus. ईहयति, Aor. ऐजिहत्, Des. ईजिहिषते.

80. काश् *kâś*, to shine, (काशृ.)

P. काशते ॥ Pf. चकाशे or काशांचक्रे (§ 326), I A. सकाशिष्ट, F. काशिष्यते ॥ Caus. काशयति, Aor. अचकाशत्, Des. चिकाशिषते, Int. चाकाश्यते, चाकाष्टि.

81. कास् *kâs*, to cough, (कासृ.)

P. कासते ॥ Pf. कासांचक्रे (§ 326) ॥ Caus. कासयति, Aor. अचकासत् (§ 372*).

82. सिव् *siv*, to serve, (षेवृ.)

P. सेवते (परिषेवते) ॥ Pf. सिषेवे, I A. असेविष्ट, F. सेविष्यते ॥ Caus. सेवयति, Aor. असिषेवत्, Des. सिसेविषते, Int. सेषेव्यते.

83. गा *gâ*, to go, (गाङ्.)

P. 3. गाते, 6. गाते, 9. गाते, 1st pers. sing. गै, I. गातां, 1st pers. sing. गै, O. गेत, I. अगात ॥ Pf. 3. जगे, 6. जगाते, 9. जगिरे, I A. 1. अगासि, 2. अगास्थाः, 3. अगास्त &c., F. गास्यते, B. गासीष्ट ॥ Pass. गीयते, Aor. अगायि, Caus. गापयति, Aor. अजीगपत्, Des. जिगासते, Int. जेगीयते.

84. रु *ru*, to go, to kill (?), to speak, (रुङ्.)

P. रवते ॥ Pf. 3. रुरुवे, 6. रुरुवाते, 9. रुरुविरे, I A. अरविष्ट ॥ Caus. रावयति, Aor. अरूरुवत् (§ 474 and § 375†).

85. दे *de*, to protect, (देङ्.)

P. दयते ॥ Pf. 1. दिग्ये (Pâṇ. VII. 4, 9), 2. दिग्यिषे, 3. दिग्ये, I A. 1. अदिषि, 2. अदिषाः, 3. अदित, F. दास्यते, B. दासीष्ट ॥ Pt. दत्तः ॥ Pass. दीयते, Caus. दापयति, Des. दित्सते, Int. देदीयते.

Note—It is one of the यु verbs; दै, to protect, forms दायते in the present, but follows दे in the general tenses.

86. द्युत् *dyut*, to shine, (द्युत.)

P. द्योतते ॥ Pf. दिद्युते (Pâṇ. VII. 4, 67), I A. अद्योतिष्ट or अद्युतत् (§ 367: Pâṇ. I. 3, 91; III. 1, 55), F. द्योतिष्यते, B. द्योतिषीष्ट ॥ Caus. द्योतयति, Aor. अदिद्युतत्, Des. दिद्युतिषते or दिद्योतिषते, Int. देद्युत्यते, देद्योत्ति.

Note—The verbs beginning with द्युत् optionally admit the II Aor. Parasmaipada (§ 367).

87. वृत् *vṛit*, to be, (वृतु.)

P. वर्तते ॥ Pf. ववृते, I A. अवर्तिष्ट or अवृतत्, F. वर्तिष्यते or वर्त्स्यति, B. वर्तिषीष्ट ॥ Caus.

वतैयति, Aor. अवीवृतत् or अववतैत् (Pâṇ. VII. 4, 7), Des. विवर्तिषते or विवृत्सति, Int. वरीवृत्यते.

Note—The verbs beginning with वृन्, i.e. वृन्, वृध्, गृध्, स्यंद्, कृप्, are optionally Parasmaipada in the aorist, future, conditional, desiderative (Pâṇ. 1. 3, 91–93). The same verbs do not take इ in their Parasmaipada tenses (Pâṇ. VII. 2, 59); as to कृप्, see Pâṇ. VII. 2, 60, and 1. 3, 93.

88. स्यंद् *syand*, to sprinkle or drop, (स्यंदृ.)

P. स्यंदते ॥ Pf. 1. सस्यंदे, 2. सस्यंदिषे or सस्यंत्से, 4. सस्यंदिवहे or सस्यंद्ड्वहे, I A. 3. सस्यंदिष्ट, 6. सस्यंदिषातां; or सस्यंत्स (6. सस्यंत्सातां), or II A. अस्यदत (not अस्यंदत), F. स्यंदिष्यते or स्यंत्स्यते or स्यंत्स्यति (Pâṇ. VII. 2, 59; see No. 87), B. स्यंदिषीष्ट or स्यंत्सीष्ट ॥ Pt. स्यन्न:, Ger. स्यंदित्वा or स्यंत्वा (Pâṇ. VI. 4, 31) ॥ Caus. स्यंदयति, Des. सिस्यंदिषते or सिस्यंत्सते or सिस्यंत्सति.

89. कृप् *kṛip*, to be able, (कृपू.)

P. कल्पते ॥ Pf. चक्लृपे, I A. 3. अकल्पिष्ट or अक्लृप्त, 6. अक्लृप्सातां, 9. अक्लृप्सत, or II Aor. Par. अक्लृपत्, F. कल्पिष्यते or कल्प्स्यते or कल्प्स्यति, P. F. 2. कल्पितासे or कल्प्तासे or कल्प्तासि, B. कल्पिषीष्ट or कृप्सीष्ट ॥ Pt. क्लृप्त: ॥ Caus. कल्पयति, Des. चिकल्पिषते or चिक्लृप्सति, Int. चलीकृप्यते or चलिकल्प्यते or चक्लृप्यते.

90. व्यथ् *vyath*, to fear, to suffer pain.

P. व्यथते ॥ Pf. विव्यथे (Pâṇ. VII. 4, 68), I A. अव्यथिष्ट, F. व्यथिष्यते ॥ Pass. व्यथ्यते, Aor. अव्यथि (ă), (§ 462), Caus. व्यथयति, Des. विव्यथिषते, Int. वाव्यथ्यते, वाव्यत्ति.

91. रम् *ram*, to sport, (रमु.)

P. रमते; with वि, आ, परि, उप, optionally Parasmaipada; विरमति (Pâṇ. 1. 3, 83) ॥ Pf. रेमे, I A. अरंस्त, after prepositions अरंसीत्, F. रंस्यते ॥ Pt. रत:, Ger. रत्वा, °रम्य or °रत्य ॥ Caus. रमयति, Aor. अरीरमत्, Des. रिरंसते, Int. रंरम्यते, रंरमीति.

92. त्वर् *tvar*, to hurry, (त्रितवरा.)

The verbs ज्वर् *jvar*, त्वर् *tvar*, स्रिव् *sriv*, अव् *av*, मव् *mav*, substitute जूर् *jûr*, तूर् *tûr*, स्रू *srû*, ऊ *û*, मू *mû* (Pâṇ. VI. 4, 20) before weakening terminations beginning with consonants, except semivowels, and if used as monosyllabic nominal bases. Hence जूर्ण: *jûrṇaḥ*, तूर्ण: *tûrṇaḥ*, स्रूत: *srûtaḥ*, ऊत: *ûtaḥ*, मूत: *mûtaḥ*.

P. त्वरते ॥ Pf. तत्वरे, I A. 3. अत्वरिष्ट, 8. अत्वरिध्वं or अत्वरिढुं, F. त्वरिष्यते ॥ Pt. तूर्ण: (§ 432) or त्वरित: ॥ Caus. त्वरयति (§ 462, II. 6), Aor. अततूरत् (§ 375†), Des. तित्वरिषति, Int. तात्वर्यते, तोतूर्ति.

93. सह् *sah*, to bear, (षह.)

P. सहते ॥ Pf. सेहे, I A. असहिष्ट, F. सहिष्यते, P. F. सहिता or सोढा (§ 337, II. 2) ॥ Pt. सोढ:, Adj. सह: (§ 456, 6) ॥ Pass. सह्यते, Caus. साहयति, Aor. असीषहत्, Caus. Des. सिसाहयिषति, Des. सिसहिषते, Int. सासह्यते, सासोढि.

Note—सह् and वह् change स into ओ when स would be followed by ढ, the result of the amalgamation of ह with a following dental (§ 128). Pâṇ. VI. 3, 112.

III. Parasmaipada and Âtmanepada Verbs.

94. राज् *râj*, to shine, (राजृ.)

P. राजति, °ते ॥ Pf. रराज, रराजे or रेजे (Pâṇ. VI. 4, 125), I A. अराजीत्, अराजिष्ट,

F. राजिष्यति, °ते, B. राज्यात्, राजिषीष्ट ॥ Caus. राजयति, Aor. अरराजत्, Des. रिराजिषति, °ते, Int. राराज्यते, राराष्टि.

95. खन् *khan*, to dig.

P. खनति* ॥ Pf. 3. चखान, 6. चख्नतुः, 9. चख्नुः (§ 328, 3), I A. अखनीत् (*ă̊*), (§ 348), but Âtm. अखनिष्ट only, F. खनिष्यति, B. खन्यात् or खायात् (§ 391) ॥ Pt. खात:, Ger. खात्वा or खनित्वा, Adj. खेय: (§ 456, 6) ॥ Pass. खन्यते or खायते (§ 391), Caus. खानयति, Aor. अचीखनत्, Des. चिखनिषति, °ते, Int. चंखन्यते or चांखायते (§ 391), चंखंति.

96. हृ *hṛi*, to take, (हृम्.)

P. हरति ॥ Pf. 1. जहार (*ă̊*), 2. जहर्थ, 9. जह्नुः, I A. अहार्षीत्, Âtm. अहृत (§ 351), F. हरिष्यति, P. F. हर्ता, B. ह्रियात् ॥ Pt. हृत:, Ger. हृत्वा, Adj. हार्य: ॥ Pass. ह्रियते, Aor. अहारि, Caus. हारयति, Des. जिहीर्षति, °ते, Int. जेहृीयते, जर्हर्ति &c.

97. गुह् *guh*, to hide, (गुहू.)

गुह् *guh* takes ऊ *ū* before terminations beginning with vowels that would ordinarily require Guṇa.

P. गूहति ॥ Pf. 1. जुगूह, 2. जुगूहिथ or जुगोढ, 3. जुगूह, 4. जुगुहिव, 5. जुगुहुः &c., Âtm. 1. जुगुहे, 2. जुगुहिषे or जुगुढिषे &c., I Aor. see § 362, F. गूहिष्यति or घोक्ष्यति, P. F. गूहिता or गोढा, Ben. Âtm. गूहिषीष्ट or घुक्षीष्ट (§ 345) ॥ Pt. गूढ:, Adj. गुह्य: or गोह्य: (§ 457) ॥ Pass. गुह्यते, Aor. अगूहि, Caus. गूहयति, Aor. अजूगुहत्, Des. जुघुक्षति (§ 470), Int. जोगुह्यते, जोगोढि.

98. श्रि *śri*, to go, to serve, (श्रिम्.)

P. श्रयति ॥ Pf. 1. शिश्राय (*ă̊*), 2. शिश्रयिथ, 3. शिश्राय, 4. शिश्रियिव, 5. शिश्रियुः, II A. अशिश्रियत् (§ 371), F. श्रयिष्यति, B. श्रीयात् ॥ Pass. श्रीयते, Aor. अश्रायि, Caus. श्राययति, Aor. अशिश्रयत्, Des. शिश्रयिषति or शिश्रीषति (§ 471, 3; § 337, II. 3), Int. शेश्रीयते.

99. यज् *yaj*, to worship.

P. यजति ॥ Pf. 1. इयाज (*ă̊*), (§ 311), 2. इयजिथ or इयष्ठ (§ 335, 3), 4. ईजिव, 5. ईजुः, 6. ईजतुः, 7. ईजिम, 8. ईज, 9. ईजुः, I A. 1. अयाक्षं, 2. अयाक्षीः, 3. अयाक्षीत्, 4. अयाक्ष्व, 5. अयाष्टं, 6. अयाष्टां, 7. अयाक्ष्म, 8. अयाष्ट, 9. अयाक्षुः, I Aor. Âtm. 1. अयक्षि, 2. अयष्ठाः, 3. अयष्ट, 4. अयक्ष्वहि, 5. अयध्वां, 6. अयक्षातां, 7. अयक्ष्महि, 8. अयड्ढुं (not अयग्ध्वं), 9. अयक्षत, F. यक्ष्यति, P. F. यष्टा (§ 124), B. इज्यात् (§ 393) ॥ Pt. इष्ट:, Ger. इष्ट्वा, °इज्य ॥ Pass. इज्यते, Caus. याजयति, Aor. अयीयजत्, Des. यियक्षति, Int. यायज्यते, यायष्टि.

100. वप् *vap*, to sow, to weave, (डुवप्.)

P. वपति ॥ Pf. 1. उवाप (*ă̊*), 2. उवपिथ or उवप्थ, 9. ऊपुः, I A. अवाप्सीत्, Âtm. अवप्त, F. वप्स्यति, P. F. वप्ता, B. उप्यात् ॥ Pt. उप्त: ॥ Pass. उप्यते.

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* The Âtmanepada forms will in future only be given when they have peculiarities of their own, or are otherwise difficult.

101. वह् *vah*, to carry.

P. वहति ॥ Pf. 1. उवाह (ऋ̂), 2. उवहिष or उवोढ, 3. उवाह, 4. ऊहिव, 5. ऊहुः,
6. ऊहुः, 7. ऊहिम, 8. ऊह, 9. ऊहुः, I A. 1. अवाक्षं, 2. अवाक्षीः, 3. अवाक्षीत्, 4. अवाक्ष,
5. अवोढं, 6. अवोढाम्, 7. अवाक्ष, 8. अवोढ, 9. अवाक्षुः, I Aor. Âtm. 1. अवक्षि, 2. अवोढाः,
3. अवोढ, 4. अवक्ष्वहि, 5. अवढ्वम्, 6. अवक्षातां, 7. अवक्ष्महि, 8. अवोढ्वं, 9. अवक्षत, F.
वक्ष्यति, P. F. वोढा, B. उह्यात् ॥ Pt. ऊढः, Adj. वाह्यः ॥ Pass. उह्यते, Caus. वाहयति,
Aor. अवीवहत्, Des. विवक्षति, Int. वावह्यते, वावोढि.

102. वे *ve*, to weave, (वेम्.)

P. वयति ॥ Pf. 3. ववौ, 6. ववतुः (or ऊवतुः), 9. ववुः (or ऊवुः); or 3. उवाय, 6. ऊयतुः,
9. ऊयुः (§ 311), I A. 1. अवासिषं, 2. अवासीः, 3. अवासीत्, Âtm. अवास्त, F. वास्यति,
P. F. वाता, B. ऊयात्, Âtm. वासीष्ट ॥ Pt. उतः (Pân. vi. 4, 2) ॥ Pass. ऊयते, Caus.
वाययति, Des. विवासति, Int. वावायते, वावाति.

103. ह्वे *hve*, to emulate, to call, (ह्वेम्.)

P. ह्वयति ॥ Pf. 1. जुहाव (ऋ̂), 2. जुहविथ or जुहोथ, 3. जुहाव, 4. जुह्विव, II A. जह्वत्
(§ 363), Âtm. अह्वत, or I A. अह्वास्त, F. ह्वास्यति, B. हूयात् ॥ Pt. हूतः, Ger. °हूय ॥
Pass. हूयते, Aor. अह्वायि, Caus. ह्वाययति, Aor. अजूहवत् (§ 371), Des. जुहूषति,
Int. जोहूयते, जोहोति.

Tud Class (Tudâdi, VI Class).
I. Parasmaipada and Âtmanepada Verbs.

104. तुद् *tud*, to strike.

P. तुदति ॥ Pf. तुतोद, F. तोत्स्यति, P. F. तोत्ता, I A. अतौत्सीत्, Âtm. अतुत्त ॥ Pt. तुन्नः,
Ger. तुत्त्वा ॥ Pass. तुद्यते, Caus. तोदयति, Aor. अतूतुदत्, Des. तुतुत्सति, Int. तोतुद्यते,
तोतोत्ति.

105. भ्रज्ज् *bhrajj*, to fry, (भ्रस्ज्.)

भ्रज्ज् *bhrajj* takes Samprasâraṇa before weakening terminations, the same as ग्रह् *grah*, ज्या *jyâ*,
वय् *vay*, व्यध् *vyadh*, वश् *vaś*, व्यच् *vyach*, व्रश्च् *vraśch*, प्रछ् *prachh* (Pân. vi. 1, 16). The
terminations of the special tenses of Tud verbs are never strengthening, but weakening,
if possible.

P. भृज्जति ॥ Pf. 1. बभ्रज्ज, 2. बभ्रज्जिथ or बभर्ष्ठ, 9. बभ्रज्जुः (Pân. i. 2, 5), or बभर्ज्जे
&c. (Pân. vi. 4, 47), I A. अभार्क्षीत् or अभ्राक्षीत्, Âtm. अभ्रष्ट or अभर्ष्ट, F. भ्रक्ष्यति
or भर्क्ष्यति, P. F. भ्रष्टा or भर्ष्टा, B. भृज्ज्यात्, Âtm. भ्रक्षीष्ट or भर्क्षीष्ट ॥ Pt. भृष्टः ॥ Pass.
भृज्ज्यते, Caus. भर्ज्जयति, Aor. अबभ्रज्जत् or अबभर्ज्जत्, Des. बिभ्रक्षति or बिभर्क्षति, Int.
बरीभृज्ज्यते.

106. कृष् *kṛish*, to draw a line.   (See No. 38.)

P. कृषति ॥ Pf. चकर्ष, I A. अकार्क्षीत् or अक्राक्षीत्, Âtm. अकृष्ट or अकृष्ट, F. कर्क्ष्यति
or क्रक्ष्यति, P. F. कर्ष्टा or क्रष्टा, B. कृष्यात्, Âtm. कृक्षीष्ट ॥ Pt. कृष्टः ॥ Pass. कृष्यते,
Caus. कर्षयति, Aor. अचकर्षत् or अचीकृषत्, Des. चिकृक्षति, Int. चरीकृष्यते.

107. मुच् *much*, to loosen, (मुचॢ.)

Certain verbs beginning with मुच् *much* take a nasal in the special tenses. They are,
मुच् *much*, लुप् *lup*, to cut, विद् *vid*, to find, लिप् *lip*, to paint, सिच् *sich*, to sprinkle,
कृत् *kṛit*, to cut, खिद् *khid*, to pain, पिश् *piś*, to form. (Pân. VII. 1, 59.)

P. मुंचति ॥ Pf. मुमोच, I A. अमुचत्, Âtm. अमुक्त (§ 367), Des. मुमुक्षति or मोक्षते
(§ 471, 9).

108. विद् *vid*, to find, (विदॢ.)

P. विंदति ॥ Pf. विवेद, II A. अविदत्, Âtm. अविन्न, F. वेत्स्यति or वेदिष्यति (§ 332, 11) ॥
Pt. विन्न:.

109. लिप् *lip*, to paint.

P. लिंपति ॥ Pf. लिलेप, II A. अलिपत् (§ 367), Âtm. II A. अलिपत or I A. अलिप्त
(§ 367).

II. Parasmaipada Verbs.

110. कृत् *kṛit*, to cut, (कृती.)

P. कृंतति (see No. 107) ॥ Pf. चकर्त, I A. अकर्तीत्, F. कर्तिष्यति or कर्त्स्यति (§ 337,
II. 2), P. F. कर्तिता, B. कृत्यात् ॥ Pt. कृत्न: ॥ Pass. कृत्यते, Caus. कर्तयति, Aor. अचकर्तत्
or अचीकृतत्, Des. चिकर्तिषति or चिकृत्सति (§ 337, II. 2), Int. चरीकृत्यते.

111. कुट् *kuṭ*, to be crooked, to bend.

Certain verbs beginning with कुट् *kuṭ* (Dhâtupâṭha 28, 73–108) do not admit of Guṇa or
  Vṛiddhi, except in the reduplicated perfect, the causative, and the intensive Parasmai-
  pada. (Pân. I. 2, 1; § 345, note.)

P. कुटति ॥ Pf. 1. चुकोट, 2. चुकुटिथ, I A. अकुटीत्, F. कुटिष्यति, P. F. कुटिता ॥ Caus.
कोटयति, Int. चोकुट्यते, चोकोट्टि.

112. व्रश्च् *vraśch*, to cut, (ओव्रश्चू.)

P. वृश्चति (see No. 105) ॥ Pf. 1. वव्रश्च, 2. वव्रश्चिथ or वव्रष्ठ, I A. अव्रश्चीत् or
अव्राक्षीत् (§ 337, I. 2), F. व्रश्चिष्यति or व्रक्ष्यति, B. वृश्च्यात् ॥ Pt. वृक्ण:.

113. कॄ *kṝi*, to scatter.

P. किरति ॥ Pf. 3. चकार, 6. चकरतु:, 9. चकरु: (Pân. VII. 4, 11), I A. अकारीत्, F.
करिष्यति or करीष्यति (§ 340), B. कीर्यात् ॥ Pt. कीर्ण: ॥ Pass. कीर्यते, Caus. कारयति,
Des. चिकरिषति.

Note—After उप and प्रति, कॄ takes an initial स् if it means to cut or to strike: उपस्किरति
he cuts, उपचस्कार; प्रतिस्किरति he cuts or he strikes (Pân. VI. 1, 140, 141). Also अपस्किरते
he drops (Pân. VI. 1, 142).

114. स्पृश् *spṛiś*, to touch.

P. स्पृशति ॥ Pf. पस्पर्श, I A. अस्प्राक्षीत् or अस्पार्क्षीत् or अस्पृक्षत, F. स्प्रक्ष्यति or स्पर्क्ष्यति,
B. स्पृश्यात् ॥ Pt. स्पृष्ट: ॥ Des. पिस्पृक्षति, Int. परीस्पृश्यते, परीस्पर्शि.

115. प्रच्छ् *prachh*, to ask.

P. पृच्छति (see No. 105) ॥ Pf. 1. पप्रच्छ, 2. पप्रच्छिथ or पप्रष्ठ, 9. पप्रच्छु: (§ 328),
I A. अप्राक्षीत्, F. प्रक्ष्यति, B. पृच्छ्यात् ॥ Pt. पृष्ट: ॥ Pass. पृच्छ्यते, Caus. प्रच्छयति, Des.
पिपृच्छिषति, Int. परीपृच्छ्यते.

116. सृज् *srij,* to let off.

P. सृजति ॥ Pf. 1. ससर्ज, 2. ससर्जिथ or सस्रष्ट (see No. 48), I A. अस्राक्षीत्, F. स्रक्ष्यति ॥ Pt. सृष्ट:.

117. मज्ज् *majj,* to sink, (मस्जो.)

मज्ज् *majj* and नश् *naś* (Div) insert a nasal before strengthening terminations beginning with consonants, except nasals and semivowels. (Pân. VII. 1, 60.)

P. मज्जति ॥ Pf. 1. ममज्ज, 2. ममज्जिथ or ममंक्थ, I A. 3. अमांक्षीत् (§ 345), 6. अमांक्ता, 9. अमांक्षु:, F. मंक्ष्यति, P. F. मंक्ता ॥ Pt. मग्न:; Ger. मंक्त्वा or मक्त्वा (§ 438) ॥ Caus. मज्जयति, Aor. अममज्जत्, Des. मिमज्जिषति, Int. मामज्ज्यते, मामंक्ति.

118. इष् *ish,* to wish, (इषु.)

P. इच्छति (see No. 31), I. ऐच्छत् ॥ Pf. 1. इयेष, 2. इयेषिथ, 3. इयेष, 4. ईषिव, 5. ईषिषु:, 6. ईषतु:, 7. ईषिम, 8. ईष, 9. ईषु:, I A. ऐषीत्, F. एषिष्यति, P. F. एष्टा or एषिता (§ 337, II. 1) ॥ Pt. इष्ट: Ger. इष्ट्वा or एषित्वा ॥ Pass. इष्यते, Aor. एषि, Caus. एषयति, Aor. ऐषिषत्, Des. एषिषिषति.

III. Âtmanepada Verbs.

119. मृ *mṛi,* to die, (मृङ्.)

मृ *mṛi,* to die, though an Âtmanepada verb, takes Âtmanepada forms only in the special tenses, the aorist, and benedictive. (Pân. 1. 3, 61.)

P. म्रियते*, I. अम्रियत, O. म्रियेत, I. म्रिये ॥ Pf. 1. ममार, 2. ममर्थे, 3. ममार, 4. मम्रिव, 5. मम्रु:, I A. 1. अमृषि, 2. अमृथा:, 3. अमृत, F. मरिष्यति, P. F. मर्तासि, B. मृषीष्ट ॥ Pt. मृत: ॥ Pass. म्रियते, Caus. मारयति, Des. सुमूर्षति, Int. मेम्रीयते.

120. दृ *dṛi,* to observe, (दृङ्.)

P. द्रियते ॥ Pf. दद्रे, I A. अदृत, F. दरिष्यते, P. F. दर्ता, B. दृषीष्ट ॥ Pass. द्रियते, Caus. दारयति, Des. दिदरिषते (§ 332, 5). It is chiefly used with the preposition आ to regard, to consider.

Div Class (*Divâdi, IV Class*).

I. Parasmaipada Verbs.

121. दिव् *div,* to play, (दिवु.)

P. दीव्यति (§ 143) ॥ Pf. दिदेव, I A. अदेवीत्, F. देविष्यति, P. F. देविता, B. दीव्यात् ॥ Pt. द्यून: or द्यूत: (§ 442, 7), Ger. द्यूत्वा (§ 431, 1) or देवित्वा ॥ Caus. देवयति; Des. दिदेविषति or दुद्यूषति (§ 474), Int. देदीयते.

122. नृत् *nṛit,* to dance, (नृती.)

P. नृत्यति ॥ Pf. 3. ननर्त, 9. ननृतु:, I A. अनर्तीत्, F. नर्तिष्यति or नर्त्स्यति (§ 337, II. 2) ॥ Pt. नृत्त: ॥ Caus. नर्तयति, Aor. अननर्तत् or अनीनृतत्, Des. निनर्तिषति or निनृत्सति.

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* Final ऋ is changed to रि (§ 110) in the special tenses of Tud verbs, likewise before the य of the passive and benedictive (Pân. VII. 4, 28). Afterwards रि again becomes रिय्, according to Pân. VI. 4, 77.

123. जॄ *jṝi*, to grow old, (जॄष्.)

P. जीर्यति* ॥ Pf. 3. जजार, 9. जज्ञः (Guṇa, § 330) or जेरः (§ 328, 2), I A. अजारीत् or II A. अजरत् (§ 367), F. जरिष्यति or जरीष्यति (§ 340), B. जीर्यात् ॥ Pt. जीर्णः ॥ Caus. जरयति (§ 462, 25), Des. जिजरिषति or जिजीर्षति (§ 337, II. 3).

124. शो *śo*, to sharpen.

Verbs ending in ओ *o* drop ओ *o* before the य *ya* of the Div class (Pâṇ. VII. 3, 71); e. g. छो *chho*, to cut, सो *so*, to finish, दो *do*, to cut.

P. श्यति, I. अश्यत्, O. श्येत्, I. श्यतु ॥ Pf. शशौ (§ 329), I A. अशासीत् or II A. अशात्, F. शास्यति, P. F. शाता, B. शायात् (§ 392) ॥ Pt. शातः or शितः (§ 435) ॥ Pass. शायते, Caus. शाययति, Des. शिशासति, Int. शाशायते.

125. सो *so*, to finish.

P. स्यति ॥ Pf. ससौ, I A. असासीत्, II A. असात्, F. सास्यति, P. F. साता, B. सेयात् (§ 392) ॥ Pt. सितः, Ger. °साय ॥ Pass. सीयते (§ 392), Caus. साययति, Des. सिषासति, Int. सेषीयते.

126. व्यध् *vyadh*, to strike.

P. विध्यति (see No. 105) ॥ Pf. 3. विव्याध (§ 311), 9. विविधुः, I A. 1. अव्यात्सं, 2. अव्यात्सीः, 3. अव्यात्सीत्, 4. अव्यात्स्व, 5. अव्याद्वं, 6. अव्याद्वां, 7. अव्यात्स्म, 8. अव्याद्व, 9. अव्यात्सुः, F. व्यत्स्यति, P. F. व्यद्धा, B. विध्यात् ॥ Pt. विद्धः ॥ Pass. विध्यते, Caus. व्याधयति, Des. विव्यत्सति, Int. वेविध्यते.

127. तृप् *tṛip*, to delight.

P. तृप्यति ॥ Pf. 1. ततर्प, 2. ततर्पिथ or ततर्प्थ or ततृप्थ, 3. ततर्प, 4. ततृपिव or ततृम्व, I A. अतर्पीत् or अतार्प्सीत् (§ 337, I. 3) or अत्राप्सीत् (see No. 38) or II A. अतृपत्, F. तर्पिष्यति or तर्प्स्यति or त्रप्स्यति, P. F. तर्पिता, तर्प्ता or त्रप्ता, B. तृप्यात् ॥ Pt. तृप्तः ॥ Pass. तृप्यते, Caus. तर्पयति, Aor. अतीतृपत् or अततर्पत्, Des. तितृप्सति or तितर्पिषति, Int. तरीतृप्यते.

128. मुह् *muh*, to be foolish.

P. मुह्यति ॥ Pf. 1. मुमोह, 2. मुमोहिथ or मुमोग्ध or मुमोढ, II A. अमुहत् (§ 367, पुषादि)†, F. मोक्ष्यति or मोहिष्यति, P. F. मोग्धा or मोढा (§ 129) or मोहिता ॥ Pt. मुग्धः or मूढः ॥ Pass. मुह्यते, Caus. मोहयति, Des. मुमुक्षति, मुमोहिषति or मुमुहिषति, Int. मोमुह्यते, मोमोग्धि or मोमोढि.

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* Final ऋ, changed to इर्, and lengthened before य.

† The Sârasvatî gives besides the second aorist the optional forms of the first aorist अमोहीत् or अमौक्षीत् (§ 337, I. 3, रधादि) or अमुक्षत् (§ 360). According to Pâṇ. III. 1, 55 (§ 367), the forms of the first aorist are allowed in the Âtmanepada only; but later grammarians frequently admit forms as optional which are opposed to the grammatical system of Pâṇini. Sometimes the evasion of the strict rules of Pâṇini may be explained by the admission of different roots, as, for instance, in No. 130, where the first aorist Parasmaipada अशमीत्, given in the Sârasvatî, which is wrong in the Div class, might be referred to the Kri class.

129. नश् *naś*, to perish, (णश्.)

P. नश्यति ॥ Pf. 3. ननाश, 9. नेशुः, II A. अनशत् (पुषादि) or अनेशत् (§ 366), F.
णशिष्यति or नंक्ष्यति (see No. 117) ॥ Pt. नष्टः; Ger. नष्ट्वा or नंष्ट्वा (§ 438).

130. शम् *śam*, to cease, (शमु.)

Eight Div verbs, शम् *śam*, तम् *tam*, दम् *dam*, श्रम् *śram*, भ्रम् *bhram*, क्षम् *kṣham*, क्लम् *klam*, मद् *mad*,
lengthen their vowel in the special tenses. (Pân. VII. 3, 74.)

P. शाम्यति ॥ Pf. 3. शशाम, 9. शेमुः, II A. अशमत्, F. शमिष्यति, P. F. शमिता ॥
Pt. शांतः (§ 429), Ger. शांत्वा or शमित्वा ॥ Pass. शम्यते, Caus. शमयति (§ 462) he
quiets, but शामयते or °ति he sees. (Dhâtupâṭha 19, 70.)

131. मिद् *mid*, to be wet, (ञिमिदा.)

मिद् *mid* takes Guṇa in the special tenses. (Pân. VII. 3, 82.)

P. मेद्यति ॥ Pt. मिन्नः wet, or मेदितः (§ 333, D. 2*).

II. Âtmanepada Verbs.

132. जन् *jan*, to spring up, (जनी.)

जन् *jan* substitutes जा *jâ* in the special tenses. (Pân. VII. 3, 79.)

P. जायते ॥ Pf. जज्ञे (§ 328, 3), I A. अजनिष्ट or अजनि (§ 413), F. जनिष्यते, P. F.
जनिता, B. जनिषीष्ट ॥ Pt. जातः, Caus. जनयति, Des. जिजनिषते, Int. जाजायते or
जंजन्यते.

133. पद् *pad*, to go.

P. पद्यते ॥ Pf. पेदे, I A. 3. अपादि (§ 412), 6. अपत्सातां, 9. अपत्सत, F. पत्स्यते, P. F. पत्ता,
B. पत्सीष्ट ॥ Pt. पन्नः ॥ Caus. पादयति, Aor. अपीपदत्, Des. पित्सते (§ 471, 9), Int.
पनीपद्यते (§ 485).

134. बुध् *budh*, to perceive.

P. बुध्यते ॥ Pf. बुबुधे, I A. 1. अभुत्सि, 2. अभुद्धाः, 3. अबुद्ध or अबोधि, 4. अभुत्स्वहि,
5. अभुत्सायां, 6. अभुत्सातां, 7. अभुत्स्महि, 8. अभुद्ध्वं, 9. अभुत्सत, F. भोत्स्यते, P. F. बोद्धा, B.
भुत्सीष्ट ॥ Pt. बुद्धः ॥ Caus. बोधयति, Aor. अबूबुधत्, Des. बुभुत्सते (बुध् of the Div class
can *never* take intermediate इ, see § 332, 12; see also Kuhn, Beiträge,
vol. VI. p. 104), Int. बोबुध्यते.

III. Parasmaipada and Âtmanepada Verbs.

135. नह् *nah*, to bind, (णह.)

P. नह्यति or °ते ॥ Pf. 1. ननाह, 2. ननद्ध (§ 130) or नेहिथ, Âtm. नेहे, I A. 1. अनात्सं,
2. अनात्सीः, 3. अनात्सीत्, 4. अनात्स्व, 5. अनाद्धं, 6. अनाद्धां, 7. अनात्स्म, 9. अनात्सुः;
Âtm. 1. अनत्सि, 2. अनद्धाः, 3. अनद्ध, 4. अनत्स्वहि, 5. अनत्सायां, 6. अनत्सातां, 7. अनत्स्महि,
8. अनद्धं, 9. अनत्सत, F. नत्स्यति, P. F. नद्धा ॥ Pt. नद्धः; Ger. नद्ध्वा, °नह्य ॥ Pass. नह्यते,
Aor. अनाहि, Caus. नाहयति, Des. निनत्सते, Int. नानह्यते.

Chur Class (Churâdi, X Class).
Parasmaipada Verbs only.

136. चुर् *chur*, to steal.

P. चोरयति ॥ Pf. चोरयांचकार, I A. अचूचुरत्, F. चोरयिष्यति, P. F. चोरयिता, B. चोर्यात्
(§ 386) ॥ Pt. चोरित:, Ger. चोरयित्वा ॥ Pass. चोर्यते, Caus. चोरयति, Des. चुचोरयिषति.
No Intensive (§ 479).

137. चि *chi*, to gather, (चिम्.)

The changes which roots undergo as causatives, take likewise place if the
same roots are treated as Chur verbs. Hence according to § 463, II. 6,
चि, as a Chur verb, may form P. चपयति or चाययति, the vowel, however,
remaining short because, as a Chur verb, चि is said to be मित् (§ 462, note) ॥
I A. अचीचपत् or अचीचयत्, B. चप्यात् or चय्यात्.

Note—Several Chur verbs are marked as मित्, i. e. as not lengthening their vowel, some
of which were mentioned in § 462, among the causatives. Such are ज्ञप् to know, to make
known; षप् to pound; चट्ट to pound; यम्, if it means to feed; वल् to live.

138. कृत् *kṛit*, to praise.

P. कीर्तयति (§ 462, 2) ॥ I A. अचीकृतत् or अचिकीर्तत् (§ 377).

Su Class (Svâdi, V Class).
I. Parasmaipada and Âtmanepada Verbs.

139. सु *su*, to distil, (पुम्.)

P. सुनोति, I. 2. सुनु (§ 321 *) ॥ Pf. सुषाव, Âtm. सुषुवे, I A. असावीत् (§ 332, 4);
the Sârasvatî allows also असोषीत् (but against Pân. vii. 2, 72), Âtm. असोष्ट;
the Sâr. allows also असविष्ट (but see Pân. vii. 2, 72); F. सोष्यति, P. F. सोता,
B. सूयात् ॥ Pass. सूयते, Aor. असावि, Caus. सावयति, Aor. असूषवत्, Des. सुसूषति, Int.
सोषूयते.

Note—The उ of नु may be dropt before terminations beginning with य् or म्, and not
requiring Guṇa; but this is not the case if नु is preceded by a consonant. This explains the
double forms सुनुव: and सुन्व:, सुनुम: and सुम्म:, असुनुव and असुन्व, असुनुम and असुम्म; and
Âtm. सुनुवहे or सुन्वहे, सुनुमहे or सुम्महे, असुनुवहि or असुन्वहि, असुनुमहि or असुम्महि. The
same rule applies to the Tan verbs.

140. चि *chi*, to collect, (चिम्.)

P. चिनोति ॥ Pf. 3. चिचाय or चिकाय, 2. चिचेय or चिकेय or, according to Bharadvâja
(§ 335, 3), चिचयिथ or चिकयिथ, 9. चिच्यु: or चिक्यु:, Âtm. चिच्ये or चिक्ये (Pân. vii.
3, 58), I A. अचैषीत्, Âtm. अचेष्ट, F. चेष्यति, P. F. चेता, B. चीयात् ॥ Pass. चीयते,
Caus. चाययति or चापयति (§ 463, II. 6, and No. 137), Des. चिचीषति or चिकीषति
(Pân. vii. 3, 58), Int. चेचीयते.

141. स्तृ *stṛi*, to cover, (स्तृम्.)

P. स्तृणोति ॥ Pf. तस्तार, Âtm. तस्तरे, I A. अस्तारीत्, Âtm. अस्तरिष्ट (not अस्तरीष्ट,

if स्वादि) or सस्तृत (§ 332, 5, a rule which applies to the Âtmanepada only),
F. स्तरिष्यति (§ 332, 5), P. F. स्तर्ता, B. स्तर्यात्, Âtm. स्तृषीष्ट or स्तरिषीष्ट (§ 332, 5) ॥
Pass. स्तर्यते, Caus. स्तारयति, Des. तिस्तीर्षति, Int. तास्तर्यते.

142. वृ vṛi, to choose, (वृञ्.)

P. वृणोति ॥ Pf. 1. ववार (â), 2. ववरिथ*, 3. ववार, 4. ववृव, 5. ववृम, 6. ववृतुः, 7. ववृम, 8. ववृ, 9. ववृतुः; I A. अवारीत् (§ 332, 5), Âtm. अवरिष्ट or अवृष्ट (§ 340) or अवृत (§ 337, II. 4), F. वरिष्यति or वरीष्यति, P. F. वरिता or वरीता, B. व्रियात्, Âtm. वरिषीष्ट (not वरीषीष्ट, Pân. VII. 2, 39) ॥ Pass. व्रियते, Aor. अवारि, Caus. वारयति, Des. विवरिषति, विवरीषति or वुवूर्षति, Int. वेवरीयते.

II. Parasmaipada Verbs.

143. हि hi, to go, to grow.

P. हिनोति ॥ Pf. जिघाय (Pân. VII. 3, 56), I A. अहैषीत्, F. हेष्यति, P. F. हेता, B. हीयात् ॥ Caus. हाययति, Aor. अजीहयत् (Pân. VII. 3, 56), Des. जिघीषति, Int. जेघीयते.

144. शक् śak, to be able, (शक्नु.)

P. शक्नोति ॥ Pf. 3. शशाक, 9. शेकुः, I A. अशकत्, F. शक्ष्यति, P. F. शक्ता ॥ Pt. शक्तः ॥ Pass. शक्यते (कर्तुं शक्यते it can be done), Caus. शाकयति, Aor. अशीशकत्, Des. शिक्षति, Int. शाशक्यते.

145. श्रु śru, to hear.

This verb is by native grammarians classed with the Bhû verbs, though as irregular. It substitutes शृ śṛi for श्रु śru in the special tenses.

P. 3. शृणोति, 6. शृणुतः, 9. शृण्वन्ति; 4. शृणुवः or शृण्वः ॥ Pf. 1. शुश्राव (â), 2. शुश्रोथ (§ 334, 8), 3. शुश्राव, 4. शुश्रुव, 5. शुश्रुवुः, 6. शुश्रुवथुः, 7. शुश्रुम, 8. शुश्रुव, 9. शुश्रुवुः; I A. अश्रौषीत्, F. श्रोष्यति, P. F. श्रोता, B. श्रूयात् ॥ Pass. श्रूयते, Aor. अश्रावि, Caus. श्रावयति, Aor. अशुश्रवत् or अशिश्रवत् (§ 475), Des. शुश्रूषते (Pân. I. 3, 57), Int. शोश्रूयते.

146. आप् âp, to obtain, (आपॢ.)

P. 3. आप्नोति, 4. आप्नुवः, 9. आप्नुवन्ति, I. आप्नोत्, O. आप्नुयात्, I. 3. आप्नोतु, 2. आप्नुहि ॥ Pf. आप, Aor. आपत्, F. आप्स्यति, P. F. आप्ता ॥ Pt. आप्तः ॥ Pass. आप्यते, Caus. आपयति, Aor. आपिपत्, Des. ईप्सति.

III. Âtmanepada Verbs.

147. अश् aś, to pervade, (अशू.)

P. 3. अश्नुते, 6. अश्नुवाते, 9. अश्नुवते, 4. अश्नुवहे, I. 1. आश्नुवि, 2. आश्नुथाः, 3. आश्नुत, 4. आश्नुवहि, 5. आश्नुवायां, 6. आश्नुवातां, 7. आश्नुमहि, 8. आश्नुध्वं, 9. आश्नुवत, O. अश्नुवीत, I. 1. अश्नवै, 2. अश्नुष्व, 3. अश्नुतां, 4. अश्नवावहै, 5. अश्नुवाथां, 6. अश्नुवातां, 7. अश्नवामहै, 8. अश्नुध्वं, 9. अश्नुवतां ॥ Pf. 1. आनशे, 2. आनशिषे or आनध्वे, I A. 1. आशि, 2. आशाः,

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* According to Pân. VII. 2, 13, we might form ववर्थ; but Pân. VII. 2, 63, would sanction ववरिथ. The special restriction, however, of ववर्थ to the Veda in Pân. VII. 2, 64, is sufficient to fix ववरिथ as the proper form in ordinary Sanskrit.

3. आष्ट, 4. आख्यायां, 5. आख्यार्यां, 6. आख्याताां, 7. आख्यार्हि, 8. आइध्वं, 9. आख्यात; or 1. आशिषि,
2. आशिष्ठाः, 3. आशिष्ट, P.F. यष्टा or यशिता, F.यख्यते or यशिष्यते, B. यष्टीष्ट or यशिषीष्ट ॥
Pt. यष्टः ॥ Pass. यज्यते, Aor. आशि, Caus. आशयति, Aor. आशिशत्, Des. यशिशिषते,
Int. यशाश्यते.

Tan Class (*Tanvâdi, VIII Class*).

All verbs belonging to this class are Parasmaipada and Âtmanepada Verbs.

148. तन् *tan*, to stretch, (तनु.)

P. तनोति, I. अतनोत्, O. तनुयात्, I. तनोतु; Âtm. P. तनुते, I. अतनुत, O. तन्वीत,
I. तनुतां ॥ Pf. 3. ततान, 9. तेनुः, I A. अतानीत् or अतनीत् (§ 348), Âtm. 3. अतनिष्ट or
अतत (§ 369), 2. अतनिष्ठाः or अतथाः, F. तनिष्यति, P. F. तनिता, B. तन्यात्, Âtm. तनि-
षीष्ट ॥ Pt. ततः, Ger. तत्वा or तनित्वा ॥ Pass. तायते or तन्यते (§ 391), Caus. तानयति,
Aor. अतीतनत्, Des. तितनिषति or तितांसति, Int. तंतन्यते.

Note—Verbs of the Tan class may raise their penultimate short vowel by Guṇa; ऋण
to go, अर्णोति or ऋणोति. तनादेरुपधाया गुणो वा पिति, Sâr. II. 11, 3.

149. क्षण *kshaṇ*, to kill, (क्षणु.)

P. क्षणोति ॥ Pf. चक्षाण, I A. अक्षणीत् (§ 348*), Âtm. 3. अक्षणिष्ट or अक्षत, 2.
अक्षणिष्ठाः or अक्षथाः.

150. क्षिण *kshiṇ*, to kill.

P. क्षिणोति or क्षेणोति ॥ I A. अक्षेणीत्, Âtm. अक्षेणिष्ट or अक्षित.

151. सन् *san*, to obtain, (षणु.)

P. सनोति ॥ Pf. ससान, Âtm. सेने, I A. ससानीत् (*ä*), Âtm. ससनिष्ट or ससात (Pâṇ.
II. 4, 79; VI. 4, 42).

152. कृ *kṛi*, to do, (डुकृञ्.)

कृ *kṛi* before weak terminations becomes कर् *kar*, but before strong terminations कुर् *kur*.
Before व *v* and म *m*, and the य *y* of the optative, the Vikaraṇa उ *u* is rejected, but the
radical उ *u* is not lengthened.

P. 1. करोमि, 2. करोषि, 3. करोति, 4. कुर्वः, 5. कुरुथः, 6. कुरुतः, 7. कुर्मः, 8. कुरुथ,
9. कुर्वति, I. 1. अकरवं, 2. अकरोः, 3. अकरोत्, 4. अकुर्व, 5. अकुरुतं, 6. अकुरुतां, 7. अकुर्म,
8. अकुरुत, 9. अकुर्वन्, O. 1. कुर्यां, 9. कुर्युः; I. 1. करवाणि, 2. कुरु, 3. करोतु, 4. करवाव,
5. कुरुतं, 6. कुरुतां, 7. करवाम, 8. कुरुत, 9. कुर्वंतु ॥ Pf. 1. चकार (*ä*), 2. चकर्थ, 3. चकार,
4. चक्रिव, 5. चक्रपुः, 6. चक्रतुः, 7. चकृम, 8. चक्र, 9. चक्रुः, I A. 1. अकार्षं, 2. अकार्षीः, 3. अकार्षीत्,
4. अकार्ष्व, 5. अकार्ष्ट, 6. अकार्ष्टां, 7. अकार्ष्म, 8. अकार्ष्ट, 9. अकार्षुः, F. करिष्यति, P. F. कर्ता, B.
1. क्रियासं, 2. क्रियाः, 3. क्रियात्, 4. क्रियास्व, 5. क्रियास्तं, 6. क्रियास्तां, 7. क्रियास्म, 8. क्रियास्त,
9. क्रियासुः.

Âtmanepada : P. 1. कुर्वे, 2. कुरुषे, 3. कुरुते, 4. कुर्वहे, 5. कुर्वाथे, 6. कुर्वाते, 7. कुर्महे,
8. कुरुध्वे, 9. कुर्वते, I. 1. अकुर्वि, 2. अकुरुथाः, 3. अकुरुत, 4. अकुर्वहि, 5. अकुर्वाथां, 6. अकुर्वातां,
7. अकुर्महि, 8. अकुरुध्वं, 9. अकुर्वत, O. 1. कुर्वीय &c., I. 1. करवै, 2. कुरुष्व, 3. कुरुतां, 4. करवावहै,
5. कुर्वाथां, 6. कुर्वातां, 7. करवामहै, 8. कुरुध्वं, 9. कुर्वतां ॥ Pf. 1. चक्रे, 2. चकृषे, 3. चक्रे,

4. चक्रृवहे, 5. चक्राष्वे, 6. चक्राते, 7. चकृमहे, 8. चकृढ्वं, 9. चक्रिरे, I A. 1. अकृषि, 2. अकृषाः, 3. अकृत, 4. अकृष्वहि, 5. अकृढ्वर्था, 6. अकृषातां, 7. अकृष्महि, 8. अकृढ्वं, 9. अकृषत, F. करिष्यते, B. 3. कृषीष्ट, 8. कृषीढ्वं ॥

Pt. कृतः, Ger. कृत्वा ॥ Pass. क्रियते, Aor. अकारि, Caus. कारयति, Aor. अचीकरत्, Des. चिकीर्षति, Int. चेक्रीयते, चर्कर्ति &c., or चर्करीति &c. (§ 490).

Krî Class (*Kryâdi, IX Class*).

I. Parasmaipada and Âtmanepada Verbs.

153. क्री *krî*, to buy, (डुक्रीञ्.)

P. क्रीणाति ॥ Pf. 1. चिक्राय (*â*), 2. चिक्रयिथ or चिक्रेथ, 3. चिक्राय, 4. चिक्रियिव, 5. चिक्रियुः, 6. चिक्रियतुः, 7. चिक्रियिम, 8. चिक्रिय, 9. चिक्रियुः, I A. अक्रेषीत्, Âtm. अक्रेष्ट, F. क्रेष्यति, P. F. क्रेता, B. क्रीयात्, Âtm. क्रेषीष्ट ॥ Pt. क्रीतः ॥ Pass. क्रीयते, Caus. क्रापयति, Des. चिक्रीषति, Int. चेक्रीयते.

154. मी *mî*, to kill, (मीञ्.)

The roots मी *mî*, मि *mi* (Su), and दी *dî* (Div) take final आ *â* whenever their ई *î* or इ *i* would be liable to Guṇa or Vṛiddhi, and in the gerund in य *ya* (§ 452). Pâṇ. VI. 1, 50.

P. मीनाति ॥ Pf. 1. ममौ, 2. ममाथ or ममिथ, 3. ममौ, 4. मिमिय, 5. मिम्युः, 6. मिम्यतुः, 7. मिमिय, 8. मिम्य, 9. मिम्युः, I A. अमासीत् (§ 353), Âtm. अमास्त (§ 353), F. मास्यति, P. F. माता, B. मीयात्, Âtm. मासीष्ट ॥ Pt. मीतः, Ger. मीत्वा, °माय ॥ Pass. मीयते, Caus. मापयति (§ 463, II. 19), Des. मित्सति (§ 471, 8), Int. मेमीयते.

155. स्तम्भ् *stambh*, to support, (स्तम्भु.)

The verbs स्तम्भ् *stambh*, स्तुम्भ् *stumbh*, स्कम्भ् *skambh*, स्कुम्भ् *skumbh*, and स्कु *sku* may be conjugated as Krî or as Su verbs.

P. स्तभ्नाति or स्तभ्नोति &c., I. अस्तभ्नात्, O. स्तभ्नीयात्, I. 1. स्तभ्नानि, 2. स्तभान*, 3. स्तभ्नातु, 4. स्तभ्नाव, 5. स्तभ्नीतं, 6. स्तभ्नीतां, 7. स्तभ्नाम, 8. स्तभ्नीत, 9. स्तभ्नन्तु ॥ Pf. तस्तम्भ, I A. अस्तम्भीत् or II A. अस्तभत् (§ 367), F. स्तम्भिष्यति, P. F. स्तम्भिता, B. स्तभ्यात् ॥ Pt. स्तब्धः; Ger. स्तम्भित्वा or स्तब्ध्वा ॥ Pass. स्तभ्यते, Caus. स्तम्भयति, Des. तिस्तम्भिषति, Int. तास्तभ्यते.

156. पू *pû*, to purify, (पूञ्.)

The Krî verbs beginning with पू *pû* shorten their vowel in the special tenses (Pâṇ. VII. 3, 80). They stand Dhâtupâṭha 31, 12–32. The more important are, लू *lû*, to cut, स्तृ *stṛî*, to cover, वृ *vṛî*, to choose, धू *dhû*, to shake, पृ *pṛî*, to fill, दृ *dṛî*, to tear, जृ *jṛî*, to wither.

P. पुनाति, Âtm. पुनीते ॥ Pf. पुपाव, Âtm. पुपुवे, I A. अपावीत्, Âtm. अपविष्ट, F. पविष्यति, P. F. पविता ॥ Pt. पूतः, Ger. पूत्वा (पवितः and पवित्वा (§ 424) belong to पूङ्, पवते (Bhû class), see § 333. D) ॥ Pass. पूयते, Caus. पावयति, Aor. अपीपवत्, Des. पुपूषति (पिपविषते belongs to पूङ्, पवते, Bhû class, Pâṇ. VII. 2, 74), Int. पोपूयते.

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* Krî verbs ending in consonants form the 2nd pers. sing. imperative in आन; § 321, note 2.

157. ग्रह् *grah*, to take.

This root takes Samprasâraṇa in the special tenses and before other weakening terminations.
(Pân. VI. 1, 16.)

P. गृह्णाति, Âtm. गृह्णीते, I. अगृह्णात्, Âtm. अगृह्णीत, O. गृह्णीयात्, Âtm. गृह्णीत,
I. गृह्णातु (2. गृहाण), Âtm. गृह्णीतां ॥ Pf. 1. जग्राह (*ă*), 2. जग्रहिथ, 3. जग्राह, 4. जगृहिव,
5. जगृहुः, 6. जगृहतुः, 7. जगृहिम, 8. जगृह, 9. जगृहुः, I A. 1. अग्रहीषं (§ 341 and § 348*),
2. अग्रहीः, 3. अग्रहीत्, Âtm. 1. अग्रहीषि, 2. अग्रहीषाः, 3. अग्रहीष्ट, F. ग्रहीष्यति, P. F.
ग्रहीता, B. गृह्यात्, Âtm. ग्रहीषीष्ट ॥ Pt. गृहीतः, Ger. गृहीत्वा ॥ Pass. गृह्यते, Aor. अग्राहि,
Fut. ग्रहीष्यते or ग्राहिष्यते &c., Caus. ग्राहयति, Des. जिघृक्षति, Int. जरीगृह्यते, जाग्राहि
(not जाग्रहि).

II. Parasmaipada Verbs.

158. ज्या *jyâ*, to grow weak.

This root takes Samprasâraṇa in the special tenses and before other weakening terminations.
(See No. 157.)

P. जिनाति, I. अजिनात्, O. जिनीयात्, I. जिनातु ॥ Pf. 1. जिज्यौ, 2. जिज्यिथ or जिज्याथ,
3. जिज्यौ, 4. जिज्यिव, I A. अज्यासीत्, F. ज्यास्यति, B. जीयात् ॥ Pt. जीनः (जीतः as
participle would be wrong, see Pân. VIII. 2, 44; but it occurs in the sense
of old (Am. Kosha, ed. Loisel. p. 135), and in the Vedic Sanskrit; see Kuhn,
Beiträge, vol. VI. p. 104), Ger. जीत्वा, °ज्याय ॥ Caus. ज्यापयति, Des. जिज्यासति,
Int. जेज्ञीयते.

159. ज्ञा *jñâ*, to know.

This verb substitutes जा *jâ* in the special tenses. (Pân. VII. 3, 79.)

P. जानाति, I. अजानात्, O. जानीयात्, I. जानातु ॥ Pf. जज्ञौ, I A. अज्ञासीत्, F. ज्ञास्यति,
P. F. ज्ञाता, B. ज्ञायात् or ज्ञेयात् ॥ Pt. ज्ञातः ॥ Pass. ज्ञायते, Aor. अज्ञायि, Caus. ज्ञपयति (*ă*),
(see § 462, II. 15), Aor. अजिज्ञपत्, Des. जिज्ञासते, Int. जाज्ञायते.

160. बन्ध् *bandh*, to bind.

P. बध्नाति, I. अबध्नात्, O. बध्नीयात्, I. बध्नातु ॥ Pf. 1. बबन्ध, 2. बबन्धिथ or बबन्ध or
बबन्ध, I A. 1. अभान्त्सं, 2. अभान्त्सीः, 3. अभान्त्सीत्, 4. अभान्त्स, 5. अबान्द्धं, 6. अबान्द्धां, 7. अभान्त्स,
8. अबान्द्ध, 9. अभान्त्सुः, F. भन्त्स्यति, P. F. बन्द्धा, B. बध्यात् ॥ Pt. बद्धः, Ger. बद्ध्वा ॥ Pass.
बध्यते, Caus. बन्धयति, Aor. अबबन्धत्, Des. बिभन्त्सति, Int. बाबध्यते, बाबन्द्धि.

III. Âtmanepada Verbs.

161. वृ *vri*, to cherish, (वृञ्.)

P. वृणीते, I. अवृणीत, O. वृणीत, I. वृणीतां ॥ Pf. ववे, I A. अवरिष्ट or अवरीष्ट or अवृत,
F. वरिष्यते or वरीष्यते, P. F. वरिता or वरीता, B. वरिषीष्ट or वृषीष्ट ॥ Pt. वृतः ॥
Pass. व्रियते, Caus. वरयति (*ă*), Des. विवरिषते or विवरीषते, Int. वेवरीयते, वर्वर्ति &c.
Contracted forms of the Des. and Int., वुवूर्षति and वोवूर्यते.

Ad Class (Adâdi, II Class).

I. Parasmaipada Verbs.

162. अद् ad, to eat.

P. 1. अग्मि, 2. अत्सि, 3. अत्ति, 4. अद्वः, 5. अत्यः, 6. अत्तः, 7. अद्मः, 8. अत्थ, 9. अदंति,
I. 1. आदं, 2. आदः (Pân. VII. 3, 100)*, 3. आदत्, 4. आद्व, 5. आत्तं, 6. आत्तां, 7. आत्स,
8. आत्त, 9. आदन्, O. अद्यात्, I. 1. अदानि, 2. अद्धि†, 3. अत्तु, 4. अदाव, 5. अत्त, 6. अत्तां,
7. अदाम, 8. अत्त, 9. अदंतु ॥ Pf. 1. आद, 2. आदिथ &c., or substituting घस्‖, 1. जघास (â),
2. जघसिथ, 3. जघास, 4. जक्षिव, 5. जक्षुः, 6. जक्षतुः, 7. जक्षिम, 8. जक्ष, 9. जक्षुः, II A.
1. अघसं, 2. अघसः, 3. अघसत्, F. अत्स्यति, P. F. अत्ता, B. अद्यात् ॥ Pt. जग्धः¶, Ger.
जग्ध्वा, °जग्ध्य (Pân. II. 4, 36) ॥ Pass. अद्यते, Caus. आदयति, Aor. आदिदत्, Des.
जिघत्सति.

163. प्सा psâ, to eat.

P. प्साति, I. 3. अप्सात्, 9. अप्सान् or प्सुः (§ 322‡), O. प्सायात्, I. प्सातु ॥ Pf. पप्सौ,
I A. अप्सासीत्, F. प्सास्यति, P. F. प्साता, B. प्सायात् or प्सेयात् ॥ Pass. प्सायते, Caus.
प्सापयति, Des. पिप्सासति, Int. पाप्सायते.

164. मा mâ, to measure.

P. माति, I. 3. अमात्, 9. अमान् or ममुः, O. मायात्, I. मातु ॥ Pf. ममौ, I A. अमासीत्,
F. मास्यति, P. F. माता, B. मेयात् ॥ Pt. मितः, Ger. मित्वा, °माय ॥ Pass. मीयते, Aor.
अमासि, Caus. मापयति, Aor. अमीमपत्, Des. मित्सति, Int. मेमीयते, मामाति or मामेति.

165. या yâ, to go.

P. याति, I. 3. अयात्, 9. अयान् or ययुः, O. यायात्, I. यातु ॥ Pf. ययौ, I A. अयासीत्,
F. यास्यति, P. F. याता, B. यायात् ॥ Pt. यातः ॥ Pass. यायते, Caus. यापयति, Aor.
अययीपत्, Des. यियासति, Int. यायायते.

166. ख्या khyâ, to proclaim.

P. ख्याति, I. अख्यात्, O. ख्यायात्, I. ख्यातु ॥ Pf. चख्यौ, II A. अख्यत्, F. ख्यास्यति,
P. F. ख्याता, B. ख्यायात् or ख्येयात् ॥ Pt. ख्यातः ॥ Pass. ख्यायते, Aor. अख्यायि, Caus.
ख्यापयति, Aor. अचिख्यपत्, Des. चिख्यासति, Int. चाख्यायते.

167. वश् vaś, to desire.

This root takes Samprasâraṇa before the strong terminations of the special tenses, and in the
weakening forms generally.

P. 1. वश्मि, 2. वक्षि (§ 125, 120), 3. वष्टि, 4. उश्वः, 5. उश्थः, 6. उष्टः, 7. उश्मः, 8. उष्ठ,
9. उशंति, I. 1. अवशं, 2. अवट्, 3. अवट्, 4. औश्व, 5. औष्टं, 6. औष्टां, 7. औश्म, 8. औष्ट,
9. औशन्, O. उश्यात्, I. 1. वशानि, 2. उड्ढि, 3. वष्टु, 4. वशाव, 5. उष्टं, 6. उष्टां, 7. वशाम,

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* अद् inserts स before terminations consisting of one consonant.
† When हि is added immediately to the final consonant of a root, it is changed to धि
(Pân. VI. 4, 101); § 321, note 1.
‖ In the tenses where अद् is deficient, घस् is used instead.
¶ This is formed from जक्ष to eat, a reduplicated form of घस्. (Pân. II. 4, 36.)

8. उष्, 9. उशंतु ॥ Pf. 3. उवाश, 9. ऊशुः; I A. अवाशीत् (ă̆), F. वशिष्यति, P. F. वशिता,
B. उश्यात् ॥ Pass. उश्यते, Caus. वाशयति, Des. विवशिषति, Int. वावश्यते, वावष्टि.

168. हन् *han*, to kill.

This verb drops its final न् *n* before the strong terminations of the special tenses, and in the
weakening forms generally, if the terminations begin with any consonants except nasals
or semivowels (Pân. VI. 4, 37). Before strong terminations beginning with vowels,
हन् *han* becomes घ्न *ghn* (Pân. VII. 3, 54). In the aorist and benedictive वध् *vadh* is sub-
stituted. The desiderative, intensive, and the aorist passive are derived from घन् *ghan*,
the causative from घत् *ghat*.

P. 1. हन्मि, 2. हंसि, 3. हंति, 4. हन्वः, 5. हथः, 6. हतः, 7. हन्मः, 8. हथ, 9. घ्नंति, I. 1.
अहनं, 2. अहन्, 3. अहन्, 4. अहन्व, 5. अहतं, 6. अहतां, 7. अहन्म, 8. अहत, 9. अघ्नन्,
O. हन्यात्, I. 1. हनानि, 2. जहि (Pân. VI. 4, 36), 3. हंतु, 4. हनाव, 5. हतं, 6. हतां,
7. हनाम, 8. हत, 9. घ्नंतु ॥ Pf. 1. जघान (ă̆), (Pân. VII. 3, 55), 2. जघनिथ or जघंथ,
3. जघान, 4. जघ्निव, 5. जघ्नुः, 6. जघ्नतुः, 7. जघ्निम, 8. जघ्न, 9. जघ्नुः; I A. अवधीत्, F.
हनिष्यति, P. F. हंता, B. वध्यात् ॥ Pt. हतः, Ger. हत्वा, °हत्य (§ 449) ॥ Pass. हन्यते,
Aor. अघानि or अवधि (§ 407), Caus. घातयति, Aor. अजीघतत्, Des. जिघांसति, Int.
जंघन्यते or जेघ्नीयते (Pân. VII. 4, 30, vârt., he kills), जंघंति.

169. यु *yu*, to mix.

Verbs of this class ending in उ *u* take, in the special tenses, Vriddhi instead of Guṇa before
weak terminations beginning with consonants. (Pân. VII. 3, 89.)

P. 1. यौमि, 2. यौषि, 3. यौति, 4. युवः, 5. युथः, 6. युतः, 7. युमः, 8. युथ, 9. युवंति, I. 1. अयवं,
2. अयौः, 3. अयौत्, 4. अयुव, 5. अयुतं, 6. अयुतां, 7. अयुम, 8. अयुत, 9. अयुवन्, O. युयात्,
I. 1. यवानि, 2. युहि, 3. यौतु, 4. यवाव, 5. युतं, 6. युतां, 7. यवाम, 8. युतं, 9. युवंतु ॥ Pf. 3.
युयाव, 9. युयुवुः; I A. अयावीत्, F. यविष्यति, P. F. यविता, B. यूयात् ॥ Pt. युतः ॥ Pass.
यूयते, Aor. अयावि, Caus. यावयति, Des. युयूषति or यियविषति, Int. योयूयते, योयोति.

170. रु *ru*, to shout.

The verbs तु *tu*, रु *ru*, स्तु *stu* may take ई *i* before *all* terminations of the special tenses
beginning with consonants. (Pân. VII. 3, 95.)

P. 1. रौमि or रवीमि, 2. रौषि or रवीषि, 3. रौति or रवीति, 4. रुवः or रुवीषः, 5. रुथः
or रुवीषः, 6. रुतः or रुवीतः, 7. रुमः or रुवीमः, 8. रुथ or रुवीथ, 9. रुवंति, I. 1. अरवं,
2. अरौः or अरवीः, 3. अरौत् or अरवीत्, 4. अरुव or अरुवीव, 5. अरुतां or अरुवीतं, 6. अरुतां
or अरुवीतां, 7. अरुम or अरुवीम, 8. अरुत or अरुवीत, 9. अरुवन्, O. रुयात् or रुवीयात्,
I. 1. रवाणि, 2. रुहि or रुवीहि, 3. रौतु or रवीतु, 4. रवाव, 5. रुतं or रुवीतं, 6. रुतां or
रुवीतां, 7. रवाम, 8. रुत or रुवीत, 9. रुवंतु ॥ Pf. 3. रुराव, 9. रुरुवुः; I A. अरावीत्,
F. रविष्यति, P. F. रविता, B. रूयात् ॥ Pt. रुतः ॥ Pass. रूयते, Caus. रावयति, Des.
रुरूषति, Int. रोरूयते.

Note—The Sârasvatî gives अरौषीत्, रोष्यति, and रोता; but see § 332, 4. It likewise
extends the use of ई to रु to praise.

171. इ *i*, to go.

P. 1. एमि, 2. एषि, 3. एति, 4. इवः, 5. इथः, 6. इतः, 7. इमः, 8. इथ, 9. यंति, I. 1. आयं,

2. ऐः, 3. ऐत्, 4. ऐव, 5. ऐतं, 6. ऐतां, 7. ऐम, 8. ऐत, 9. आयन्, O. इयात्, I. 1. अयानि, 2. इहि, 3. एतु, 4. अयाव, 5. इतं, 6. इतां, 7. अयाम, 8. इत, 9. यंतु ॥ Pf. 1. इयाय (å), 2. इययिथ or इयेथ, 3. इयाय, 4. ईयिव, 5. ईयथुः, 6. ईयतुः, 7. ईयिम, 8. ईय, 9. ईयुः; I A. 1. अगां (Pân. II. 4, 45), 2. अगाः, 3. अगात्, 4. अगाव, 5. अगातं, 6. अगातां, 7. अगाम, 8. अगात, 9. अगुः (§ 368), F. एष्यति, P. F. एता, B. ईयात् ॥ Pt. इतः, Ger. इत्वा, °इत्य ॥ Pass. ईयते, Aor. अगायि (§ 404), Caus. गमयति (Pân. II. 4, 46), Des. जिगमिषति (Pân. II. 4, 47). But see § 463, II. 1, and § 471, 4, with regard to this and cognate verbs if preceded by prepositions.

172. विद् vid, to know.

P. 1. वेद्मि, 2. वेत्सि, 3. वेत्ति, 4. विद्वः, 5. वित्थः, 6. विद्मः, 7. विद्मः, 8. वित्थ, 9. विदंति, I. 1. अवेदं, 2. अवेः or अवेत् (Pân. VIII. 2, 75), 3. अवेत् (§ 132*), 4. अविद्व, 5. अविद्वं, 6. अविद्तां, 7. अविद्म, 8. अविद्त, 9. अविदन् or अविदुः, O. विद्यात्, I. 1. वेदानि (or विदांकरवाणि &c., Pân. III. 1, 41), 2. विद्धि, 3. वेत्तु, 4. वेदाव, 5. वित्तं, 6. वित्तां, 7. वेदाम, 8. वित्त, 9. विदंतु ॥ Pf. विवेद or विदांचकार (§ 326), I A. अवेदीत्, F. वेदिष्यति, P. F. वेदिता, B. विद्यात् ॥

Another form of the Present is, 1. वेद, 2. वेत्थ, 3. वेद, 4. विद्व, 5. विदथुः, 6. विदतुः, 7. विद्म, 8. विद, 9. विदुः ॥ Pt. विदितः, Ger. विदित्वा ॥ Pass. विद्यते, Aor. अवेदि, Caus. वेदयति, Aor. अवीविदत्, Des. विविदिषति (Pân. I. 2, 8), Int. वेविद्यते, वेवेत्ति.

173. अस् as, to be.

P. 1. अस्मि, 2. असि, 3. अस्ति, 4. स्वः, 5. स्थः, 6. स्तः, 7. स्मः, 8. स्थ, 9. संति, I. 1. आसं, 2. आसीः, 3. आसीत्, 4. आस्व, 5. आस्तं, 6. आस्तां, 7. आस्म, 8. आस्त, 9. आसन्, O. 1. स्यां, 2. स्याः, 3. स्यात्, 4. स्याव, 5. स्यातं, 6. स्यातां, 7. स्याम, 8. स्यात, 9. स्युः, I. 1. असानि, 2. एधि, 3. अस्तु, 4. असाव, 5. स्तं, 6. स्तां, 7. असाम, 8. स्त, 9. संतु ॥ Pf. 1. आस, 2. आसिथ, 3. आस, 4. आसिव, 5. आसयुः, 6. आसतुः, 7. आसिम, 8. आस, 9. आसुः; Âtm. 1. आसे, 2. आसिषे, 3. आसे, 4. आसिवहे, 5. आसाथे, 6. आसाते, 7. आसिमहे, 8. आसिध्वे, 9. आसिरे†.

174. मृज् mrij, to cleanse, (मृजू.)

This verb takes Vṛiddhi instead of Guṇa (Pân. VII. 2, 114); it may take Vṛiddhi likewise before terminations that would not require Guṇa, if the terminations begin with a vowel (Siddh.-Kaum. vol. II. p. 122).

P. 1. मार्ज्मि, 2. मार्क्षि, 3. मार्ष्टि (§ 124), 4. मृज्वः, 5. मृष्टः, 6. मृजुः, 7. मृज्मः, 8. मृष्ट, 9. मृजंति or मार्जंति, I. 1. अमार्जं, 2. अमार्ट्, 3. अमार्ट्, 4. अमृज्व, 5. अमृज्वं, 6. अमृज्तां, 7. अमृज्म, 8. अमृष्ट, 9. अमृजन् or अमार्जन्, O. मृज्यात्, I. 1. मार्जानि, 2. मृड्ढि, 3. मार्ष्टु, 4. मार्जाव, 5. मृष्टं, 6. मृष्टां, 7. मार्जाम, 8. मृष्ट, 9. मृजंतु or मार्जंतु ॥ Pf. 1. ममार्ज, 2. ममार्जिथ or ममार्ष्ठ, 3. ममार्ज, 4. ममृजिव or ममार्जिव, 5. ममृजुः or ममार्जुः, 6. ममृजतुः or ममार्जतुः, 7. ममृजिम or ममार्जिम, 8. ममृज, 9. ममृजुः or ममार्जुः, I A. अमार्जीत् or अमार्क्षीत्, F. मार्जिष्यति or माक्ष्र्यति, P. F. मार्जिता or मार्ष्टा, B. मृज्यात् ॥ Pt. मृष्टः, Ger. मार्जित्वा or मृष्ट्वा, °मृज्य, Adj. मार्जितव्यः or

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· † The perfect both in the Parasmaipada and Âtmanepada is chiefly used at the end of the periphrastic perfect.

मार्ष्ट्यः, मृज्यः or मार्ग्यैः (Pân. III. 1, 113) ॥ Pass. मृज्यते, Aor. अमार्जि, Caus. मार्जयति, Des. मिमृक्षति or मिमार्जिषति, Int. मरीमृज्यते, ममार्ष्टि.

175. वच् vach, to speak.

P. 1. वच्मि, 2. वक्षि, 3. वक्ति, 4. वच्वः, 5. वक्थः, 6. वक्रूः, 7. वच्मः, 8. वक्थ, 9. वदंति or ब्रुवंति*, I. 1. अवचं, 2. अवक्, 3. अवक्, 4. अवच्व, 5. अवक्तं, 6. अवक्तां, 7. अवच्म, 8. अवक्त, 9. अवदन्*, O. वच्यात्, I. 1. वचानि, 2. वग्धि, 3. वक्तु, 4. वचाव, 5. वक्तं, 6. वक्तां, 7. वचाम, 8. वक्त, 9. वदंतु* ॥ Pf. 3. उवाच, 9. ऊचुः, II A. अवोचत् (§ 366), F. वक्ष्यति, P. F. वक्ता, B. उच्यात् ॥ Pt. उक्तः ॥ Pass. उच्यते, Aor. अवाचि, Caus. वाचयति, Des. विवक्षति, Int. वावच्यते.

176. रुद् rud, to cry, (रुदिर्.)

The verbs रुद् rud, स्वप् svap, श्वस् śvas, अन् an, जक्ष् jaksh take इ i before the terminations of the special tenses beginning with consonants, except य् y (Pân. VII. 2, 76). Before weak terminations consisting of one consonant, ई i is inserted (Pân. VII. 3, 98); or, according to others, अ a (Pân. VII. 3, 99).

P. 1. रोदिमि, 2. रोदिषि, 3. रोदिति, 4. रुदिवः, 9. रुदंति, I. 1. अरोदं, 2. अरोदी: or अरोद:, 3. अरोदीत् or अरोदत्, 4. अरुदिव, 9. अरुदन्, O. रुद्यां, I. 1. रोदानि, 2. रुदिहि, 3. रोदितु, 4. रोदाव, 5. रुदितं, 6. रुदितां, 7. रोदाम, 8. रुदित, 9. रुदंतु ॥ Pf. रुरोद, I A. अरोदीत् or अरुदत्, F. रोदिष्यति, P. F. रोदिता, B. रुद्यात् ॥ Pt. रुदितः ॥ Pass. रुद्यते, Aor. अरोदि, Caus. रोदयति, Aor. अरुरुदत्, Des. रुरुदिषति or रुरोदिषति, Int. रोरुद्यते.

177. जक्ष् jaksh, to eat, to laugh ‖.

Seven verbs, जक्ष् jaksh, जागृ jágri, to wake, दरिद्रा daridrá, to be poor, चकास् chakás, to shine, शास् śás, to rule, दीधी dídhí, to shine, वेवी veví, to obtain, are called अभ्यस्त abhyasta (reduplicated). They take अति ati and अतु atu in the 3rd pers. plur. present and imperative, and उः uḥ instead of अन् an in the 3rd pers. plur. imperfect (§ 321†).

P. 3. जक्षिति, 9. जक्षति, I. अजक्षीत् or अजक्षत्, O. जक्ष्यात्, I. 3. जक्षीतु or अजक्षत्, 9. अजक्षुः (§ 321‡) ॥ Pf. जजक्ष, I A. अजक्षीत्, F. जक्षिष्यति.

178. जागृ jágri, to wake. (Pân. VI. 1, 192, accent.)

P. 1. जागर्मि, 2. जागर्षि, 3. जागर्ति, 4. जागृवः, 5. जागृथः, 6. जागृतः, 7. जागृमः, 8. जागृथ, 9. जाग्रति, I. 1. अजागरं, 2. अजाग:, 3. अजाग:, 4. अजागृव, 5. अजागृतं, 6. अजागृतां, 7. अजागृम, 8. अजागृत, 9. अजागरुः, O. जागृयात्, I. 1. जागराणि, 2. जागृहि, 3. जागर्तु, 4. जागराव, 5. जागृतं, 6. जागृतां, 7. जागराम, 8. जागृत, 9. जाग्रतु ॥ Pf. 3. जजागार or जागरांचकार (Pân. III. 1, 38), 9. जजागरुः, I A. अजागरीत् (see preface, p. ix), F. जागरिष्यति, P. F. जागरिता, B. जाग्र्यात् ॥ Pt. जागरितः ॥ Pass. जागर्यते, Aor. अजागरि, Caus. जागरयति, Des. जिजागरिषति. No Intensive.

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* The 3rd pers. plur. present of वच् does not occur (Siddh.-Kaum. vol. II. p. 120); according to others the whole plural is wanting; according to some no 3rd pers. plur. is formed from वच्.

‖ जक्ष् to eat, from घस्; जक्ष् to laugh, from हस्.

179. दरिद्रा *daridrá*, to be poor. (Pân. VI. 1, 192, accent.)

In दरिद्रा *daridrá* the final आ *á* is replaced by इ *i* in the special tenses before strong termi-
nations beginning with a consonant (Pân. VI. 4, 114). Before strong terminations
beginning with vowels the आ *á* is lost (Pân. VI. 4, 112).

P. 1. दरिद्रामि, 2. दरिद्रासि, 3. दरिद्राति, 4. दरिद्रिवः, 9. दरिद्रति, I. 3. अदरिद्रात्,
6. अदरिद्रितां, 9. अदरिद्रुः, O. दरिद्रियात्, I. 1. दरिद्राणि, 2. दरिद्रिहि, 3. दरिद्रातु, 4. दरिद्राव,
5. दरिद्रित, 6. दरिद्रितां, 7. दरिद्राम, 8. दरिद्रित, 9. दरिद्रतु ॥ Pf. ददरिद्रौ or दरिद्रांचकार
(Siddh.-Kaum. vol. II. p. 125), I A. अदरिद्रात् or अदरिद्रासीत् (Siddh.-Kaum. vol. II.
p. 126), F. दरिद्रिष्यति (Pân. VI. 4, 114, vârt.), P. F. दरिद्रिता (not दरिद्राता).

180. शास् *śás*, to command, (शासु.) (Pân. VI. 1, 188.)

शास् *śás* is changed to शिस् *śis* before weakening terminations beginning with consonants,
and in the second aorist. (Pân. VI. 4, 34.)

P. 1. शासि, 2. शास्सि, 3. शास्ति, 4. शिष्वः, 9. शासति, I. 1. अशासं, 2. अशाः or अशात्,
3. अशात् (§ 132), 4. अशिष्व, 5. अशिष्टं, 6. अशिष्टां, 7. अशिष्व, 8. अशिष्ट, 9. अशासुः, O.
शिष्यात्, I. 1. शासानि, 2. शाधि (§ 132), 3. शास्तु, 4. शासाव, 5. शिष्टं, 6. शिष्टां, 7. शासाम,
8. शिष्ट, 9. शासतु ॥ Pf. शशास, II A. अशिषत्, F. शासिष्यति, B. शिष्यात् ॥ Pt. शिष्टः ॥
Pass. शिष्यते, Caus. शासयति, Des. शिशासिषति, Int. शेशिष्यते.

II. Âtmanepada Verbs.

181. चक्ष् *chaksh*, to speak, (चक्षिङ्.)

P. 1. चक्षे, 2. चक्षे, 3. चष्टे, 4. चक्ष्वहे, 5. चक्षाथे, 6. चक्षाते, 7. चक्ष्महे, 8. चड्ढे, 9. चक्षते,
I. 3. अचष्ट, 9. अचक्षत, O. चक्षीत, I. चक्षां, Pf. चचक्षे.

The other forms are supplied from ख्या or कश, the Red. Perf. optionally,
(Pân. II. 4, 54, 55): Pf. चख्यौ ॥ II A. अख्यात् or °त, F. ख्यास्यति or °ते, B. ख्यायात्
or ख्येयात्, or Âtm. ख्यासीष्ट.

182. ईश् *íś*, to rule.

The root ईश् *íś* takes इ *i* before the 2nd pers. sing. present and imperative (Pân. VII. 2, 77).
ईड् *íḍ* and जन् *jan* do the same, and likewise insert इ *i* before the 2nd pers. plur.
present, [imperfect,] and imperative (Pân. VII. 2, 78). The commentators, however,
extend the latter rule to ईश् *íś*. See notes to Pân. VII. 2, 78.

P. 1. ईशे, 2. ईशिषे, 3. ईष्टे, 8. ईशिध्वे, I. 3. ऐष्ट, 8. ऐशिध्वं or ऐड्ढ्वं, O. ईशीत, I. 1. ईशै,
2. ईशिष्व, 3. ईशां, 8. ईशिध्वं or ईड्ढ्वं ॥ Pf. ईशांचक्रे, I A. ऐशिष्ट.

183. आस् *ás*, to sit.

P. आस्ते, I. आस्त, O. आसीत, I. आस्तां ॥ Pf. आसांचक्रे (part. आसीनः, Pân. VII.
2, 83), I A. आसिष्ट, F. आसिष्यते.

184. सू *sú*, to bear, (षूङ्.)

P. सूते, I. असूत, O. सुवीत, I. 1. सुवै (Pân. VII. 3, 88), 2. सूष्व, 3. सूतां, 4. सुवावहै,
5. सुवाथां, 6. सुवातां, 7. सुवामहै, 8. सूध्वं, 9. सुवतां ॥ Pf. सुषुवे, I A. असविष्ट or असोष्ट

(§ 337, I. 1), F. सविष्यते or सोष्यते, B. सविषीष्ट or सोषीष्ट ॥ Pt. सून: (Pân. VIII. 2, 45) ॥ Pass. सूयते, Aor. ससावि, Caus. सावयति, Aor. ससूषवत्, Des. सुसूषते (Pân. VIII. 3, 61), Int. सोसूयते.

185. शी *śî*, to lie down, to sleep, (शीङ्.)

The verb शी *śî* takes Guṇa in the special tenses (Pân. VII. 4, 21), and inserts र *r* in the 3rd pers. plur. present, imperfect, and imperative.

P. 1. शये, 2. शेषे, 3. शेते, 4. शेवहे, 5. शयाथे, 6. शयाते, 7. शेमहे, 8. शेध्वे, 9. शेरते (Pân. VII. 1, 6), I. 1. अशयि, 2. अशेषाः, 3. अशेत, 4. अशेवहि, 5. अशयाथां, 6. अशयातां, 7. अशेमहि, 8. अशेध्वं, 9. अशेरत, O. शयीय, I. 1. शये, 2. शेष्व, 3. शेतां, 4. शयावहै, 5. शयाथां, 6. शयातां, 7. शयामहै, 8. शेध्वं, 9. शेरतां ॥ Pf. शिश्ये, I A. अशयिष्ट, F. शयिष्यते, B. शयीत ॥ Pt. शयित: ॥ Pass. शय्यते (Pân. VII. 4, 22), Aor. अशायि, Caus. शाययति, Des. शिशयिषते, Int. शाशय्यते, शेशेति.

186. इ *i*, to go, (इङ्.)   (Pân. VI. 1, 186, accent.)

This verb is always used with अधि *adhi*, in the sense of reading. (Siddh.-Kaum. vol. II. p. 118.)

P. अधीते, I. 3. अधीत, 6. अध्येयातां (Sâr. II. 5, 8), 9. अध्येयत, O. अधीयीत, I. 1. अध्यये, 2. अधीष्व, 3. अधीतां, 4. अध्ययावहै, 5. अधीयाथां, 6. अधीयातां, 7. अध्ययामहै, 8. अधीध्वं, 9. अधीयतां ॥ Pf. अधिजगे (Pân. II. 4, 49), I A. 3. अध्यैष्ट, 6. अध्यैषातां, 9. अध्यैषत, or 3. अध्यगीष्ट (Siddh.-Kaum. vol. II. p. 119), 6. अध्यगीषातां, 9. अध्यगीषत, F. अध्येष्यते, Cond. अध्यैष्यत or अध्यगीष्यत, P. F. अध्येता, B. अध्येषीष्ट ॥ Pt. अधीत: ॥ Pass. अधीयते, Aor. अध्यगायि or अध्यायि, Caus. अध्यापयति, Aor. अध्यापिपत् or अध्याजीगपत्, Des. अधीषिषति or अधिजिगांसते.

III. Parasmaipada and Âtmanepada Verbs.

187. द्विष् *dvish*, to hate.

P. 1. द्वेष्मि, 2. द्वेक्षि, 3. द्वेष्टि, 4. द्विष्व:, 9. द्विषंति, I. 1. अद्वेषं, 2. अद्वेट्, 3. अद्वेट्, 4. अद्विष्व, 9. अद्विषन् or अद्विषु: (§ 321‡), O. द्विष्यात्, I. 1. द्वेषाणि, 2. द्विड्ढि, 3. द्वेष्टु, 4. द्वेषाव, 5. द्विष्टं, 6. द्विष्टां, 7. द्वेषाम, 8. द्विष्ट, 9. द्विषंतु ॥ Pf. दिद्वेष, I A. अद्विक्षत, F. द्वेक्ष्यति, P. F. द्वेष्टा, B. द्विष्यात्, Âtm. द्विक्षीष्ट ॥ Pt. द्विष्ट: ॥ Pass. द्विष्यते, Aor. अद्वेषि, Caus. द्वेषयति, Aor. अदिद्विषत्, Des. दिद्विक्षति, Int. देद्विष्यते, देद्वेष्टि.

188. दुह् *duh*, to milk.

P. 1. दोह्मि, 2. धोक्षि, 3. दोग्धि, 4. दुह्ः, 5. दुग्धः, 6. दुग्धः, 7. दुग्ध:, 8. दुग्ध, 9. दुहंति, I. 1. अदोहं, 2. अधोक्, 3. अधोक्, 4. अदुह्व, O. दुह्यात्, I. 1. दोहानि, 2. दुग्धि, 3. दोग्धु, 4. दोहाव, 5. दुग्धं, 6. दुग्धां, 7. दोहाम, 8. दुग्ध, 9. दुहंतु ॥ Pf. दुदोह, I A. अधुक्षत् &c. (see § 362), F. धोक्ष्यति.

189. स्तु *stu*, to praise, (ष्टुञ्.)

P. 1. स्तौमि or स्तवीमि (see No. 170), 2. स्तौषि or स्तवीषि, 3. स्तौति or स्तवीति, 4. स्तुव: or स्तुवीव:, 9. स्तुवंति, I. 1. अस्तवं, 2. अस्तौ: or अस्तवी:, 3. अस्तौत् or अस्तवीत्, 4. अस्तुव or अस्तुवीव, 9. अस्तुवन्, O. स्तुयात्, Âtm. स्तुवीत, I. 1. स्तवानि, 2. स्तुहि or स्तुवीहि, 9. स्तौ

or स्तवीतु ॥ Pf. 3. तुष्टाव, 2. तुष्टोष, 6. तुष्टुवतुः, 9. तुष्टुवुः, I A. अस्तावीत् (§ 338, 3), Âtm. अस्तोष्ट, F. स्तोष्यति, P. F. स्तोता, B. स्तूयात्, Âtm. स्तोषीष्ट ॥ Pt. स्तुतः ॥ Pass. स्तूयते, Aor. अस्तावि, Caus. स्तावयति, Aor. अतुष्टवत्, Des. तुष्टूषति, Int. तोष्टूयते, तोष्टोति.

190. ब्रू *brú*, to speak, (ब्रूञ्.)

This verb takes ई *i* before weak terminations beginning with consonants in the special tenses (Pâṇ. VII. 3, 93). The perfect आह *áha* may be substituted for five of the persons of the present (Pâṇ. III. 4, 84). It is defective in the general tenses, where वच् *vach* (No. 175) is used instead.

P. 1. ब्रवीमि, 2. ब्रवीषि or आत्थ, 3. ब्रवीति or आह, 4. ब्रूवः, 5. ब्रूथ: or आहथुः, 6. ब्रूतः or आहतुः, 7. ब्रूमः, 8. ब्रूथ, 9. ब्रुवन्ति or आहुः, I. 1. अब्रवं, 2. अब्रवीः, 3. अब्रवीत्, 4. अब्रूव, 5. अब्रूतां, 6. अब्रूतां, 7. अब्रूम, 8. अब्रूत, 9. अब्रुवन्, O. ब्रूयात्, I. 1. ब्रवाणि, 2. ब्रूहि, 3. ब्रवीतु, 4. ब्रवाव, 5. ब्रूतं, 6. ब्रूतां, 7. ब्रवाम, 8. ब्रूत, 9. ब्रुवंतु.

191. ऊर्णु *úrṇu*, to cover, (ऊर्णुञ्.)

This verb may take Vṛiddhi instead of Guṇa before weak terminations beginning with consonants (Pâṇ. VII. 3, 90, 91), except before those that consist of one consonant only. It takes the reduplicated perfect against § 325, and reduplicates the last syllable (Pâṇ. VI. 1, 8). In the general tenses the final उ *u*, before intermediate इ *i*, may or may not take Guṇa (Pâṇ. I. 2, 3).

P. 3. ऊर्णौति or ऊर्णोति, 9. ऊर्णुवति, I. और्णोत्, O. ऊर्णुयात्, I. ऊर्णोतु or ऊर्णौतु ॥ Pf. 1. ऊर्णुनाव (*ă*), 2. ऊर्णुनविष or ऊर्णुनुविथ, 3. ऊर्णुनाव, 4. ऊर्णुनुविव, 5. ऊर्णुनुवुः, 6. ऊर्णुनुवतुः, 7. ऊर्णुनुविम, 8. ऊर्णुनुव, 9. ऊर्णुनुवुः, I A. और्णोवीत् or और्णुवीत् or और्णावीत् (Pâṇ. VII. 2, 6), F. ऊर्णविष्यति or ऊर्णुविष्यति, B. ऊर्णूयात् ॥ Pass. ऊर्णूयते, Caus. ऊर्णवयति, Aor. और्णुनवत्, Des. ऊर्णुनूषति or ऊर्णुनविषति or ऊर्णुनुविषति, Int. ऊर्णोनूयते, ऊर्णोनौति.

Hu Class (Juhotyádi, III Class).

I. Parasmaipada Verbs.

192. हु *hu*, to sacrifice. (Pâṇ. VI. 1, 192, accent.)

P. जुहोति, I. अजुहोत्, O. जुहुयात्, I. जुहोतु ॥ Pf. जुहाव or जुहवांचकार (§ 326), I A. अहौषीत्, F. होष्यति, P. F. होता, B. हूयात् ॥ Pt. हुतः ॥ Pass. हूयते, Caus. हावयति, Aor. अजूहवत्, Des. जुहूषति, Int. जोहूयते, जोहोति.

193. भी *bhí*, to fear, (ञिभी.) (Pâṇ. VI. 1, 192, accent.)

This verb may shorten the final ई *i* before strong terminations beginning with consonants in the special tenses. (Pâṇ. VI. 4, 115.)

P. 3. बिभेति, 6. बिभेतः or बिभितः, 9. बिभ्यति, I. 3. अबिभेत्, 6. अबिभेतां or अबिभितां, 9. अबिभयुः, O. बिभीयात् or बिभियात्, I. बिभेतु ॥ Pf. बिभाय or बिभ-यांचकार (§ 326), I A. अभैषीत्, F. भेष्यति, P. F. भेता, B. भीयात् ॥ Pt. भीतः ॥ Pass. भीयते, Aor. अभायि, Caus. भाययति or भापयते or भीषयते (see § 463, II. 18), Des. बिभीषति, Int. बेभीयते, बेभेति.

194. ह्री *hrí*, to be ashamed. (Pâṇ. vi. 1, 192, accent.)

P. 3. जिह्रेति, 6. जिह्रीतः, 9. जिह्रियति (§ 110), I. अजिह्रेत्, O. जिह्रीयात्, I. जिह्रेतु ॥ Pf. 3. जिह्राय, 6. जिह्रियतुः, 9. जिह्रियुः or जिह्रयांचकार, I A. अह्रेषीत्, F. ह्रेष्यति, P. F. ह्रेता, B. ह्रीयात् ॥ Pt. ह्रीण: or ह्रीतः (Pâṇ. viii. 2, 56) ॥ Pass. ह्रीयते, Caus. ह्रेपयति, Aor. अजिह्रिपत्, Des. जिह्रीषति, Int. जेह्रीयते.

195. पॄ *prí*, to fill, to guard.

This verb, and others in which final ऋ *ri* is preceded by a labial, changes the vowel into उर् *ur*, except where the vowel requires Guṇa or Vṛiddhi. (Pâṇ. vii. 1, 102.)

P. 1. पिपर्मि, 2. पिपर्षि, 3. पिपर्ति, 4. पिपूर्वः, 5. पिपृथः, 6. पिपूर्तः, 7. पिपूर्मः, 8. पिपूथे, 9. पिपुरति, I. 1. अपिपरं, 2. अपिपः (or अपिपःः, Sâr.), 3. अपिपः (or अपिपरत्), 4. अपिपूर्व, 5. अपिपूर्त, 6. अपिपूर्तां, 7. अपिपूर्म, 8. अपिपूर्त, 9. अपिपरुः, O. पिपूर्यात्, I. 1. पिपराणि, 2. पिपूर्हि, 3. पिपर्तु, 4. पिपराव, 5. पिपूर्त, 6. पिपूर्तां, 7. पिपराम, 8. पिपूर्त, 9. पिपुरतु ॥ Pf. 1. पपार (*ā*), 2. पपरिथ, 3. पपार, 4. पपरिव, 5. पपरुः or पप्रुः, 6. पपरतुः or पप्रतुः, 7. पपरिम, 8. पपर, 9. पपरुः or पप्रुः (Pâṇ. vii. 4, 11, 12), I A. अपारीत्, F. परिष्यति (*i*), P. F. परिता or परीता, B. पूर्यात् ॥ Pt. पूर्तः (Pâṇ. viii. 2, 57), पूर्णः, and पूरितः are referred to पूर् (§ 442, 7), Ger. पूर्त्वा, °पूर्य ॥ Pass. पूर्यते, Caus. पारयति, Aor. अपीपरत्, Des. पुपूर्षति or पिपरिषति (*i*), Int. पोपूर्यते, पापर्ति.

Several optional forms are derived from another root पृ, with short ऋ. Thus, P. 3. पिपर्ति, 6. पिपृतः, 9. पिप्रति, I. 3. अपिपः, 6. अपिपृतां, 9. अपिपरुः, O. पिपृयात् ॥ I A. अपारीत्, B. प्रियात् ॥ Pass. प्रियते (§ 390), Int. पेप्रीयते (§ 481).

196. हा *hâ*, to leave, (ओहाक्.)

Reduplicated verbs ending in आ *â* (except the घु *ghu* verbs, see § 392 *) substitute ई *î* for आ *â* before strong terminations beginning with consonants (Pâṇ. vi. 4, 113). The verb हा *hâ*, however, may also substitute इ *i* (Pâṇ. vi. 4, 116).

P. 1. जहामि, 2. जहासि, 3. जहाति, 4. जहीवः (*i*), 5. जहीथः (*i*), 6. जहीतः (*i*), 7. जहीमः (*i*), 8. जहीथ (*i*), 9. जहति, I. 1. अजहां, 2. अजहाः, 3. अजहात्, 4. अजहीव (*i*), 9. अजहुः, O. जह्यात् (Pâṇ. vi. 4, 118), I. 1. जहानि, 2. जहीहि (*i*) or जहाहि (Pâṇ. vi. 4, 117), 3. जहातु, 4. जहाव, 5. जहीत (*i*), 6. जहीतां (*i*), 7. जहाम, 8. जहीत (*i*), 9. जहतु ॥ Pf. 1. जहौ, 2. जहिथ or जहाथ, 3. जहौ, 4. जहिव, 5. जहुः, 6. जहतुः, 7. जहिम, 8. जह, 9. जहुः, I A. अहासीत्, F. हास्यति, P. F. हाता, B. हेयात् ॥ Pt. हीनः, Ger. हित्वा (Pâṇ. vii. 4, 43), °हाय ॥ Pass. हीयते, Caus. हापयति, Aor. अजीहपत्, Des. जिहासति, Int. जेहीयते.

197. ऋ *ri*, to go.

P. 3. इयर्ति, 6. इयृतः, 9. इयृति, I. 3. ऐयः (or ऐयरत्), 6. ऐयृतां, 9. ऐयरुः, O. इयृयात्, I. 1. इयराणि, 2. इयृहि, 3. इयर्तु, 4. इयराव, 5. इयृत, 6. इयृतां, 7. इयराम, 8. इयृत, 9. इयृतु ॥ Pf. 1. आर, 2. आरिथ, I A. आरत्, 9. आरन् (§ 364), F. अरिष्यति, P. F. अर्ता, B. अर्यात्.

II. Âtmanepada Verbs.

198. मा *mâ*, to measure, (माङ्.)

P. 1. मिमे, 2. मिमीषे, 3. मिमीते, 4. मिमीवहे, 5. मिमाथे, 6. मिमाते, 7. मिमीमहे, 8. मिमीध्वे,

9. मिमते, I. 1. अमिमि, 2. अमिमीयाः, 3. अमिमीत, 4. अमिमीवहि, 5. अमिमार्घां, 6. अमिमातां, 7. अमिमीमहि, 8. अमिमीध्वं, 9. अमिमत, O. मिमीत, I. 1. मिमे, 2. मिमीष्व, 3. मिमीतां, 4. मिमावहे, 5. मिमार्घां, 6. मिमातां, 7. मिमामहे, 8. मिमीध्वं, 9. मिमतां ॥ Pf. 1. ममे, 2. ममिषे, 3. ममे, 4. ममिवहे, 5. ममाषे, 6. ममाते, 7. ममिमहे, 8. ममिध्वे, 9. ममिरे, I A. 1. अमासि, 2. अमास्याः, 3. अमास्त, 4. अमास्वहि, 5. अमासार्घां, 6. अमासातां, 7. अमास्महि, 8. अमाध्वं, 9. अमासत, F. मास्यते, P. F. माता, B. मासीष्ट ॥ Pt. मित:, Ger. मित्वा, °माय (not मीय, Pân. vi. 4, 69) ॥ Pass. मीयते, Aor. अमायि, Caus. मापयति, Des. मित्सते, Int. मेमीयते.

III. Parasmaipada and Âtmanepada Verbs.

199. भृ *bhṛi*, to carry, (डुभृम्.)

P. 1. विभर्मि, 2. विभर्षि, 3. विभर्ति, 4. विभृवः, 5. विभृथः, 6. विभृतः, 7. विभृमः, 8. विभृथ, 9. विभ्रति, Âtm. 1. विभ्रे, 2. विभृषे, 3. विभृते, I. 3. अविभः, 6. अविभृतां, 9. अविभहः, Âtm. 3. अविभृत, 6. अविभ्रातां, 9. अविभ्रत, O. विभृयात्, Âtm. विभ्रीत, I. 1. विभराणि, 2. विभृहि, 3. विभर्तु ॥ Pf. 1. बभार (ă), 2. बभर्थ, 3. बभार, 4. विभृव (§ 334; Pân. vii. 2, 13) or विभरांचकार, I A. अभार्षीत्, Âtm. अभृत, F. भरिष्यति, P. F. भर्ता, B. भ्रियात्, Âtm. भृषीष्ट ॥ Pt. भृत: ॥ Pass. भ्रियते, Caus. भारयति, Des. बुभूर्षति, or विभरिषति, if it follows the Bhû class (Pân. vii. 2, 49), Int. बेभ्रीयते, बर्भर्ति.

200. दा *dấ*, to give, (डुदाम्.)

The घु *ghu* verbs (§ 392*) drop आ *á* before strong terminations, when other reduplicated verbs (see No. 196) change आ *á* to ई *í*. (Pân. vi. 4, 112, 113.)

P. 1. ददामि, 2. ददासि, 3. ददाति, 4. दद्वः, 5. दत्थः, 6. दत्तः, 7. दद्मः, 8. दत्थ, 9. ददति, Âtm. 1. ददे, 2. दत्से, 3. दत्ते, 4. दद्वहे, 5. ददाथे, 6. ददाते, 7. दद्महे, 8. दद्ध्वे, 9. ददते, I. 1. अददां, 2. अददाः, 3. अददात्, 4. अदद्व, 5. अदत्तं, 6. अदत्तां, 7. अदद्म, 8. अदत्त, 9. अददुः, Âtm. 1. अददि, 2. अदत्थाः, 3. अदत्त, 4. अदद्वहि, 5. अददाथां, 6. अददातां, 7. अददमहि, 8. अदद्ध्वं, 9. अददत, O. दद्यात्, Âtm. ददीत, I. 1. ददानि, 2. देहि (Pân. vi. 4, 119), 3. ददातु, 4. ददाव, 5. दत्तं, 6. दत्तां, 7. ददाम, 8. दत्तं, 9. ददतु, Âtm. 1. ददै, 2. दत्स्व, 3. दत्तां, 4. ददावहै, 5. ददाथां, 6. ददातां, 7. ददामहै, 8. दद्ध्वं, 9. ददतां ॥ Pf. 1. ददौ, 2. ददिथ or ददाथ, 3. ददौ, 4. ददिव, 5. ददुः, 6. ददतुः, 7. ददिम, 8. दद, 9. ददुः, Âtm. 1. ददे, 2. ददिषे, 3. ददे, 4. ददिवहे, 5. ददाषे, 6. ददाते, 7. ददिमहे, 8. ददिध्वे, 9. ददिरे, II A. 1. अदां, 9. अदुः, Âtm. अदिषि (see p. 184), F. दास्यति, °ते, P. F. दाता, B. देयात्, Âtm. दासीष्ट ॥ Pt. दत्त: (§ 436), Ger. दत्त्वा, °दाय ॥ Pass. दीयते, Aor. अदायि, Caus. दापयति, Aor. अदीदपत्, Des. दित्सति, Int. देदीयते, दादाति.

201. धा *dhấ*, to place, (डुधाम्.)

This verb is conjugated like दा. It should be remembered, however, that the aspiration of the final ध, if lost, must be thrown forward on the initial द; hence 2nd pers. dual Pres. धत्थः &c. (§ 118, note). The Pt. is हित:, Ger. हित्वा, °धाय.

202. निज् *nij*, to cleanse, (णिजिर्.)

The verbs निज् *nij*, विज् *vij*, to separate, and विष् *vish*, to embrace, take Guṇa in their reduplicative syllable. (Pâṇ. VII. 4, 75.)

Reduplicated verbs (*abhyasta*, § 321†) having a short medial vowel do not take Guṇa before weak terminations beginning with vowels in the special tenses. (Pâṇ. VII. 3, 87.)

P. 1. नेनेज्मि, 2. नेनेक्षि, 3. नेनेक्ति, 9. नेनिजति, I. 1. अनेनिजं, 2. अनेनेक्, 3. अनेनेक्, 7. अनेनिज्म, 9. अनेनिजुः, O. नेनिज्यात्, I. 1. नेनिजानि, 2. नेनिग्धि, 3. नेनेक्तु ॥ Pf. निनेज, I A. अनैक्षीत् or II A. अनिजत्, F. नेक्ष्यति, P. F. नेक्ता, B. निज्यात्, Âtm. निक्षीष्ट ॥ Caus. नेजयति, Aor. अनीनिजत्, Des. निनिक्षति, Int. नेनिज्यते, नेनेक्ति.

Rudh Class (*Rudhádi*, VII Class).

I. Parasmaipada and Âtmanepada Verbs.

203. रुध् *rudh*, to shut out, (रुधिर्.)

P. रुणद्धि, I. अरुणत्, O. रुंध्यात्, I. रुणद्धु ॥ Pf. 1. रुरोध, 2. रुरोधिथ, 3. रुरोध, 7. रुरुधिम, 9. रुरुधुः, I A. अरौत्सीत् or II A. अरुधत्, Âtm. रुन्द्ध, F. रोत्स्यति, P. F. रोद्धा, B. रुध्यात्, Âtm. रुत्सीष्ट ॥ Pt. रुद्धः, Ger. रुद्ध्वा, °रुध्य ॥ Pass. रुध्यते, Aor. अरोधि, Caus. रोधयति, Des. रुरुत्सति, Int. रोरुध्यते, रोरोद्धि.

II. Parasmaipada Verbs.

204. शिष् *śish*, to distinguish, (शिषॢ.)

P. 1. शिनम्मि, 2. शिनक्षि, 3. शिनष्टि, 4. शिंष्वः, 5. शिंष्ठः, 6. शिंषः, 7. शिंष्मः, 8. शिंष्ठ, 9. शिंषन्ति, I. 1. अशिनषं, 2. अशिनट्, 3. अशिनट्, 4. अशिंष्व, 5. अशिंष्टं, 6. अशिंष्टां, 7. अशिंष्म, 8. अशिंष्ट, 9. अशिंषन्, O. शिंष्यात्, I. 1. शिनषाणि, 2. शिंद्धि (or शिंड्ढि), 3. शिनष्टु ॥ Pf. शिशेष, II A. अशिषत्, F. शेक्ष्यति, P. F. शेष्टा, B. शिष्यात् ॥ Pt. शिष्टः ॥ Pass. शिष्यते, Caus. शेषयति, Des. शिशिक्षति, Int. शेशिष्यते, शेशेष्टि.

205. हिंस् *hiṁs*, to strike, (हिसि.)

P. हिनस्ति, I. 1. अहिनसं, 2. अहिनः or अहिनत्, 3. अहिनत् (§ 132), 4. अहिंस्व, 5. अहिंस्तं, 6. अहिंस्तां, 7. अहिंस्म, 8. अहिंस्त, 9. अहिंसन्, O. हिंस्यात्, I. 1. हिनसानि, 2. हिंधि, 3. हिनस्तु ॥ Pf. जिहिंस, I A. अहिंसीत्, F. हिंसिष्यति, P. F. हिंसिता, B. हिंस्यात् ॥ Pt. हिंसित: ॥ Pass. हिंस्यते, Caus. हिंसयति, Aor. अजिहिंसत्, Des. जिहिंसिषति, Int. जेहिंस्यते, जेहिंस्ति.

206. भञ्ज् *bhañj*, to break, (भन्जो.)

P. भनक्ति, I. अभनक्, O. भज्ज्यात्, I. भनक्तु ॥ Pf. बभञ्ज, I A. अभांक्षीत्, F. भंक्ष्यति, P. F. भंक्ता, B. भज्ज्यात् ॥ Pt. भग्न: ॥ Pass. भज्ज्यते, Aor. अभंजि or अभाजि (§ 407), Caus. भंजयति, Des. विभंक्षति, Int. बंभज्ज्यते, बंभंक्ति.

207. अञ्ज् *añj*, to anoint, (अंजू.)

P. अनक्ति, I. आनक्, O. अज्ज्यात्, I. अनक्तु ॥ Pf. आनञ्ज, I A. आंजीत्, F. अंजिष्यति or अंक्ष्यति, B. अज्ज्यात् ॥ Pt. अक्त: ॥ Ger. अंजित्वा or अंक्त्वा or अक्त्वा (Pâṇ. VI. 4, 32; § 438), °अज्य ॥ Pass. अज्ज्यते, Aor. आंजि, Caus. अंजयति, Aor. आंजिजत्, Des. अंजिजिषति.

208. तृह् *trih*, to kill, (तृह्.)

This verb inserts णे *ṇe* instead of ण *ṇa* before weak terminations beginning with consonants. (Pân. VII. 3, 92.)

P. 1. तृणेधि, 2. तृणेषि, 3. तृणेढि, 4. तृंह्ः, 5. तृंढः, 6. तृंढः, 7. तृंह्ः, 8. तृंढ, 9. तृंहन्ति, I. 1. अतृणहं, 2. अतृणेट्, 3. अतृणेट्, 4. अतृंह्, 5. अतृंढं, 6. अतृंढां, 7. अतृंह, 8. अतृंढ, 9. अतृंहन्, O. तृंह्यात्, I. 1. तृणहानि, 2. तृंढि, 3. तृणेढु ॥ Pf. ततर्ह, I A. अततर्हीत् or अतृह्यत्, F. तर्हिष्यति or तर्क्ष्यति, P. F. तर्हिता or तर्ढा, B. तृह्यात् ॥ Pt. तृढः ॥ Pass. तृह्यते, Aor. अतर्हि, Caus. तर्हयति, Aor. अततर्हत् or अतीतृहत्, Des. तितर्हिषति or तितृक्षति, Int. तरीतृह्यते, तरीतर्ढि.

III. Âtmanepada Verbs.

209. इन्ध् *indh*, to kindle, (ञिइन्धी.)

P. इन्द्धे or इन्धे, I. ऐन्द्ध or ऐन्ध, O. इन्धीत, I. 1. इनधै, 2. इन्त्स्व, 3. इन्द्धां or इन्धां ॥ Pf. ईधांचक्रे (or ईधे, Pân. I. 2, 6), I A. ऐन्धिष्ट, F. इन्धिष्यते, P. F. इन्धिता, B. इन्धिषीष्ट ॥ Pt. इद्धः ॥ Pass. इध्यते, Caus. इन्धयति, Des. इन्दिधिषते.

APPENDIX II.

On the Accent in Sanskrit.

§ 1. Although in Sanskrit the accent is marked in works belonging to the Vedic period only, yet its importance as giving a clue to many difficult points of grammar is now so generally acknowledged that even an elementary grammar would seem imperfect without at least the general outlines of the system of Sanskrit accentuation. I determined therefore in this new edition of my grammar to mark the accent in all cases where it seemed to be practically useful, but in order not to perplex the beginner with the marks of accent, I have added them in the transliterated words only, so that a student may still learn his grammar and his paradigms in Devanâgarî, unconcerned about the accents, until the accents themselves attract his notice, and enable him at a glance to see cause and effect in grammatical operations which otherwise would remain unintelligible. Thus if we look at *tráyaḥ*, tres, but *tribhíḥ*, tribus, and *tritíya*, tertius; at *émi*, I go, but *imáḥ*, we go; at *bódhâmi*, I know, but *tudâmi*, I strike; at *váktum*, to speak, but *uktâḥ*, spoken, we see at once how the position of the accent, either on the radical syllable or on the termination, influences the strengthening or weakening of the base, and how this strengthening and weakening rested originally on a rational and intelligible principle.

§ 2. The accent is called in Sanskrit *Svara*, i. e. tone, and according to the description of native grammarians there can be no doubt that it was really musical. It meant the actual rising and falling of the voice, produced by the tension, the relaxation, and the wide-opening of the vocal chords; it was a musical modulation peculiar to each word, and it corresponded to what we call the singing or the *cantilena* of the speaker, which, though in modern languages most perceptible in whole sentences, may also be clearly perceived in the utterance of single words.

Ex. *María!* , but *Máry!* .

Ma ri a   Ma ry.

Whatever the accent became in later times, its very name of *prosodia, accentus*, i. e. by-song, shows that in Greek and Latin, too, it was originally musical, that *tonos* meant pitch, *oxys*, high pitch, *barys*, low pitch, and that *perispómenos*, drawn round, did not refer originally to the sign of the circumflex, but to the voice being drawn up and down in pronouncing a circumflexed syllable.

§ 3. For grammatical purposes we have to distinguish in Sanskrit two accents only, the *udâtta* and the *svarita*. The *udâtta* is pronounced by raising the voice, the *svarita* by a combined raising and falling of the voice. All vowels which have neither of these accents are called *anudâtta*, i. e. without *udâtta*, though they might with equal justice be called *asvarita*, without the *svarita*. The *anudâtta*, immediately preceding an *udâtta* or *svarita* vowel, is sometimes called *anudâttatara* or *sannatara**. (Pâṇ. I. 2, 29–31.)

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* Bopp, following Professor Roth (Nir. p. LVIII), calls this accent *sannatatara*, as if from *sannata*, depressed; it is, however, derived from *sanna*, the participle of *sad*, to sink.

In transliterated words I mark the *udâtta* by the acute, the original *svarita* by the circumflex.

Every syllable without either the mark of *udâtta* or *svarita* has to be considered as grammatically unaccented; and an unaccented syllable before an *udâtta* or original *svarita*, as phonetically *anudâttatara*. If the *anudâtta* must be marked in transliterated words, it can be marked by the *gravis*. Thus in *té àvardhanta*, they grew, *té* has the *udâtta*, *à* the *anudâtta*. If the two words coalesce into te 'vardhanta, then *e* takes the *svarita*, *tê* 'vardhanta. Similarly, *sruchî+ìva* become *sruchîva*; *trí+àmbakam* become *tryâmbakam*.

§ 4. In Sanskrit the accents are indicated in the following way:

The *udâtta* is never indicated at all, but only the *svarita*, (whether original or dependent,) and the *anudâttatara* (*sannatara*), i. e. the *anudâtta* immediately preceding an *udâtta* or *svarita* syllable. The sign of the *svarita* is $\perp$, that of the *anudâttatara* is $\_$.

Whenever we find a syllable marked by $\_$, the sign of the *anudâttatara*, we know that the next syllable, if left without any mark, is *udâtta*; if marked by $\perp$, it is *svarita*. Hence अग्निः is *agníḥ*, कन्या is *kanyâ*.

A monosyllabic word, if *udâtta*, has no mark at all. Ex. यः *yáḥ*, नु *nú*.

A monosyllabic word, if *anudâtta*, is marked by $\_$. Ex. वः *vaḥ*, नः *naḥ*.

A monosyllabic word, if *svarita*, is marked by $\perp$. Ex. स्वः *svâḥ*.

§ 5. As a general rule every word has but one syllable either *udâtta* or *svarita*, the rest of the syllables being *anudâtta*. Any syllable may have the accent. But if an *udâtta* syllable is followed by an *anudâtta* syllable, its *anudâtta* is changed into what is called the dependent *svarita*. Ex. अग्निना *agnínâ*. Here अग *ag*, originally *anudâtta*, is pronounced and marked as *anudâttatara*; नि *ni* is *udâtta*, and is therefore without any mark; ना *nâ*, originally *anudâtta*, becomes *svarita*, and is marked accordingly. In transliteration this dependent *svarita* need not be marked, nor the *anudâttatara*. Both may be treated as *anudâtta*, i. e. without grammatical accent, while their exact pronunciation in Sanskrit, to be described hereafter, is of importance to Vedic scholars only.

§ 6. If a word standing by itself or at the head of a sentence begins with several *anudâtta* syllables, they have all to be marked by the sign of *anudâttatara*. Ex. साप्नुवानः *âpnuvânaḥ*; हृदय्यया *hridayyâyá*.

§ 7. By observing these simple rules, no doubt can remain as to the grammatical accent of any word in Sanskrit. The following is a list of the principal classes of accented words in Sanskrit:

1. A word consisting of one syllable which has the *udâtta*, is called *udâtta*. Ex. यः *yáḥ*, नु *nú*, कं *kám*.

2. A word which has the *udâtta* on the last syllable, is called *antodâtta*. Ex. अग्निः *agníḥ*, जनिता *janitâ*.

3. A word which has the *udâtta* on the first syllable, is called *âdyudâtta*. Ex. इंद्रः *índraḥ*, होता *hótâ*.

4. A word which has the *udâtta* on the middle syllable, is called *madhyodâtta*. Ex. अग्निना *agnínâ*, अग्निभिः *agníbhiḥ*.

5. A word consisting of one syllable which has the original *svarita*, is called *svarita*. Ex. क्व *kvâ*, स्वः *svâḥ*.

6. A word which has the original *svarita* on the last syllable, is called *antasvarita*. Ex. कन्या *kanyâ*.

7. A word which has the original *svarita* on the middle syllable, is called *madhyasvarita*. Ex. हृद्य्यया *hṛidayyā́yā́*.

8. A word which has the original *svarita* on the first syllable, is called *ádisvarita*. Ex. स्वर्णरे *svā́rṇare*.

9. A word without *udátta* or *svarita*, is called *sarvánudátta*. Ex. वः *vaḥ*, नः *naḥ*.

10. A word with two *udátta* syllables, is called *dvirudátta*; बृहस्पतिः *bṛíhaspátiḥ*. Here the first syllable is *udátta*, and is therefore not marked at all. The second syllable is *anudátta*, and according to rule would become *svarita*. But as the next syllable is *udátta* again, the *anudátta* becomes *anudáttatara*, and is marked accordingly. The third syllable is *udátta*, and the last, originally *anudátta*, becomes *svarita*.

In मित्रावरुणौ *mitrā́váruṇau*, the first syllable is *anudátta*, but becomes *anudáttatara*, because an *udátta* follows. The second syllable is *udátta*, so is the third, and hence neither of them has any mark. The fourth syllable, being *anudátta*, becomes *svarita*, because it follows an *udátta*. The last syllable is *anudátta* and, as nothing follows, is left without a mark.

11. A word with three *udátta* syllables, is called *trirudátta*; इंद्राबृहस्पती *índrā́bṛíhaspátī*.

§ 8. If words come together in a sentence, the same rules apply to them as to single words. Thus if a word ending in *udátta* is followed by a word beginning with an *anudátta* syllable, the *anudátta* syllable is pronounced as *svarita*. Thus यः + च, i. e. *yáḥ + chá*, become यश्च *yáśchā*, where the mark of the dependent *svarita* on च *cha* shows that य *ya* has the *udátta*.

If a word ending in an *anudátta* is followed by a word beginning with an *udátta* or *svarita*, the *anudátta* becomes *anudáttatara*. Ex. अजनयत् *ájanayat* + तं *tám* become अजनयत्तं *ájanayat tám*.

If a word ending in a *svarita*, which replaces an original *anudátta*, is followed by another word having the *udátta* on the first syllable, the general rule requires the *svarita*, being originally an *anudátta*, to become *anudáttatara*, so that we have to write यश्च तत् *yáś cha tát*. Here we see that यः *yáḥ* has the *udátta*, because otherwise, at the beginning of a sentence, it would have to be marked with *anudáttatara*. As च *cha* has the *anudáttatara*, we see that it was originally *anudátta*, and became *anudáttatara*, because the next syllable तत् *tát* has the *udátta*, which need not be marked.

If instead of तत् *tát*, which has the *udátta*, we put ह्यः *hyā́ḥ*, which has the *svarita*, we should have to write यश्च ह्यः *yáś cha hyā́ḥ*, the sign of the *svarita* on ह्यः *hyā́ḥ* showing first, that ह्यः *hyaḥ* cannot be *udátta*, for in that case it would have no mark, and would require *svarita* on the next following syllable; and secondly, that it cannot be *anudátta*, for in that case it could not be preceded by an *anudáttatara*.

If an original *svarita* follows after a final *udátta*, it retains the sign of the *svarita*, but it is then impossible to say whether that sign marks the original or the dependent *svarita*. Ex. आत्मा क्वा *ātmā́+kvā́* (Rv. 1. 164, 4). Only, if an *udátta* followed after क्वा *kvā*, its *svarita* would remain (see § 9), while the dependent *svarita* would become *anudáttatara*.

If a word such as अरुणयुग्भिः *aruṇayúgbhiḥ*, having the *udátta* on *yúg*, stands by itself, it must have the *anudáttatara* sign, not only under ण *ṇa*, which immediately precedes the *udátta* syllable, but likewise under र *a* and रु *ru*. But if preceded by अग्निः *agníḥ*, which has *udátta* on the last, the first syllable takes the *svarita*, the second requires no mark at all, and the third keeps its *anudáttatara* mark; अग्निररुणयुग्भिः *agnír aruṇayúgbhiḥ*.

If instead of अग्निः *agníḥ* we put इंद्रं *índram,* which has the dependent *svarita* on the last, *udátta* on the first syllable, then we write इंद्रमरुणयुग्भिः *índram aruṇayúgbhiḥ,* because there is no necessity for marking the *anudátta* after a syllable which has the dependent *svarita.*

§ 9. If an original *svarita* is followed by an *udátta* or by another original *svarita,* it would be difficult to mark the accent. Thus if क्वा *kvá,* which has the original *svarita,* is followed by तत्र *tátra,* we could not write either क्वतत् or क्व तत्. In the former case we should lose the *anudáttatara* required before every *udátta* and independent *svarita;* in the latter, the sign of the original *svarita* being dropt, क्व *kva* would be taken for an *anudátta* syllable. To obviate this, the numeral १ is inserted, which takes both the *svarita* and the *anudáttatara* marks*, क्व१तत्, and thus enables us to indicate what was wanted, viz. that *kvá* is *svarita,* and *tá* in *tátra* is *udátta.* Ex. उकथ्यं + उपः become उकथ्य१मुपः; खः + अर्व become ख१र्व (Rv. i. 105, 3).

If the vowel which has the original *svarita* is long, the numeral ३ is used instead of १, and the *anudáttatara* is marked both beneath the vowel and the numeral. Thus Rv. i. 105, 7. साध्यः + वृकः become साध्यो३वृकः. Rv. i. 157, 6. रथ्या + रथ्येभिः = रथ्या ३ रथ्येभिः.†

Rv. x. 116, 7. पक्वः + अद्धि + इंद्र become पक्वो३ऽद्धींद्र. Here *kvŏ* and *'ddhĭn* have the *svarita,* the first is marked by पक्वो३, the second by ३ऽद्धीं.

Rv. x. 144, 4. यः + अर्वः become यो३ऽर्वः‡. This sinking of the voice, as here indicated, from the highest *svarita* to the lowest *anudáttatara* pitch is called *kampa,* shaking.

§ 10. If two vowels at the end and beginning of words coalesce into a new vowel, their respective accents are changed according to the following rules:

1. *Udátta+udátta = udátta* (Prât. 197). Ex. जुषाणा + उप = जुषाणोप *jushâṇá+úpa = jushâṇópa.* अप्सु + आ = अप्सा *apsú+á = apsvá.*

2. *Udátta+anudátta = udátta.* Ex. आ + इहि = एहि *á+ihi = éhi.* See exception *b.*

3. *Anudátta+anudátta = anudátta* (Prât. 198). Ex. मधु + उदकं = मधूदकं *mádhu+uda-kám = mádhúdakam.* प्रति + अदृश्रन् = प्रत्यदृश्रन् *práti+adṛiśran = prátyadṛiśran.*

4. *Anudátta+udátta = udátta.* Ex. इंद्र + आ = इंद्रा *índra+á = índrá.* धेहि + अक्षितं = धेह्यक्षितं *dhehi+ákshitam = dhehyákshitam.*

5. *Svarita + udátta = udátta.* Ex. क्वा + इत् = क्वेत् *kvá+ít = kvét.* अद्यूत्ये + अवसे = अद्यूत्येऽवसे *adyútyé+ávase = adyútyé 'vase* (Rv. i. 112, 24).

6. *Svarita+anudátta = svarita.* Ex. क्वा + इव = क्वेव *kvá+iva = kvĕva.* क्वा + इदानीं = क्वेदानीं *kvá+iddánĭm = kvĕddánĭm* (Rv. i. 35, 7).

There are, however, some exceptions:

a. If *udátta ĭ* coalesces with *anudátta ĭ,* the long *í* takes *svarita* (Prât. 188, 199). Ex. सृचि + इव = सृचीव *sruchí+iva = sruchíva.* If, however, the first or second *i* is long, the contraction takes *udátta.* Ex. हि + ईं = हीं *hí+ím = hím* (Rv. x. 45, 4).

b. If an *udátta* vowel becomes semivowel before an *anudátta* vowel, the *anudátta* vowel becomes *svarita* (Prât. 188). Ex. योज + नु + इंद्र = योज न्विंद्र *yója+nú+indra = yójá*

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* Some MSS. write क्व१तत्.

† Professor Bopp (Grammatik, § 30, 5) gives this as an instance of a *svarita* followed by *anudáttatara* and *svarita.* In this case we should have to write रथ्या रथ्येभिः. But the fact is that in *ráthyebhiḥ* the first syllable has the *udátta.*

‡ The statement of Professor Benfey (Grammar, 2nd ed., p. 11) that the second *svarita* is not marked is against the authority of the MSS.

nvíndra. एव + हि + अस्य = एवा ह्रस्य *evá+hí+asya = evá hyásya* (Rv. 1. 8, 8). Also, नदी *nadí*, plur. नद्यः *nadyáḥ*, but gen. sing. नद्याः *nadyáḥ*, because in the former the termination is originally *anudátta*, in the latter *udátta*.

c. If an *udátta e* or *o* coalesces with an (elided) *anudátta a*, it takes *svarita* (Prât. 188). Ex. ते + अवर्धंत = तेऽवर्धंत *té+avardhanta = té 'vardhanta.*

According to Mâṇḍûkeya all *udátta* vowels coalescing with another *anudátta* vowel, become *svarita*. This is also the case in certain Brâhmaṇas; see Kielhorn, Bhâshika-sûtra, I. 5.

The accents produced by the coalescence of vowels have the following technical names, taken from the name of the Sandhi that gave rise to them:

1. *Praślishṭa*, the accent of two vowels united into one (*samáveśa, ekíbháva*).
2. *Abhinihita*, the accent of two vowels of which the second is the elided *a*.
3. *Kshaipra*, the accent of two vowels of which the first has been changed into a semivowel.
4. *Tairovyañjana*, the *svarita*, replacing an *anudátta*, if separated by consonants from the preceding *udátta*. Ex. अग्निमीळे *agním íḷe.*
5. *Vairṛitta* (or *pádavṛitta*), the *śvarita*, replacing an *anudátta*, if separated by an hiatus from the preceding *udátta* (Prât. 204). Ex. य इंद्र *yá indra**.
6. *Játya*, the *svarita* in the body of a word, also called *nitya*, inherent. It is always preceded by either *y* or *v*, and points to a period in the history of Sanskrit in which these semivowels retained something of their vowel nature. It may, in fact, be treated as medial *kshaipra;* and it is important that where the peculiar pronunciation of the different *svaritas* is described, that of the *játya* and the *kshaipra* is said to be identical (Vâj. Prât. I. 125).

§ 11. By applying these rules we can with perfect certainty discover which syllable in each word has the grammatical accent, whether *udátta* or *svarita*. Unfortunately many words lose their accent in a sentence, particularly the verb which, in a direct sentence, is considered as a mere enclitic of the noun to which it belongs. Only in relative and conditional sentences, or when a verb begins a sentence, and under some other restrictions which are fully described by native grammarians, does the verb retain its independent accent. Vocatives also lose their accent, except at the beginning of a sentence, when they have the accent on the first syllable†. With these exceptions, however, every student, by following the rules here given, will be able to determine what is the real grammatical accent of any

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* Besides the *tairovyañjana* and the *vaivṛitta*, which we should call the dependent *svarita*, other subdivisions are mentioned by some authorities. Thus if compound words are divided (in the Padapâṭha) by the *avagraha*, the *tairovyañjana* is called *tairovirâma*. Ex. गोऽपतौ *gó 'patau*. If a word is divided in the Padapâṭha, the first half ending in a *svarita* preced by an *udátta*, and the second half beginning with an *udátta*, the *svarita* is called *táthábhávya*. Ex. तनूऽनपात्. Here *ta* is *udátta*, *nú* is *svarita*, then follows the *avagraha* or pause of division, and after that *na*, which is again *udátta*. Here a kind of *kampa* takes place, and the *svarita* is marked accordingly. Though the name *táthábhávya* is not mentioned in the first Prâtiśâkhya, the peculiar accent which it is meant for is fully described in Sûtra 212. In the commentary on the Vâj. Prât. (120) it would perhaps be better to write *asaṃhitávat* instead of *svasaṃhitávat;* Weber, Ind. Stud. vol. iv. p. 137.

† See Bhâshika-sûtra, ed. Kielhorn, II. 1–31; Whitney, in Beiträge zur vergleichenden Sprachforschung, vol. i. p. 187.

word occurring in the hymns of the Rig-veda. The system of marking the *udátta* and *svarita* in the S'atapatha-Bráhmaṇa is slightly different, as may be seen from Professor Weber's introductory remarks, and particularly from Dr. Kielhorn's learned notes on the Bháshika-sûtras.

§ 12. Quite different from the determination of the grammatical accent is the question how the accents should be pronounced or intoned in a sentence, and particularly in the hymns and Bráhmaṇas of the principal Vedas. This question concerns the student of the Veda only, and different authorities differ on this point. The following short remarks must be sufficient. According to the Rig-veda-Prátiśákhya (187 seq.), the *udátta* is high, the *anudátta* low; of the *svarita* one portion is higher than *udátta*, the rest like *udátta*, except if an *udátta* or *svarita* follows, in which case the voice sinks down to the *anudátta* pitch. This sinking down is called *kampa*, shaking. All *anudátta* syllables, following after *svarita* (whether original or dependent) are pronounced with *udátta* pitch (195), except the last, which is followed again by either *udátta* or *svarita*, and takes the low pitch of *anudátta* (196). This pronunciation of *anudátta* syllables with *udátta* pitch is called the *Prachaya* accent (205). We have therefore only three kinds of pitch, (no special *anudáttatara* pitch being recognized in the Prátiśákhya,) which in their relative position may be represented by

anudátta, udátta, svarita, prachaya.
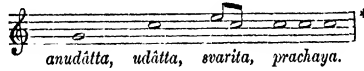
Thus in मादयस्व स्वर्णरे *mádáyasva svärṇare*, मा *má* is anudátta, द् *da* is udátta, य *ya* is svarita, स्व *sva* is anudátta, स्वर् *svär* is svarita, णरे *ṇare*, both anudátta, but pronounced like udátta.

má　dá　yä　sva　svär　ṇare.

In सदब्धप्रमतिर्वसिष्ठः *ádabdhapramatir vásishṭhaḥ*, अ *a* is udátta, दब् *dab* is svarita, धप्रम *dhaprama* are anudátta, but pronounced like udátta, ति *ti* is anudátta, व *va* is udátta, सिष् *sish* is svarita, ठः *ṭhaḥ* is anudátta, but pronounced as udátta.

á　dab　dha　pra　ma　tir　vá　sish　ṭhaḥ.

Other S'ákhás vary in the pronunciation of the accents, as may be seen from their respective Prátiśákhyas. Much confusion has been caused by mixing up these different systems, and, in particular, by trying to reconcile the rules of the Rig-veda-Prátiśákhya with the rules of Páṇini. According to Páṇini (1. 2, 29 seq.) the *udátta* is high, the *anudátta* low, but the *svarita* is half high and half low, and the *anudáttas* following after *svarita* (original or dependent) are pronounced monotonously (*ekaśruti*), while the last of them, immediately

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* Long after this was written I saw Dr. Haug's description of the accents in the Zeitschrift der D. M. G. vol. xvii. p. 799. He gives the intervals much smaller, so that if the *anudátta* is *c*, the *udátta* would be *d*, and the *svarita* would rise to *e*. This is no doubt right, and it will be easy to transcribe my own notation accordingly. I only retain it because it is clearer to the eye. What is very important, as confirming my view, is Dr. Haug's remark that in listening to the recitation of the Pandits he could not perceive any difference between the *udátta* and the *anudáttas* if pronounced with *prachaya svara*.

preceding a new *udátta* or *svarita*, is lower than *anudátta*, and hence called *sannatara* or, by the commentators, *anudáttatara*. This system, too, though different from the former, gives us only three kinds of musical pitch, which may be approximately represented by

anudáttara,   *anudátta,*   *udátta,*   *svarita,*   *ekaśruti.*
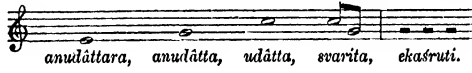
Ekaśruti is described as without any definite pitch (*traisvaryápavádda*), and might therefore be intended for mere monotonous *recitative*[*].

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[*] It is commonly used as synonymous with *prachita;* e. g. *udáttamayam prachitam ekaśrutíti paryáyaḥ,* Vâj. Prât. iv. 138.

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दै *dai*, to protect, 85.

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